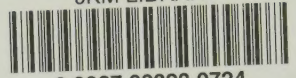


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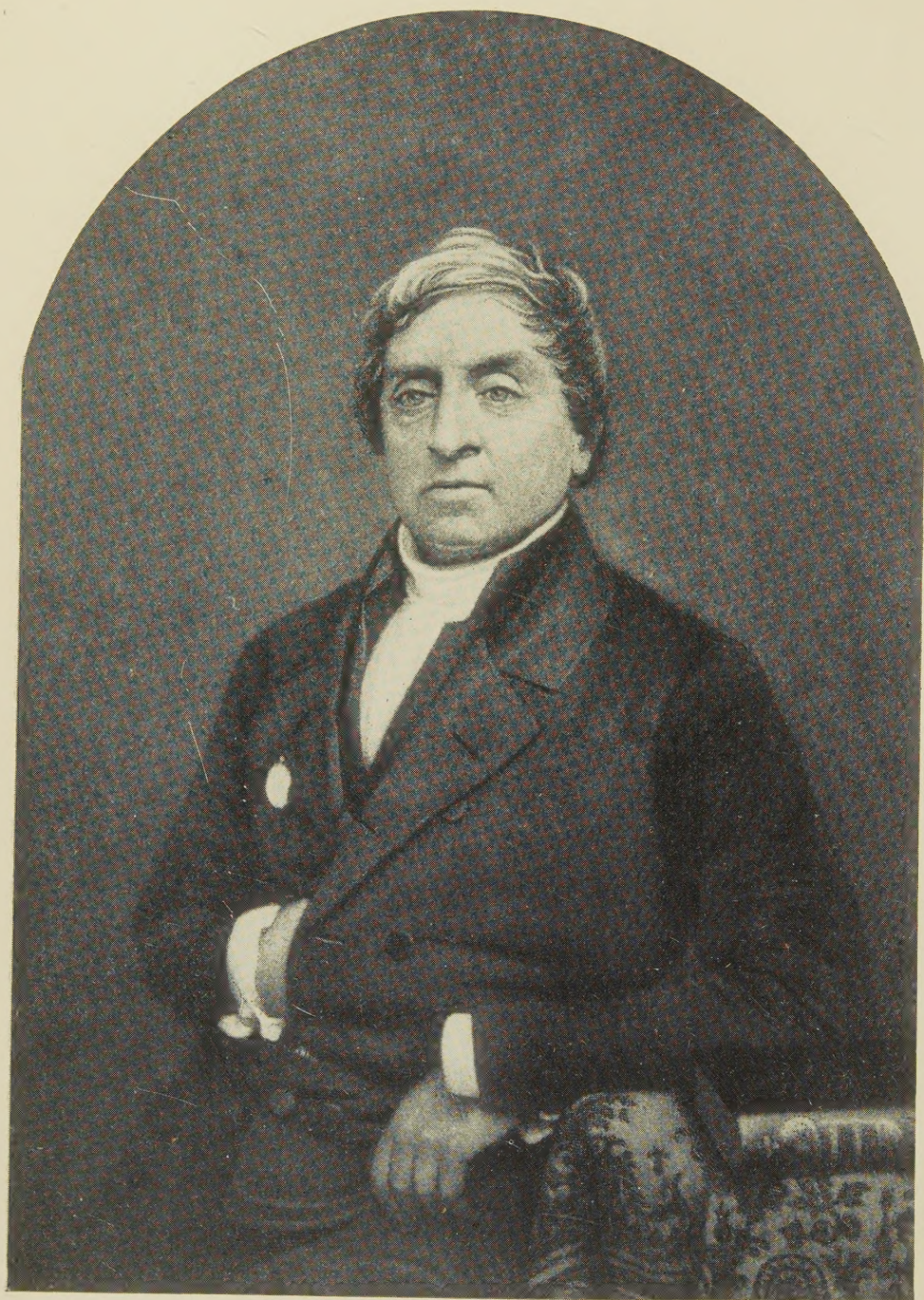
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FATHER MATHEW (1790-1856)
NOTED IRISH "APOSTLE OF TEMPERANCE"

STANDARD ENCYCLOPEDIA OF THE ALCOHOL PROBLEM

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ABBREVIATIONS SOMETIMES USED IN THIS WORK

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A. D. <i>Anno Domini</i> (in the year of our Lord)	et seq. <i>et sequentes, et sequentia</i> (and the following)
A. F. L. American Federation of Labor	Exod. Exodus
agt. against	Ezek. Ezekiel
Ala. Alabama	
A. M. <i>ante meridiem</i> (before noon)	F. Fahrenheit
Amer. American	fl. flourished
Ariz. Arizona	Fla. Florida
Ark. Arkansas	fr. franc
Art. Article	F. R. C. P. Fellow of the Royal College of Physicians
Assn. Association	F. R. C. P. E. Fellow of the Royal College of Physicians of Edinburgh
A. T. A. Army Temperance Association	F. R. C. S. Fellow of the Royal College of Surgeons
A. V. Authorized Version	F. R. C. S. E. Fellow of the Royal College of Surgeons of Edinburgh
b. born	F. R. S. Fellow of the Royal Society
Bart. Baronet	F. R. S. E. Fellow of the Royal Society of Edinburgh
bbls. barrels	ft. foot, feet
B. T. L. British Temperance League	
B. C., B. C. Before Christ, British Columbia	Ga. Georgia
B. W. A. Bible Wine Association	Gal. Galatians
B. W. T. A. British Women's Temperance Association	gals. gallons
	G. C. B. Grand Cross of the Bath
C. Centigrade	G. C. I. E. Grand Cross of the Indian Empire
C. A. Church Army, The	G. C. M. G. Grand Cross of St. Michael and St. George
Cal., Calif. California	G. C. S. I. Grand Commander of the Star of India
Can. Canada	Gen. Genesis
Cant. Canticles (Song of Solomon)	gm. gram
C. B. Companion of the Bath	gr. grain
C. E. T. S. Church of England Temperance Society	G. W. Grand Worthy
chap. or ch. chapter	
I Chron. I Chronicles	Hab. Habakkuk
II Chron. II Chronicles	Hag. Haggai
C. I. T. S. Church of Ireland Temperance Society	Heb. Hebrews
Col. Colossians	hhds. hogsheads
Colo. Colorado	hl. hectoliters
Conn. Connecticut	Hos. Hosea
I Cor. I Corinthians	
II Cor. II Corinthians	Ia. Iowa
C. T. A. A. Congregational Total Abstinence Association	<i>ibid., ib.</i> <i>ibidem</i> (the same place)
C. V. O. Commander of the Victorian Order	<i>id.</i> <i>idem</i> (the same)
cwt. hundredweight	<i>i. e.</i> <i>id est</i> (that is)
d. died	Ill. Illinois
Dak. Dakota	Ind. Indiana
Dan. Daniel	in. inch, inches
D. C. District of Columbia	Intern. Mon- atsschrift. Internationale Monatsschrift zur Erforschung des Alkoholismus und Bekämpfung der Trinksitten
Del. Delaware	I. O. G. T. Independent Order of Good Templars
Deut. Deuteronomy	I. O. G. T. N. Independent Order of Good Templars Neutral
Dict. Dictionary	I. O. R. Independent Order of Rechabites
doz. dozen, dozens	I. O. T. T. Independent Order of True Templars
D. S. O. Distinguished Service Order	
Eccles. Ecclesiastes	
Eccclus. Ecclesiasticus	
ed. edition, editor	
<i>e. g.</i> <i>exempli gratia</i> (for example)	
Encyc. Encyclopedia	
Eph. Ephesians	
<i>et al.</i> <i>et alii</i> or <i>et aliae</i> (and others)	

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ABBREVIATIONS SOMETIMES USED IN THIS WORK

I. P. A. Intercollegiate Prohibition Association	Nah. Nahum
Isa. Isaiah	N. C. North Carolina
Jas. James	n. d. no date
Jer. Jeremiah	N. Dak. North Dakota
Josh. Joshua	Nebr., Neb. ... Nebraska
Jour. Journal	Neh. Nehemiah
J. P. Justice of the Peace	Nev. Nevada
Ju. Judges	N. H. New Hampshire
Kans. Kansas	N. I. O. G. T. .. Norwegian Independent Order of Good Templars
K. B. E. Knight Commander of the Order of the British Empire	N. J. New Jersey
K. C. King's Counsel	N. Mex., N. M. New Mexico
K. C. B. Knight Commander of the Bath	N. S. New Style
K. C. I. E. Knight Commander of the Order of the Indian Empire	N. S. W. New South Wales
K. C. M. G. ... Knight Commander of St. Michael and St. George	Num. Numbers
K. C. S. I. Knight Commander of the Star of India	N. Y. New York
K. G. Knight of the Garter	N. Z. New Zealand
K. P. Knight of St. Patrick	O. Ohio
K. T. Knight of the Thistle	Obad. Obadiah
Ky. Kentucky	O. B. E. Officer of the Order of the British Empire
La. Louisiana	Okla. Oklahoma
Lam. Lamentations	O. M. Order of Merit
Lat. Latitude	Ont. Ontario
lbs. pounds	<i>op. cit.</i> <i>opere citato</i> (in the work cited)
<i>l. c.</i> <i>loco citato</i> (in the place cited)	Ore. Oregon
Lev. Leviticus	O. S. Old Style
Long. Longitude	ozs. ounces
£ s. d. <i>Librae, solidi, denarii</i> (pounds, shillings, pence)	p., pp. page, pages
Mal. Malachi	Pa. Pennsylvania
Mass. Massachusetts	P. E. I. Prince Edward Island
Matt. Matthew	I Pet. I Peter
Md. Maryland	II Pet. II Peter
Me. Maine	Phil. Philippians
M. E. Methodist Episcopal	P. M. <i>post meridiem</i> (afternoon)
Mich. Michigan	pop. population
Mic. Micah	Prov. Proverbs
Minn. Minnesota	Ps. Psalms
Miss. Mississippi	R. A. T. A. Royal Army Temperance Association
M. L. A. Member of Legislative Assembly	Rev. Revelation, Reverend
M. L. C. Member of Legislative Council	R. I. Rhode Island
Mo. Missouri	R. N. Royal Navy
Mont. Montana	Rom. Romans
Morewood, History of Inebriating Liquors Samuel Morewood, A Philosophical and Statistical History of the Inventions and Customs of Ancient and Modern Nations in the Manufacture and Use of Inebriating Liquors; with the Present Practice of Distillation in all its varieties: together with an extensive illustration of the Consumption and Effects of Opium and other Stimulants used in the East, as substitutes for Wine and Spirits (Dublin, 1838).	Rt. Hon. Right Honorable
M. P. Member of Parliament	Rt. Rev. Right Reverend
MS., MSS. Manuscript, manuscripts	R. V. Revised Version
	R. W. G. Right Worthy Grand
	S. A. South Australia
	I Sam. I Samuel
	II Sam. II Samuel
	S. A. T. A. ... South African Temperance Alliance
	S. C. South Carolina
	S. C. U. Scottish Christian Union
	S. Dak. South Dakota
	Sec. Section
	S. J. Society of Jesus
	Song of Sol. ... Song of Solomon
	sq. mi. square miles
	S. T. I. Scientific Temperance Instruction
	<i>s. v.</i> <i>sub verbo</i> or <i>sub voce</i> (under the word)
	Tenn. Tennessee
	Ter. Territory
	Tex. Texas

ABBREVIATIONS SOMETIMES USED IN THIS WORK

I Thess.	I Thessalonians	Winskill, Tem- perance Movement ..	P. T. Winskill, The Temperance Movement and its Workers (London, Glasgow, Edinburgh, and Dublin, 1891-92)
II Thess.	II Thessalonians	Wis.	Wisconsin
I Tim.	I Timothy	W. T. A. U. ...	Women's Total Abstinence Union
II Tim.	II Timothy	W. Va.	West Virginia
U. K. A.	United Kingdom Alliance	W. W. C. T. U..	World's Woman's Christian Tem- perance Union
U. S. A.	United States Army, United States of America	Wyo.	Wyoming
U. S. N.	United States Navy	Y. M. C. A. ...	Young Men's Christian Associa- tion
<i>ut sup.</i>	<i>ut supra</i> (as above)	Y. W. C. A. ...	Young Women's Christian Asso- ciation
Va.	Virginia	Y. W. C. T. U..	Young Women's Christian Tem- perance Union
V. C.	Victoria Cross	Zech.	Zechariah
Ven.	Venerable	Zeph.	Zephaniah
v. or vs.	<i>versus</i> (against)		
Vt.	Vermont		
W. A.	Western Australia		
Wash.	Washington (State)		
W. C. T. U. ...	Woman's Christian Temperance Union		
W. G.	Worthy Grand		

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NOTE. Cross-references are indicated in the text by the use of capitals and small capitals.

PREFACE

THE alcohol problem is as old as civilization. It is common to all races and all nations. It involves in its broad scope the individual, the community, the state, the nation, and the world. It is a vital factor in the great economic, social, political, and ethical problems of the day.

Due to the fact that modern inventions in methods of transportation and means of communication are rapidly making of the world a great neighborhood of nations, the phases of the alcohol problem which demand consideration in any country to-day are necessarily of interest and concern to the people of other countries. In a very real sense it may be said in this day that no nation liveth to itself.

The United States of America has been the first of the great world powers to establish as a fundamental policy of government the prohibition of the manufacture, sale, importation, exportation, and transportation of beverage alcohol. This action on the part of the Government of the United States was a bold stroke, especially in view of the long-established position which alcohol had occupied in the business, social, political, and moral life of the people. Naturally this epoch-making event with all its social, economic, political, and ethical implications has caused the people of every other nation to give this important question greater consideration than ever before.

Whatever method of solution for the world alcohol problem may eventually prove to be the best can be determined only with the fullest possible knowledge on the part of the peoples and the governments of the world as to the true nature of alcohol, its effect upon the individual, and its relation to human welfare, together with the truth about all phases of the national and international liquor traffic, and the practical results of methods employed in different parts of the world in efforts to mitigate, or eradicate, the resultant evils.

The present time, therefore, is particularly opportune for the publication of such a work as the *STANDARD ENCYCLOPEDIA OF THE ALCOHOL PROBLEM*, which appears in five volumes. This work is being published, one volume at a time, in rapid succession. It is anticipated that the entire work will be completed during the year 1926. Beginning with 1927, the publishers of the *ENCYCLOPEDIA* purpose to issue annual Supplements, bringing down to date the information under the various topics.

One of the important reasons for the production and publication of the *ENCYCLOPEDIA* at this particular time is the purpose of assisting the present active world-wide movement against alcoholism. The lack of specific information as to the nature and effects of alcohol, the results of the various experimental efforts in dealing with the alcohol problem, and the gross misrepresentation on an international scale of facts having to do with the national Prohibition policy where that policy is being tried, all loudly call for an authoritative publication dealing with every phase of this problem, which can be used in all parts of the world by those who are interested in the efforts to meet the situation which presents itself and to enlighten the people in regard to the many questions which arise and the many aspects of the problem presented in all lands.

Hitherto there has been no standard work of reference to which students of the alcohol problem could turn for information. The aim of the publishers of the *ENCYCLOPEDIA* is to supply a long-felt need.

In addition to important articles on general topics related to this question, there is given definite and detailed information regarding particular native drinks and the drinking customs of the several countries of the world. The drinking customs of the nations of antiquity, also, such as Assyria, Babylonia, China, Egypt, and Greece, are described in the articles upon these nations, which have been compiled after careful investigation of original sources.

A broad policy has been employed in dealing with disputed topics, such as "Communion Wine," "Personal Liberty," "Compensation," "Labor and Liquor," and "Light Wines and Beer," it being the purpose of the editors that all sides of these questions should be presented.

To those who wish to investigate the connection between the alcohol problem and modern industry, here will be found a veritable mine of information. Modern inventions have rapidly changed the conditions and requirements of labor to such an extent that whereas a few years ago, comparatively speaking, most labor was unskilled, to-day labor in the main, especially in the western world, is of the skilled variety, requiring not merely muscle power, but steady nerves, clear vision, alert minds, and sound judgment that can be called quickly into action. All of these important functions in the realm of skilled labor are affected by alcoholic liquors. The treatment of these particular phases of the alcohol problem in this work should be of peculiar interest to all students of industrial and social welfare.

The medico-scientific phase of the alcohol problem is of special interest and importance. Modern medical science insists upon classifying alcohol not as a stimulant, as in the past, but as a narcotic poison. The carefully selected opinions of medical experts in different countries are presented in numerous articles that appear in this work. These will be found to be of great value to students of the scientific phases of the problem.

The work of the leading temperance organizations are referred to in the articles on the several countries, as well as in the separate articles on the societies themselves. Especial care has been taken to record the results of the efforts made by philanthropic organizations of women to arrest the spread of alcoholism. Leading temperance societies of women in America and in other countries are dealt with in separate articles, under such headings as "Woman's Crusade," "Equal Suffrage," "Woman's Christian Temperance Union," "National British Women's Temperance Association," etc.

Biography has been made a special feature. The aim has been to give concise sketches not only of those who in recent years have been widely known as temperance reformers, but also of those who, in the days when it was unfashionable—indeed at times dangerous—to advocate abstinence from intoxicating liquors, devoted unstintingly both their time and their means to the suppression of what they believed to be one of the greatest evils of their day. No pains have been spared to make the list of biographies as complete as possible, but in several cases the questionnaire which was forwarded with a request for data was not returned.

Hearty thanks are accorded to the many government officials of various countries who courteously supplied statistics on alcoholic beverages; to the American consuls abroad who furnished valuable information concerning native drinks and the alcohol question in their respective localities; and to officials of temperance organizations, in America and throughout the world, who have willingly cooperated in securing valuable historical data relating to their several societies.

It is not possible to mention here by name all of those to whom the *ENCYCLOPEDIA* is indebted; but special acknowledgments are due to the Bureau of American Ethnology, Smithsonian Institution, Washington, D. C., for assistance

in obtaining illustrations for the article "Aborigines of North America"; to Mr. John Turner Rae and Mr. George B. Wilson, B.A., of London, for valuable help in connection with British topics; to M. Jules Gillard, Chief of Judicial Statistics in the Ministry of Justice, Brussels, for his courtesy in examining the article "Belgium" from the point of view of alcohol and criminality; to the veteran archeologist, Father Delattre, of Tunis, for much valuable information with regard to amphorae and the excavations of Carthage; to Mr. Lars Larsen-Ledet, of Aarhus, Denmark, and the Rev. David Ostlund, of Oslo, Norway, to whose willing assistance is due the comprehensive list of Scandinavian topics; and to Dr. Robert Hercod, Director-general of the International Bureau Against Alcoholism, Lausanne, Switzerland, for his unfailing readiness to supply information respecting European topics in general.

The late John G. Woolley in the year 1900 conceived the idea of a standard encyclopedia dealing with all phases of the alcohol problem, and work was begun on such an encyclopedia at that time under the direction of Mr. Woolley and Mr. William Eugene Johnson. The original title of the work projected by Mr. Woolley and Mr. Johnson was "Standard Encyclopedia on Temperance and Prohibition." Unfortunately, the New Voice Company, with which Mr. Woolley and Mr. Johnson were connected at the time, encountered financial difficulties; the project was abandoned; and the preparation of manuscripts, so well begun, had to be discontinued. The publishers of this present work have benefited greatly by the original efforts of Mr. Woolley and Mr. Johnson, and have fallen heir to many of the manuscripts intended for the publication of the New Voice Company, which manuscripts have been brought down to date and used in this encyclopedia.

The illustrations are mainly the work of the Bucher Engraving Company of Columbus, O., and it is believed that the readers of the *ENCYCLOPEDIA* will have no cause to complain either of the lack of variety or of excellence of production so far as the illustrations are concerned.

The composition and printing of the *ENCYCLOPEDIA* have been carried on entirely within the printing establishment of the American Issue Publishing Company at Westerville, Ohio, U. S. A., under the immediate supervision of Mr. Jackson Robertson, superintendent of the plant, and under the general direction of the management of the American Issue Publishing Company.

Because of the scope of the work and the many topics covered, and by reason of deaths and changes that have taken place while the *ENCYCLOPEDIA* has been in process, many of the topics will be found to be not strictly up to date. The necessary additions to all such topics, however, will appear in the annual Supplements which, as stated above, are to be published, beginning with the year 1927.

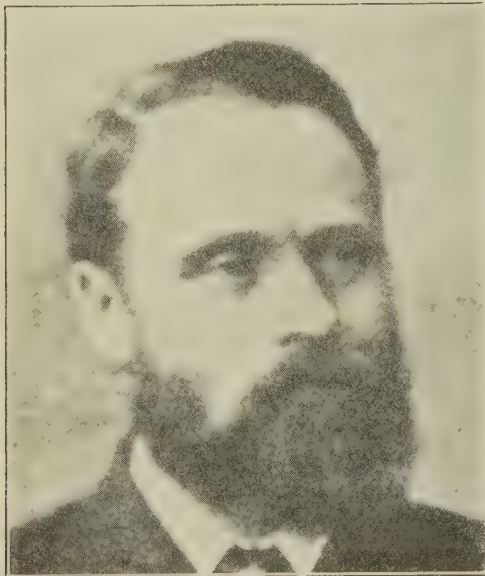
STANDARD ENCYCLOPEDIA OF THE ALCOHOL PROBLEM

A

AARAU. A red or white, still wine made in the vicinity of Aarau, capital of the canton of Aargau, Switzerland.

AARBERG. A red or white, still wine made in the district of Aarberg, in the canton of Bern, Switzerland.

AARRESTAD, SVEN. Norwegian educator and temperance leader; born at Varhaug, near Stavanger, Oct. 6, 1850. When eighteen years of age he was appointed teacher in the public schools of Höiland, not far from Stavanger, later spending two years in the Schoolmasters' Training College of the Stord. In 1878 he became a



SVEN AARRESTAD

teacher in the higher common school in Sande, near Holmestrand. In 1891 he gave up teaching for farming. Aarrestad's attention was first directed seriously to the alcohol question in 1876. After careful study of the situation in all its various aspects, he decided to join the temperance movement and began to publish tracts on that subject, also taking part in public meetings in the interest of temperance reform. In 1883

he became editor of the temperance paper *Menneskevennen* ("Friend of Humanity"), which under his management attained a wide circulation and very considerable influence. In 1891 Aarrestad was elected a member of the Storting, or Norwegian Parliament, and was early recognized as the logical leader of the temperance party in that body. Appointed a member of a royal commission which had been created in 1888 to deal with the question of brandy legislation, he had much to do with shaping the restrictive law of 1894, and was a member of a new commission, appointed two years later, to consider the application of the new Brandy Law to beer and wine. He was elected president of the Norwegian Total Abstinence Society (*Norske Totalavholdsselskab*) in 1893, and of the Norwegian temperance party in 1895, the latter being a political organization for the furtherance of temperance legislation in the Storting. He served in Parliament during the periods 1892-94, 1906-09 (Councillor of State), and 1916-18. From 1908 to 1917 he was, also, superior magistrate in the county of Nedenes. In the early part of 1918 he announced that he would not be a candidate for reelection to the Storting. He still retains an active interest in all that tends toward Prohibition, and, as a prominent Norwegian recently said of him, "There is no single man in Norway who has done more for the temperance cause than Sven Aarrestad."

AARSETH, IVAR THORVALD. Norwegian clergyman and temperance advocate; born at Aalesund, Norway, July 30, 1873; educated at the universities of Copenhagen and Christiania, graduating in theology in 1901. During 1902-10 he was secretary of the Young Men's Christian Association at Bergen, Norway, and for the next three years he served as vicar at Larsnes, Norway. In 1913 he was appointed pastor of the Norwegian Church, West Bute Dock, Cardiff, Wales, and chaplain to the Norwegian Mission to Seamen in the Bristol Channel ports (*Den Norske Sjomands Mission*), and since that time his residence has been at Cardiff. He became a member of the Independent Order of Good Templars in 1892, when he joined the Reform Lodge in Copenhagen; and in every place where he has since resided he has actively affiliated with the local lodge, being almost continuously in office. Aarseth was a delegate to the International Supreme Lodge sessions at Stockholm, Belfast, Hamburg, and Christiania. At the Hamburg ses-

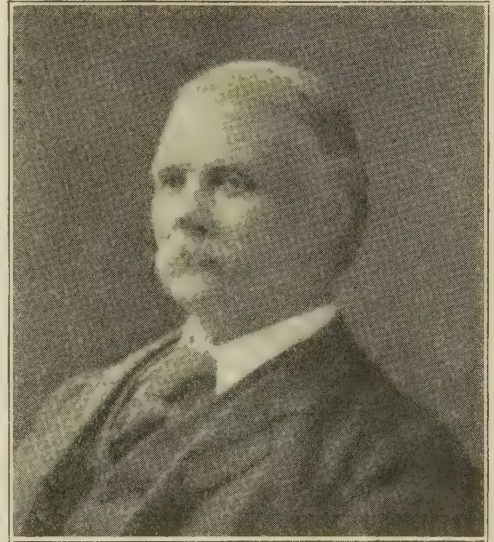
sion he was elected International Vice-Templar. He represented the temperance party for three years in the Bergen town council. Besides assisting in editorial work on several temperance papers, he has written "The History of the Norwegian Abstinence Movement" (1900) and "The History of the Norwegian Church and Seamen's Mission in the Bristol Channel Ports" (1916). He has also translated several English and German temperance books into Norwegian.

AARSETH, PETER GEORG. Danish temperance worker; born at Aalesund, Norway, Nov. 9, 1870; educated in Copenhagen. In 1888 he joined the Independent Order of Good Templars, becoming Grand Electoral Superintendent of the Order for Denmark two years later. From 1902 to 1908 he edited the *Dansk Good Templar*. He was a delegate from Denmark to the International Grand Lodge meeting in Stockholm, and was a member of the Good Templar deputation to King Oscar in 1904. For some years Aarseth has been in the Danish postal service with headquarters at Fredericia.

ABATES. An ancient sweet, red wine referred to by Galen as coming from Cilicia, Asia Minor, when that region was dominated by the Greeks in the fourth century B. C.

ABBEY, JOHN. English lay preacher, author, and temperance advocate; born at Weldrake (some biographers say Bielby), near York, England, May 22, 1840; died at Orpington, Kent, Nov. 8, 1918. He was educated at King's College, London, and Oxford University, and married Martha Lamb in 1869. He was practically a life-long abstainer. He signed the pledge in 1861 and entered upon a long life of devotion to the temperance reform which has few parallels in length of span and ceaseless activity. His earliest work, however, was in the Sunday-school movement. He was a teacher and tract distributor while still in his teens, and thus through personal visits to hundreds of homes he came to have first-hand knowledge of the ravages of drink among the poor. In 1875 he was appointed diocesan secretary of the Church of England Temperance Society for the diocese of Oxford. It was while serving in this capacity that he commenced his famous crusade against the farmers' custom of supplying beer to men and boys in agricultural work. The result was the insertion of a clause in the Truck Amendment Act making it illegal for farmers and others to supply their employees with beer as a part of the remuneration for services rendered. During his nine years' occupancy of the secretariat he organized 600 parochial branches with a total membership of more than 45,000. Abbey was also for some years secretary of the agricultural department of the Church of England Temperance Society. From 1884 to 1889 he was assistant secretary and cashier in the office at London. For fourteen years (1889-1903) he was diocesan secretary of the Church of England Temperance Society in the diocese of Norwich, where the work in his hands went forward by leaps and bounds. In 1894 Bishop Sheepshanks licensed him to preach in the churches of the diocese, he being the first layman ever so authorized in that diocese. In 1903 Abbey went to South Africa as organizing agent of the South African Temperance Alliance; and for seven years he missioned that great country, in-

ducing some 28,000 persons to take the total abstinence pledge. Returning to England in 1910 he started the Bible Wine campaign and published his reply to the Hebrew scholars who antagonized his position, the reply bearing the title: "The Word of God and the Use of Intoxicating Liquor; or Hath God Deceived the Nations?" A later book, "God Hath Not Deceived the Nations" (1917), contains replies by himself and two associates—the Rev. Dr. St. Clair Tisdall and the Rev. Dr. John Newton Wright—to the report of the committee appointed by the Archbishop of Canterbury on the teaching of the Bible and the use of intoxicants. To the very last year of his life this tireless evangelist and publicist was busy with the great task to which he consecrated himself in his early manhood.



JOHN ABBEY

Abbey's published books and pamphlets are numerous and successful, some of them having reached a remarkably wide circulation. Among the best known are: "Intemperance; Its Bearing upon Agriculture"; "The Church of God and the Liquor Traffic"; "Thoughts for Workingmen"; "The Truck Act and Farmers"; "The Church of God and the Gates of Hell; or Why is Christianity so Great a Failure?" This last book deals with the principal aspects of the temperance question, but especially with the teachings of the Bible on the subject.

ABBOT OF MISRULE. See LORD OF MISRULE.

A'BECKETT, Sir WILLIAM. British jurist; born in London July 28, 1806; died there June 27, 1869. He was educated at Westminster School. In 1832 he married Miss Emily Haley. He was cofounder of two magazines, *The Censor* and *The Literary Beacon*. Emigrating to Australia, he settled in Sydney, where he became a judge; and when Victoria was separated from New South Wales he was appointed the first chief justice of Victoria and received the honor of knighthood. Owing to ill health he retired and returned to England in 1853. Before leav-

ing Victoria he delivered a public address in which he said: "All honor to the temperance societies. They have come in time to rescue not a few from the gulf in which so many have been lost. I wish they were more encouraged. Though temperance is not the only seed of good, drunkenness is undoubtedly the chief seed of those evils from which society most suffers" (Dawson Burns, "Temperance History," i. 368). He attributed three quarters of the crime in the colony to the influence of drink. A'Beckett was the author of the following lines:

Grief banished by wine, will come again,
And come with a deeper shade,
Leaving, perchance, on the soul a stain
Which sorrow had never made.
Then fill not the tempting cup for me,
Though mournful, I will not be mad;
Better sad, because we may sinful be,
Than sinful because we are sad.

During his later residence in London he took part in a Prohibition convention (1862) and he often appeared at temperance gatherings. For some time he was president of the London auxiliary of the United Kingdom Alliance.

ABEOKUTA. See NIGERIA.

ABKARI. (1) A term derived from a Persian word signifying "excise." It is the name generally applied to the excise department of the British Indian Government, which practically holds the monopoly of the manufacture and sale of all intoxicating liquors and drugs in British India. A large and increasing revenue is derived by the Government from this monopoly, which has been the subject of much hostile agitation on the part of reformers interested in the moral welfare of the Indian people.

(2) Title of the quarterly organ of the ANGLO-INDIAN TEMPERANCE ASSOCIATION. First issued in May, 1889, the periodical has now a circulation of 3,000 in the United Kingdom and India.

ABORIGINES OF NORTH AMERICA. The original or earliest known inhabitants of the North-American continent; more particularly the people inhabiting North America at the time of its discovery by Christopher Columbus, and their descendants. In a letter, written in February, 1493, Columbus referred to natives whom he had met as "Indios," believing them to be people of the East Indies. This name spread into Italian and Portuguese, into French as *Indien*, into German as *Indianer*, into Dutch as *Indiane*, and became Anglicized as "Indians." Because of the apparent impropriety of the English name, Major J. W. Powell, founder of the Bureau of American Ethnology, suggested the substitution of the term "Amerind"; and this is finding increased acceptance, particularly in scientific circles. For many decades the term "American" was applied to the aborigines only, and not to the white settlers or their descendants.

The origin of the so-called American Indians is unknown. The various theories as to their beginnings that have been advanced

Origin have so little basis of proved fact
Unknown that they must be considered as mere theories still. These people are not of a single race. On the contrary, they differ widely in anthropological tests, in culture, and in language. There are among them 58 distinct linguistic stocks, having about 250 dialectic subdivisions in the United States alone.

There are striking similarities in their fundamental religious ideas; but these ideas are more or less common to all aboriginal peoples, who derive their religious notions chiefly from observation of the forces and mysteries of nature.

Except among the Indians of Central America and Mexico and some of the tribes in the far-southwestern portions of what is now the United States, alcoholic beverages were practically unknown to the natives of the American continent. Intoxicating liquor was a revelation to the Indians of the Atlantic Coast. The introduction of the strange liquid to the natives by white visitors was an incident of each of their three notable initial interviews. The first meeting of the French and Indians took place at the Isle of Orleans in the St. Lawrence River in 1535, when one of Jacques Cartier's ships anchored there. Chief Donacona approached the ship with an escort of twelve canoes, but was afraid to go aboard. Cartier, therefore, visited him in his canoe, where a feast of bread and wine was given the Indians. The first meeting of Europeans with Mohegan tribes occurred when Hendrik Hudson in the "Half Moon" anchored (September, 1609) in what is now New York harbor. Hudson went ashore and obtained a friendly conference with the natives. He offered them a bottle of spirits to drink, but it was passed around untouched. At length one of the chiefs made a speech explaining that it would be disrespectful to the visitors to refuse to drink with them, and declaring his intention to do so even if the beverage killed him. He thereupon took a huge draft and soon fell into a stupor. On coming to himself he spoke enthusiastically of the happiness he had experienced. The whole company then proceeded to drink freely, and all became intoxicated. The event became famous in aboriginal annals, and from it the island of Manhattan, on which the city of New York now stands, is said to have derived its name. According to Heckewelder ("History, Manners, and Customs of the Indian Nations," in *Memoirs of the Historical Society of Pennsylvania*, xii. 73, 262), the locality became known in the Delaware language as *Manahachtanienk*, "the island where we all became intoxicated," and

The Name was corrupted in English into
"Manhattan" "Manhattan." The first meeting of the English with the Indians of Massachusetts took place in Plymouth in 1620. Soon after landing had been effected, Massasoit, the native king, visited the settlement. Both Purchas ("His Pilgrimes," part iv. book 5) and Amos ("Mayflower and Her Log," p. 305) relate that he was received with a military salute, music, and a "pot of strong water," ordered by the Governor. Massasoit drank so freely from the "pot" that he was thrown into a violent perspiration.

The first impression of European intoxicants upon the Indians was one of wonder and awe. They were associated with supernatural influences. John LeBlanc (called by the English "White John"), the famous early Ottawa chief, took to the bottle with enthusiasm. When Count Frontenac asked him what he thought spirits were made of, he replied: "Hearts and tongues; for when I have drunken plentifully of it, my heart is as a thousand strong, and I can talk, too, with astonishing freedom and rapidity" (Drake, "Biography and History of Indians

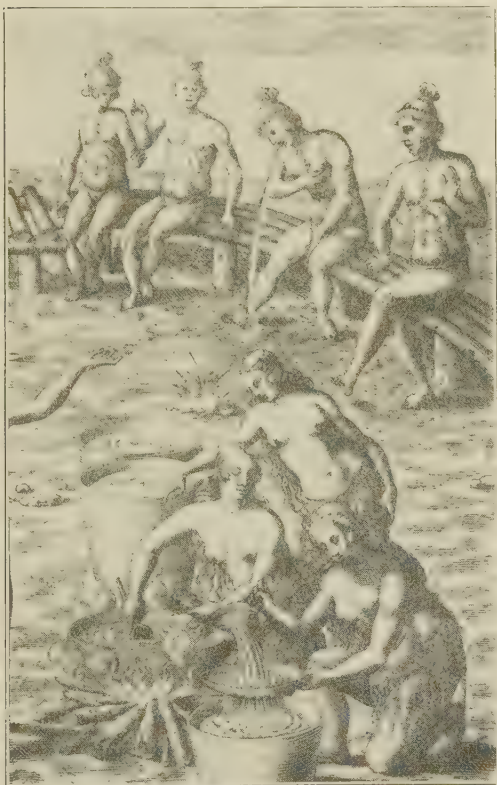
of North America," book I, p. 18). On the Connecticut River, about 200 miles from Long Island Sound, is a chasm some 400 yards long. Drake (*l. c.*) relates that, according to certain Indian legends, no human being ever passed through it alive, save an Indian girl. She had planned to cross the river above the chasm, but lost control of her boat and was being whirled toward the torrent. Seizing a bottle of rum she had with her, she drank it all, was carried through the rapids, and was picked up several miles below in a stupefied condition. When questioned as to why she drank the entire contents of the bottle, she replied it was because she was unwilling to have any of it wasted.

Daniel Dorchester ("The Liquor Problem in All Ages," 1884, p. 115) says that some of the tribes of the red men used a fermented beverage

rotten product they made a thin, fermented gruel which had a bad taste and a worse smell. It was used as a beverage at all important tribal and other feasts. The Cherokees of the Carolinas made a very limited use of the fermented juices of wild fruits.

So far as is known, the above-mentioned intoxicating beverages were the only ones known

to the aborigines east of the Mississippi River, save the various emetic drinks of the Appalachian tribes, chief of which was the ceremonial Black Drink, the *asse*, or *assi-laputski* of the Muskogees, known to the whites as "Cassina," "Carolina tea," and "South Sea tea." It was a fermented decoction made from steeped leaves of the cassina or cassia plant (*Ilex cassine* or *Ilex vomitoria*), known to the Indians as *yaupon*, *yupon*, or *yapon*. The shrub is a bushy evergreen of the holly variety, with smooth, shiny, oval leaves about an inch and a quarter long, and it attains a height of about fifteen feet. It bears a small white flower which is succeeded by scarlet berries. It grows in all of the Atlantic States as far north as Virginia and southwestward to Texas; and the Black Drink was more or less known to most of the tribes spread over that territory. Mildly intoxicating, its repulsive taste and strongly emetic qualities prevented its common use as a beverage, its employment being chiefly confined to medicinal and ceremonial purposes. The ceremonials of the Black Drink were most widely developed among the Muskogees or Creek Indians. Among them the drink was prepared by parching and then boiling the leaves over a fire in the center of the village square. The liquid was poured from pan to pan until it fermented and produced a white froth. On account of the color of this froth and from its purifying qualities it was called by the Indians the "White Drink," although the liquor itself was black. It was the Indian belief that the drink purified from sin, secured invincibility in war, cemented friendship, and promoted hospitality. The Great Spirit, it was claimed, communicated the virtues of the plant to them as a special mark of favor. Personal names were often derived from the Black-Drink ceremony. Thus, the name of Osceola, the famous Seminole chief, is correctly *Asi-yahola*, "Black-Drink Singer."



INDIAN WOMEN PREPARING THE BLACK DRINK

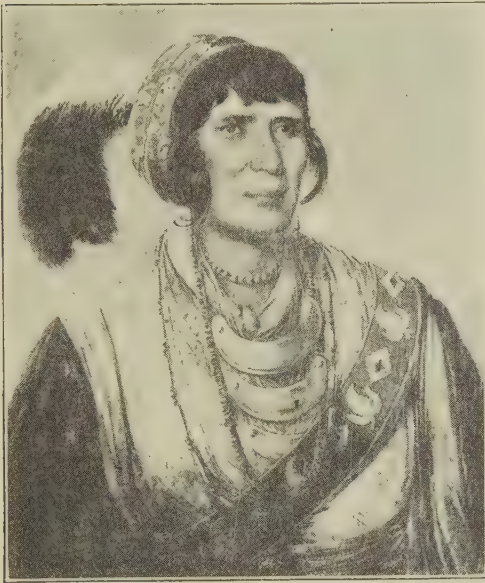
from the sap of maple-trees. These same Indians, according to Williams ("History of Vermont," p. 190), knew how to obtain a mild beer from fermented corn; but the difficulties of making it prevented its use to excess. Its use does not appear to have been widely known even among these people. Theodat, in his "Le Grand Voyage du Pays des Hurons," written in 1534 (p. 97, ed. 1865), and Charlevoix ("Voyage to America," ii. 94) relate that the Hurons around the central Great Lakes made a mild beer of an unusually repulsive sort. They threw unripe corn into a pool of stagnant water, where it was left for two or three months. From this

At the serving, chiefs and warriors are seated around the square, when three young men, acting as masters of ceremonies, approach, each holding a gourd or calabash full of the liquor. They take their position in front of the three greatest chiefs and announce that they are ready by uttering the word *choh*. Then, stooping forward, they run up to the chiefs, who receive the gourd and wait until the young men fall back and give the *yohullah* or the "Black Drink" note. They begin to partake of the drink as quickly as the young men commence aspirating this note, and continue till it is finished. The note is prolonged as much as possible. When it is ended, the chiefs stop short. The young men then go through the same performance with the warriors, uttering the signal *choh*, but not the *yohullah* note, which is reserved for the great men who are rated by their capacity to drink a large quantity during the

aspiration of *yohullah*. Three rounds of drinks are thus served at a meeting. After drinking copiously, the warriors hug their arms across their stomachs and disgorge the mixture in a large stream from their mouths, six or eight feet away, spouting in every direction. It was regarded as a handsome accomplishment to be able to "spout well" (Schoolcraft, "Historical and Statistical Information respecting . . . the Indian Tribes of the United States," v. 266-267).

During the months of July and August the Muskogees held their *Busquetau* or *Bus-ke-tau* (written, also, *Boos-ke-tau*, *Pus-*

kita, and *Pus-ke-tau*), usually *Busquetau* called "the Busk." When the corn is ripe the fire-maker or priest appoints a day for the Busk, or corn-dance. On the day appointed the priest proceeds to the



OSCEOLA ("BLACK-DRINK SINGER")

square and four young men enter from the four corners with sticks for the fire, which the priest takes, adding part to the flames. The four young men then return with yaupon leaves, some of which the priest places on the fire, the rest being parched. The priest utters some incantations, communicating with the Great Master of Breath, and the warriors then assemble and drink. In this first day's ceremony, the *asse* is not intoxicating, for the reason that it has not been allowed time to ferment. After the men have finished, some of the fire is taken outside the square for the women, who take it to their homes, which they have cleaned and decorated. On the second day the men take their "war physic," a somewhat more villainous compound of button-snakeroot or senna, which often produces spasms. On the third day, the young men hunt and fish while the older ones drink Black Drink or war physic. During the three days of the Busk, the women bathe repeatedly. It is unlawful for a man to touch one during this period. Both sexes abstain from food during the celebration. On the fourth, or feast, day,

all assemble in the square for feasting, games, dancing, and jollification in which, according to McGillivray (in Schoolcraft, *op. cit.* v. 267-268), the women and children join. At this annual Busk all grudges and offenses are forgotten and canceled and the year is started afresh.

In some of the more important towns of the Muskogees the Busk lasted eight days.

Ceremonies of a similar nature, for purification, for hospitality, in invocation of the aid of the Spirit of Life (or Breath), or in preparation for war, in all of which the Black Drink was a central feature, were practised more or less by all of the Indian tribes of the southeastern states. The Natchez Indians gave a great Black-Drink feast on the declaration of war. With this the method of making the beverage varied, the berry of the plant being used in the decoction. All the warriors came to the feast painted and armed. The oldest chief made a speech exhorting the warriors to bravery and cunning. He then filled the calumet of war with tobacco and all smoked. The war-chief next cut slices of roast dog, which the warriors ate while walking rapidly, to signify that a warrior should never stop to eat and should be watchful like a dog. A young man who had previously been placed in an ambuscade then gave a war-whoop and, responding, all ran to the spot. The repast finished, the Black Drink was greedily devoured, after which the war-post was planted. Around this was held the war-dance (Gayerre, "History of Louisiana," i. 318); Charlevoix, *op. cit.* pp. 201-202). The Seminoles used the Black Drink whenever they met to deliberate on public matters. They used it on occasions of hospitality, also. Dorchester states (*op. cit.* p. 115) that some of the tribes on the Mississippi and Ohio rivers and on the Gulf of Mexico were accustomed to disinter the bodies of their dead at a particular festival at which they consumed much of the Drink.

Another fermented beverage made by the aboriginal Muskogees was the *oafka*, or "thin drink," a kind of gruel. Corn was pounded, boiled, and mixed with lees of ashes of hickory. It was boiled until the corn was tender, when soup was made. The lees gave it a tart taste and prevented scurvy. It was kept in pots for constant use, fermenting in the meantime (Schoolcraft, *op. cit.* v. 274). The Chippewa Indians around Lake Superior had a variety of Busk ceremony, but it does not appear to have been accompanied with the use of any intoxicant. Likewise a corn-dance was more or less developed in many eastern tribes, but without the alcoholic feature.

At the present time the Zuñi Indians make a beverage from corn which is moistened and placed in the sun to sprout.

The Far-Western Indians Another corn beverage, the *ku-na kiauwe* ("bread-water"), is made of popped corn ground very fine. The flour is put into a bowl, and cold water poured over it, after which the liquid is strained and drunk. This is much used during the ceremonial feasts of the rain priests. Both of these Zuñi beverages are survivals of ancient ones which, when alcoholic at all, were only slightly so.

In the far northwest of the American continent the aborigines were almost wholly without

knowledge of alcoholic beverages. The known exception is that of the Koniagas, the southern Eskimos inhabiting the western coast of Alaska from Kotzebue Sound southward. These people, before the advent of the white man, made a fermented beverage from the juice of blueberries and raspberries. The Shoshones, the Californians, and the various tribes of the Columbia River country and southward as far as the north boundary of Arizona had no native intoxicant. Drunkenness was unknown in this region until introduced by the whites (see Bancroft, i. 76).

The various tribes inhabiting the southwestern portion of the continent, including what

steal, but they are usually at work." And, speaking of the women, he observes (p. 516): "They drink wine made of the pitahaya, which is the fruit of a great thistle which opens like the pomegranate. The wine makes them stupid."

While apparently not used to excess in the city of Cibola, in other sections of what is now Arizona and New Mexico the fruit of the pitahaya provided one of the most common mediums of intoxication. The pitahaya is a giant cactus (*Cereus giganteus*) found on the high tablelands of the Gila and on most of the high plains of this whole region. It bears a fruit of about the size of a hen's egg, green in color, tinted with red. When ripe, the fruit bursts, exposing a pulp of mawkish taste. The sun dries this to about one-third its size, when it drops out of its covering. It is then of the consistency of a dried fig. The Pimas and some other Indians collected these pulps which they rolled into balls and boiled to the consistency of molasses. The fruit and its juices were also fermented in various ways for beverage purposes. Col. John C. Cremony in his "Life Among the Apaches" (San Francisco, 1868) says:

The Pimas and Maricopas macerate the fruit of the Pitahaya in water after being dried in the sun, when the saccharine qualities cause the liquid to ferment, and after such fermentation it becomes highly intoxicating. It is upon this liquor that the Maricopas and Pimas get drunk once a year, the revelry continuing for a week or two at a time; but it is also a universal custom with them to take regular turns, so that only one third of the party is supposed to indulge at one time, the remainder being required to take care of their stimulated comrades, and protect them from injuring each other or being injured by other tribes.

The season of the ripening of the pitahaya was, and to some extent still is, the occasion of festivities and of drunkenness on the part of most of the tribes of the high tablelands.

The wild tribe of Seri Indians celebrated the ripening of the pitahaya with much feasting but no drunkenness. They made no effort to preserve the fruit in any way, but merely gorged themselves with it while it lasted. It is an interesting fact that the Seris had no other drink than water.

The Seris Drink Water Only

The aborigines of the Southwest made fermented alcoholic beverages from other substances besides the pitahaya, as the agave, mescal, mesquite pods, corn, aloes, wild prickly pear, and wild grapes. In the north of New Mexico, wheat and wild honey were also used for this purpose. Corn and agave were the favorite substances with which most of the New-Mexican Indians made their beverages (A. R. Thümmel, "Mexiko und die Mexikaner," p. 352). The Apaches, the most savage of these tribes, have given the United States Government more trouble than any other tribe in the West. They had two favorite beverages: one made of corn; the other, from the agave or maguey. In the case of the first the corn was boiled, after which it was fermented, and often narcotic herbs were added. This, with some variations, was the process of manufacturing the beverage widely known as *tiswin*, *teeswin*, and *p'tis-wing*, which is still made, particularly by the Apaches of San Carlos Agency in Arizona, and which production the Government has with considerable success tried to break up. The process is described by Dr. Henry in his appendix to Schoolcraft (v. 696); also by Hardy in his "Travels"



ZUÑI INDIAN

is now the lower part of California, Arizona, and New Mexico, were mostly acquainted with alcoholic beverages, and some used them to excess. Two important exceptions were the Comanches of Oklahoma and the Moquis of New Mexico. "The vice of intoxication is unknown among them, as they have no fermented liquors of any kind," wrote Schoolcraft (*op. cit.* iv. 87) of the Moquis. Other authorities confirm the statement, which is somewhat remarkable owing to the common knowledge of intoxicating drinks by surrounding tribes. The Comanches appeared to know of alcoholic beverages, but purposely avoided them. Even after the advent of the whites the Comanches were remarkably temperate, calling spirituous liquors "fool's water."

Pedro de Castañeda, in his narrative of the Coronado expedition to Cibola in 1540, tells of the village elders who went to

the roofs of the highest houses to preach. He wrote: "They tell them how they are to live, and I believe that they give certain commandments for them to keep, for there is no drunkenness among them, nor sodomy nor sacrifices, neither do they eat human flesh nor

Drinks of the Southwest

©Translation in 14th Annual Report of the Bureau of American Ethnology, p. 518.

(pp. 334-337), and by Murphy in "Indian Affairs Report Special Commission" (1867, p. 347). The Apaches' process of making a fermented drink from the agave differed from that of other tribes in that, instead of tapping the plant for the sap, they boiled the roots. Cremony thus describes (*op. cit.* p. 217) the manner of making the agave beverage:

In order to make an intoxicating beverage of the mescal [maguey], the roasted root is macerated in a proportionable quantity of water, which is allowed to stand several days, when it ferments rapidly. The liquid is boiled down and produces a strongly intoxicating fluid.

Incidentally it may conveniently be stated here that the present article follows the authorities quoted in their use of the words "mescal" and "pulque." These terms are, however, frequently employed with much looseness. Pulque is the fermented juice of the maguey plant or its roots. The maguey is the American aloe (*Agave americana*). Mescal is distilled pulque. Some of the New-Mexican Indians of recent times had a still more elaborate method of making the mescal beverage. A hole 10 or 12 ft. in diameter was dug and lined with stones which were then heated by fire. Moist grass was thrown over them, and this was covered with roots of the maguey, varying in size from that of a man's head to a half-bushel. These in turn were covered with grass. After the roots were thoroughly baked they were placed in leathern bags; water was poured on them; and they were allowed to ferment (Bartlett, "Personal Narrative," etc. i. 290). More detailed information regarding the maguey plant, mescal, and pulque may be found under MAGUEY.

Harris, in his "Travels in Mexico" (pp. 334-337), relates that the aborigines at the junction of the Gila and Colorado rivers as well as those on Tiburon Island had a curious custom in connection with the mesquite liquor. Mesquite pods were steeped in water and left to ferment. The natives chewed them, swallowed the liquor absorbed, and then spat them back into the fermented liquid. These pods were chewed over and over again, and by different persons, often as many as 20 or 30 times.

The Pueblo and Zuñi Indians of Western New Mexico have been an enigma to explorers. The Pueblos were so named from the permanent settlements of these people in *pueblos* ("villages").

Ancient Pueblo Practises They are intensely religious, nearly every event or act of their lives being governed by a religious ceremonial. Antonio de Espejo, who visited the people in 1582, reported that no intoxicants of any sort were known and that the chief drink was *pinole*, which was nothing but parched corn and water. Espejo's superficial view was speedily corrected by more thorough explorers. It is true that the aboriginal Pueblos were an extremely temperate race and made practically no use of alcoholic beverages, save in religious ceremonials; but these ceremonials were accompanied by drunken orgies of the most degrading character. On their return from belligerent excursions the Pueblos were accustomed to go direct to their *estufa*—sweat-house and council-house in one—before going home. There, stripped naked, they would often spend days in ceremonial drunken rioting before they saw their families (Josiah Gregg, "Commerce of the Prairies," i. 274). G.

W. Kendall gives an account ("Narrative of the Texan-Santa Fé Expedition," i. 578) of a great annual ceremonial feast at which eating, drinking, and dancing were kept up for three days. At the end of that period grown persons of every age and both sexes repaired to a cave "to pass the night in indulgences of the most gross and sensual description." The Pueblos made their intoxicants of the usual products of the district—pitahaya, aloe, corn, maguey, and prickly pear, besides wild and cultivated grapes.

(There is an extensive literature relating to the Pueblo feasts, dances, and orgies. The earlier writers treat of them before they had been influenced by contact with civilization. See F. J. Alegre, *Historia de la Compañía de Jesus en Nueva España* (Mexico, 1841), i. 333-335; Hubert Howe Bancroft, *Native Races*, i. 541-551; John C. Cremony, *Life Among the Apaches* (San Francisco, 1868), pp. 102-104; W. W. H. Davis, *El Gringo* (New York, 1857), pp. 154-155; Juan Diaz, in Henri Ternaux-Compans, *Voyages, Relations, et Mémoires de la Découverte de l'Amérique* (Paris, 1837-41), série iv. tom. ix. p. 295; W. H. Emory, *Report of the U. S. and Mexican Boundary Survey* (Washington, 1857), i. 117; Antonio de Espejo, in Hakluyt, *The Principal Navigations, voyages, traffiques, and discoveries of the English Nation* (London, 1598-1600), iii. 394; Julius Froebel, *Aus Amerika* (Leipzig, n. d.), ii. 455; Joseph C. Ives, *Report upon the Colorado River of the West* (Washington, 1861), p. 121; C. G. Johnson, *History of the Territory of Arizona* (San Francisco, 1868), p. 15; Mange, *Itinerario, in Documentos para la Historia de Mexico* (Mexico, 1853-57) serie iv. tom. i. pp. 277, 379; Mollhausen, *Tagebuch einer Reise vom Mississippi, etc.* (Leipzig, 1853), p. 224; Z. M. Pike, *Exploratory Travels through the Western Territories of North America* (London, 1811), p. 343; G. F. Ruxton, *Sur la Migration des Anciens Mexicains, in Nouvelles Annales des Voyages* (1850), cxxvi. 59; James H. Simpson, *Journal of a Military Reconnaissance from Santa Fé to the Navajo Country* (Philadelphia, 1852), p. 17; L. Sitgreaves, *Report of an Expedition down the Zuñi and Colorado Rivers* (Washington, 1853), plates 1, 2, 3; Ten Broeck, in Schoolcraft, *Archives of Aboriginal Knowledge* (Philadelphia, 1860), iv. 74, 83, 85; José F. Velasco, *Noticias Estadísticas del Estado de Sonora* (Mexico, 1850), p. 161; A. N. Whipple, in *Pacific R. R. Reports*, iii. 67.)

The intoxicants of the Mexican aborigines differed in but few respects from those of the territory just described. The pitahaya beverages were known throughout the extreme northern part, as were the prickly-pear juices and kindred drinks.

According to Bancroft (*op. cit.* i. 636), the *nopal* or prickly pear was peeled and pressed.

The juice was then passed through straw sieves and placed by a fire or of Ancient Mexico in the sunlight for about an hour, when it fermented. *Chicha* was made of raw sugar-cane, mashed with a wooden mallet and then passed through a pressing-machine. The principal drink was, as it is today, pulque, the fermented juice of the American aloe. When the plant is about to bloom, the heart or stalk is cut out, leaving in the center a hole which is covered with the outer leaves. Once or twice a day the cavity fills with sap, which is taken out and fermented, usually by the addition of already fermented pulque. The liquor is at first of a thick, white color and is always very intoxicating. See MAGUEY. According to Clavigero ("Storia Antica del Messico," Cesena, 1780, ii. 221), the Otomi Indians made a variety of fermented beverage which they called *sendicho*, and which was much used in their numerous ceremonies. Most of these functions required intoxicating beverages for their proper conduct. When a child became a year old a ceremonial

feast was prepared in its honor. With its mother, uncle, or aunt, the child was placed in the center of a circle of relatives. Much wine was drunk at the feast, and salt was placed in the child's mouth for the first time. When the child's teeth were all cut another wine feast was necessary at which the child was given its first meal. When the child reached the age of twelve it was considered old enough to drink wine. Therefore, a feast was held on that anniversary, also, at which the youngster was given his first drink of wine (Bancroft, *op. cit.* i. 634-635).

The Chichimecs were a numerous group of Indian tribes which succeeded the Toltecs and inhabited the mountains north of the valley of Mexico. They were extremely fierce and generally attacked all who entered their domain. Their name comes from *chichi*, "dog." These tribes were in almost constant war among themselves or with their neighbors. When war was declared between two tribes, each side did its best to form alliances with neighboring tribes. The custom was to dispatch ambassadors with sample arrows of the make peculiar to the tribe of the chief visited. On arrival the messenger laid the arrow at the chief's feet. The acceptance of the arrow indicated that the ambassador's proposal was favorably entertained and the messenger departed. Preparations were then made for the war-feast in which both tribes joined. Game and intoxicating liquors were made ready in abundance. After the feast and the accompanying drunken orgies were over, the council of war was held and the campaign planned (Bancroft, *op. cit.* i. 628).

The aborigines of what constitutes the present province of Zacatecas, south of the country of the Chichimecs, had a curious drinking ceremony attending the making of a war alliance, which is described by Father Joseph de Arlegui in his "Crónica de la Provincia . . . de Zacatecas." When a tribe wished to form a close connection or "blood relationship" (*tratan de hacerse parientes*) with another people, they captured a man from the tribe with whom alliance was desired. A feast accompanied by a drunken carousal was at once begun. The victim who was to form the connecting link between the two tribes was kept without food for 24 hours. He was then filled with "their execrable beverages" and stretched stupefied before a fire where all the people might have access to him. Having warmed him and rubbed his ears, each aspirant to the new friendship pierced the victim's ears with an awl made of deer's bone, causing the blood to spurt at each incision. The tribesmen then anointed themselves with the victim's blood.

Next for consideration are the original peoples of Anáhuac, the empire discovered by Cordova and conquered by Cortez

Passing of the Quinames and which, according to the map of Clavigero (*op. cit.* vol. i), extended from the present State of

Zacatecas to Guatemala. This civilization, made up of many parts, and which had for its foundation the Toltecs and for its later dominant factor the Aztecs, is usually referred to by ethnologists as the Nahuá people, though some object to this term. The word "Nahuá" described the language rather than the people. The tongue was (and is, for the language is still spoken) called *Nahuatl*, and the one who spoke it was a *Nahuatlacatl*.

Prior to the advent of either the Toltecs or the Aztecs, however, another distinct race of people had appeared and disappeared. These were the legendary Quinames, said to be negroid giants. In the National Museum in the city of Mexico is a skeleton, discovered on the shores of the Gulf of Mexico, and said to be that of a negro Quiname. It is over seven feet in height. Among ancient idols unearthed at Tlatihuacan, near the city of Mexico, are some with negroid features, flat noses, and thick lips. At Hacienda de Hueypan, in the State of Vera Cruz, there was unearthed in 1860 a head of granite, nearly five feet high, with Ethiopian features, and this is regarded as a representation of the god of the Quinames. There were found, also, stone hatchets, each with a negro face carved on the handle, which had been buried, according to archeologists, for about 3,000 years.

Oviedo and Mendoza thought that these giants probably came from the Straits of Magellan, and Boturini could give no reason for doubting their existence. "Being large in stature," says Bancroft (*op. cit.* v. 199), "they could out-travel the rest of mankind, and thus became naturally the first settlers of distant parts of the world." They were a barbarous race, living like brutes of the field, and addicted to the most disgusting vices, especially to drunkenness.

The Tezcuacan prince and historian Ixtlilxochitl says that they were exterminated; and Father Duran, a Catholic priest and historian, says that they were all destroyed by the Tlascaltecs in A. D. 107 in the midst of a drunken orgy. Apart from these Quinames, the original inhabitants of Mexico are conjectured by various authorities to have had a common origin with the Mongoloid races of eastern Asia, a conjecture which is supported by a remarkable similarity between the calendars, theological conceptions, and ethnological features of the inhabitants of the two continents, but which is not borne out by any linguistic similarities. Native records of early Mexican history exist, the earlier in sculptured hieroglyphs, the later written down after the Spanish Conquest. They are, however, so interwoven with mythology that little reliance can be placed in them.

It may be regarded as a certainty that at an early period a number of branches of a distinct race, known collectively as the

The Story of the Toltecs Nahuá peoples, entered the valley of the Anáhuac. Of these immigrants the Toltecs are supposed to have left their northern home of Huehuetlapallan in the sixth century of the Christian era. In the following century they drifted through the mountain passes over the plains of Anáhuac, where they first settled around Tollan (now Tulan or Tula), about forty miles northwest of the present city of Mexico, and there founded the ancient capital of the Toltecs which endured for four and one half centuries. These peoples had advanced ideas. They introduced the culture of maize and cotton, workmanship in silver and gold, the calendar, hieroglyphic writing, and architecture. With them is associated the name of Quetzalcoatl, a white deity, who was supposed to have taught them the arts of peace and to have abolished human sacrifices. Years of famine, drought, and pestilence all but exterminated the Toltecs in the eleventh century, and drink is supposed to have played its part in

this catastrophe. According to tradition, some Toltecs discovered squirrels sipping the juice of the maguey plant which, at maturity, produces great quantities of liquid. From the discovery that the drink was pleasant arose the idea of scraping the heart of the ripe plant and allowing the liquid to ferment. In this manner pulque became the national drink (Butler, "Sketches of Mexico, p. 137). It may be conveniently stated here that the natives called this strange beverage

octli, and that, according to Sagahun Discovery ("Historia General," tom. i. lib. ii. of Pulque pp. 175, 179, 186), the Nahua people gave it the names *texcalcevia*, *texcalcevil*, and *mataluhitli*, according to its color and condition; but after the arrival of the Spaniards it became known, in some unaccountable way, by the South-American aboriginal term *pulque*, or *pulcre*. Its popularity led to the dedication of a special divinity, Ometochtli, to preside over its uses (Bancroft, *op. cit.* ii. 359).

Gregorio Torres Quintero tells another legend of the discovery of pulque (Fabians, "Bio'gs de los Heroes de la Independencia"), the following translation being that of Benjamin Read in his "History of New Mexico," p. 42:

About the year 1001, a lord lived in Tolan called Papatzin, a relative to the monarch. Legendary lore attributes to him the discovery of the pulque, an extraction from the Maguey. Astonished at, and satisfied with, his discovery, he wished the king to taste the beverage, and he resolved to send him a chocolate-cupful.

Papatzin had a daughter, a damsel remarkable for her beauty, so exquisite that she was called Xochitl, that is, "flower." She was the chosen one to carry the present to the king.

When she arrived at the palace, she was conducted to the audience hall.

Tecpancaltzin (such was the king's name) was on his throne, received the present with a pleasant smile, tasted the liquid and praised it; but his eyes could not be withdrawn from the beautiful face of the little girl, who humbly abashed would not raise her eyes fixed on the floor. A violent and fatuous love was kindled in the monarch's breast, who conceived the plan of stealing the damsel; so he sent a reward to the discoverer commanding him to send him more pulque.

A few days after, when Xochitl brought him another supply, she was detained at the palace. "Go and tell Papatzin," said the king, "that, interested in his daughter's fate, I have resolved to keep her at the palace, where she shall be educated by wise matrons." With the message he also sent great riches.

Sometime after Xochitl became the mother of a child who was named Meconetzin, that is to say, Son of the Maguey, which later on he changed for that of Topiltzin. Papatzin was always imagining that his daughter was receiving a zealous education at the palace, but not having seen her for three years, rumors reached his ears of what was really going on. Disguising himself as a peasant he went to the palace in which Xochitl dwelt, penetrated into the gardens, and there, after a little, discovered her with a babe in her arms. "Does the king, then," he asked her, "keep you as his wet-nurse?"

Blushingly she confessed to him that the child was hers. In a rage the offended father went to the king to demand explanation of her dishonor. Tecpancaltzin succeeded in appeasing him, making many promises, among others, that of marrying Xochitl after he became a widower, and placing her son on the throne. Everything was faithfully fulfilled. Xochitl became queen and her son king.

This caused trouble among the legitimate heirs to the throne. Topiltzin proved to be a bad monarch, and the ancient virtue of the people relaxed under his influence. Civil war followed, in which both Tecpancaltzin and Xochitl were killed and the Toltec empire was overthrown.

The Aztecs thereupon succeeded to power, and the empire of the Anáhuac, as found by Cortez, was established. It was in the twelfth century that the Toltec civilization was snuffed out and succeeded by the democratic military federation, the new capital of which was Tenochtitlán, on Lake Tezcuco, the present city of Mexico, and over which the Aztecs became dominant.

The Aztec supremacy was characterized by constant warfare upon neighboring races, with the object of supplying a multi-

The Aztec tude of prisoners whose hearts, **Supremacy** torn out upon the sacrificial altar, might propitiate the Aztec pantheon of bloodthirsty deities. The desire for war-captives is said to have brought about an agreement among the nations of the Mexican confederation that they should fight frequent battles among themselves, in order to maintain the supply of victims.

Despite some conceptions of a supreme deity, and of a good and evil spirit, the religion of the Aztecs was polytheistic. Tezcatlipoca, an ancient deity of the race, was the highest of the gods. He was a rival of Quetzalcoatl, the white god who taught the Toltecs the arts of peace. They played a famous game of ball, and Tezcatlipoca, in the guise of a gray-haired sorcerer, persuaded the weary Quetzalcoatl to drink the magic pulque, which sent him wandering to the ocean, where he embarked in his boat and disappeared from among men. Among lesser deities was Tezcatzoncatl, the god of strong drink, whose garment clothed the corpse of the drunkard. The temples of the gods were called *teocalli*, being pyramids on a square or rectangular base. Before their shrines, which reeked with the stench of slaughter, eternal fires were kept burning. The great teocalli of Huitzilopochtli, in the city of Mexico, stood in an immense square, of which the stone walls measured nearly a quarter of a mile on each side. In the center was the oblong pyramid of rubble, measuring 375 by 300 feet at its base, and rising steeply in five terraces to the height of 86 feet. On the paved platform were three-story tower temples, in whose ground floors stood the stone images and altars, and before the altar of the war-god the green stone on which the victim was sacrificed. Before the shrines the eternal fires were kept burning, and on the platform stood the huge drum, covered with snake skin, whose sound could be heard for miles. From the terrace could be seen seventy or more temples within the enclosure, and the *tzompantli*, or place of skulls, where the skulls of the victims, by tens of thousands, were skewered on cross-sticks, or built into towers.

The criminal laws of the Aztecs were of extreme severity. Petty theft was punished by enslavement to the person robbed. To steal a tobacco-pouch or twenty ears of corn meant death, the mode of which varied from being skinned alive to having the head crushed between stones, or the heart torn out upon the altar. Though aloe beer, or *octli*, as pulque was then called, was allowed at feasts and to invalids in moderation, and old people over seventy seem to be represented in one of the picture writings as having liberty of drunkenness, young men found drunk were clubbed to death, and young women were stoned. Prescott, in his pref-

ace to his "History of the Conquest of Mexico," says that intemperance, which was the burden of their religious homilies, was severely punished. For the young, the penalty was death; for the older men, loss of rank and property. But decent conviviality was not opposed. He further says:

The table was ornamented with vases of silver, and sometimes gold, of delicate workmanship. The drinking-cups and spoons were of the same costly materials and likewise of tortoise-shell. The favorite beverage was the *chocolatl*, flavored with vanilla and different spices. . . . The fermented juice of the maguey, with a mixture of sweets and acids, supplied also various agreeable drinks of different degrees of strength, and formed the chief beverage of the elder part of the company. The older guests continued at table, sipping *pulque* and gossiping about other times, till the virtues of the exhilarating beverage put them in good humor with their own. Intoxication was not rare in this part of the company, and, what is singular, was excused in them, though severely punished in the younger ("History of the Conquest of Mexico," London, 1866, p. 49).

Other drinks peculiar to the Nahua people were made of plantain-juice, various sorts of porridge known as *atolli*, juice of maize-stalks, etc. A fermented beverage was prepared from chian and other seeds by boiling and fermenting them in water in which corn had been boiled. This was a favorite Tarasco drink. In some of these beverages they used *teonanacatl* ("flesh of a god"), a sort of mushroom. The effect of this ingredient was to excite the passions and to cause the partaker to "see snakes and divers other visions" (Bancroft, *op. cit.* p. 360).

There has been some conflict of opinion, especially among the earlier writers, as to the extent of drunkenness among the Nahua peoples. Some, whose investigations were more particularly concerned with the numerous feasts at which drunken orgies were the rule, naturally arrived at the conclusion that the people were habitually given to intoxication. On the other hand, those who studied the laws as to drunkenness, and the social regulations regarding the same, were of the opinion that the people were remarkable for their temperate habits. Mendieta believed ("Historia Eclesiástica Indiana," pp. 138-140) that the people were very temperate, using *pulque* only under the direction of the chiefs and judges and for medicinal purposes, and that the nobles made it a point of honor not to get drunk at all. He is abundantly confirmed by reliable early authorities. Motolinia and other equally careful writers took the opposite view, and told in much detail of the excessive drunkenness of the same people. Some authorities believe that drunkenness was at its height at the time of the Conquest, while Clavigero (*op. cit.* i. 119) and others declare that the people drank less before that event. The fact seems to have been that the Nahuas, while generally temperate in their everyday life, were given to excess of the rankest character at their feasts.

Under the laws existent just prior to the Conquest drunkenness was punished with great severity. In fact the laws prohibited

Later Aztec the drinking of liquor in the ordinary routine of life. Exceptions were, however, numerous. In order

Drink Laws to drink intoxicants it was necessary to secure the permission of the judges; and license to imbibе was granted only to invalids and to persons more than fifty years of age, who claimed to need liquor to keep themselves warm. But

these were permitted to drink only at meals and in limited quantities. Mendoza, however, insists that no limit was placed on drinkers who had reached the age of seventy. Conviviality at feasts and weddings was another exception to the law of prohibition. On these occasions drinking *ad libitum* was not legal, but was looked upon with favor. Even the young were permitted to drink sparingly on such occasions. License to drink was ordinarily granted to masons, carpenters, and other classes who were supposed to need it on account of their heavy work. Women in childbirth were allowed drink as a necessary stimulant, but only during the early days of confinement. As stated above, drunken young men met with especially severe punishment, being taken to the jail and there beaten to death with clubs. Young women drunkards were stoned to death. In some districts the drunkard was sold as a slave for the first offense, if he belonged to the plebeian class, and for the second was put to death. In other parts, the bibulous plebeian had his hair cut off in the market-place, was lashed through the principal streets, and his house was razed to the ground. The Nahua reason for this treatment was that one who thus gave up his understanding was unworthy to have a home among respectable citizens. Cutting off the hair, especially in public, was considered extremely degrading. Military men who got drunk were deprived of their rank and honors and considered infamous. Conviction of the crime of drunkenness rendered one ineligible for all future emoluments and barred him from public office. A noble was hanged for the first offense and his body dragged through the streets to the environs of the town, where it was dumped into a stream used especially for that purpose. The influence of social law was even stronger than that of the penal law against drunkenness. Drinking was considered degrading for a person of quality; and wine-bibbing was regarded as a coarse pleasure peculiar to the lower classes (Bancroft, *op. cit.* ii. 460-461).

While drunkenness in private life was thus severely punished, at the various feasts—social, religious, business, and political—it lost its reprehensible character. Indeed excess became the rule, especially of

Nahua Drinking Festivals

the old. To drunkenness at a feast no penalty, either legal or social, attached. Feasts were common to all classes. They were given at births, weddings, deaths, and house-warmings, after successful voyages and speculations, and on every conceivable occasion. Every one was ambitious to give at least one great feast during his lifetime. Many were ruined by the expense. Sometimes a man would sell himself into slavery in order to secure funds for this purpose. At these events an indispensable part of the program was the plying of the old people with *octli* till they became intoxicated. Music, drama, jesters, games, and the smoking of tobacco and aromatic herbs were also prominent features.

Besides these private feasts, there were many public festivals of certain gods and goddesses, and others held by the traders, the hunters, the fishermen, etc.

It seems to have been the general rule that all who attended these feasts, even the feast to

the dead, should go home thoroughly drunk.

(The Nahua festivals are treated exhaustively by Bancroft in vol. ii. chap. ix. of his "Native Races," to which the reader is referred for further details.)

Conditions with regard to intoxicants among the Nahua peoples at the time of the Conquest (1520) are described as follows in the work *Biblioteca de Autores Españoles*, published in Madrid in 1852, in the chapter on "History of the Conquest of Mexico," by Francisco Lopez de Gómara, as compiled by Enrique de Vedia (vol. i):

There is no grape wine in Mexico, though there are plenty of wild grapes. A favorite drink is cocoa and water, mixed sometimes with flour or vegetables. It does not intoxicate and can be taken even when a person is perspiring. The Aztecs make wine of corn mixed

with water and molasses and call it *atullí*. They mix this with herbs and roots and produce an intoxicant. On festal occasions they prepare drinks of certain herbs, which turn the head worse than San Martin wines. On such occasions they will fight each other. Another real "drunk" is produced when they eat raw setillas, called *teonanacatl* or "flesh of god," washed down with *aguamiel* (unfermented juice of the maguey plant), and very soon they get so perfectly intoxicated that they will indulge in the basest of bestial excesses . . . ; they will then have delirium and imagine that they are being devoured by tigers and snakes. Another mortal terror that overcomes them when they indulge in this intoxicant is that of being eaten alive by worms. So possessed do they become of this terrible death, that they will provoke a fight to get killed and will even beg to be hanged. The people also stew *ajenojo* (sage) with water and flour of *chiyan*, a plant like *zaragatona* (*plantago psyllium*). It makes a bitter drink, but has a certain fascination over them. They also tap the palm and drink its sap. They drink a liquor produced from a tree called *metl* (*agave Mexicana*) cooked with *ocpatli*, a root which they call "wine medicine," on account of its action. It is not at all salutary, but very intoxicating and offensive. It gives a most disgusting repugnant breath. If any one gets drunk except on festive occasions which are duly authorized by the judges his house is at once torn down by the authorities; because any one losing his reason by his own act, has no proper place among thinking, reasoning men and women. After the Spaniards came to Mexico the Aztecs partook readily of the foreign wines brought by the Spaniards and to obtain the same even sold themselves to the Spaniards as slaves to work for 4 or 5 reales [50 to 60 cents] a month.

In the same work Rodrigo de Albornoz, the royal auditor, who was also a historian, writes under date of Dec. 15, 1525, in part as follows:

The Indians drink the Spanish wines with more gusto than they do the native pulque. They have hitherto taken pulque as wine. It tastes something like beer, although it is not beer.

Largely through the influence of the deeply religious Isabella, joint sovereign of Spain with Ferdinand at the time of the discovery of the country, attempts were made to prevent drunkenness among the natives. While these attempts were somewhat academic and not well put into practise, there is no question of the sincerity of the motives of the Queen and of her benevolent attitude toward the natives. In her will, made (1504) the day prior to her death, Isabella reminded her people that when Pope Alexander divided the colonial world between Portugal and Spain, the Holy Father expressed the hope that the natives then unknown should be Christianized. She urged the kindly treatment of the natives, a treatment later recommended by Pope Paul III, who declared that the Aztecs were rational beings and should be treated as such,

Inspired by the dying wish of Isabella, her successor, Charles V, and Philip II enacted various laws for the protection and civilization of the Nahua people. In "Parecer de los Reli-

giosos de Santa Domingo y San Francisco" (Madrid, 1526) it is recorded that: "An order came from the Emperor [Charles of Spain] that no one makes, nor brings, nor sells pulque upon the pain of death."

In 1524 and in 1550 Emperor Charles provided for the establishment of schools among the Nahua peoples, and in 1576 Philip enacted a law providing that caciques and other Aztec officials were to be exempted from the payment of taxes; but this exemption was to "apply only as long as they abstained from participating in drinking-bouts, dances, etc." (Law 38, Philip II, 1576) and with the provision that "no liquor be sold to Indians" (Law 36). It was further provided that "Indians shall wear clothing" (Law 22). An interesting monograph on these early Spanish laws relating to the Indians was published by Captain John G. Burke of the U. S. Army in the *American Anthropologist* for April, 1894. The basis for the monograph was chiefly the "Recopilación de Leyes de los Reynos de las Indias" by Julian de Paredos, published in Madrid in 1681. These laws were all benevolent in their character and intent, but were not generally carried out in fact.

The beverages of the wild tribes south of the Nahua peoples, in the territory now covered by parts of Yucatan, the Isthmus of Tehuantepec, and Central America, included many intoxicants which differed more radically from those of northern Mexico than did the beverages of Anáhuac.

The favorite drink was usually *mishla*, made chiefly from cassava-root; but others, prepared from pineapples, bananas, and other fruits, were also common. Women chewed about half of the boiled and peeled roots (compare KERELI), and the remainder was crushed in a mortar. Cold water was then added and the compound was allowed to ferment for a day or two. Then it assumed a creamy appearance, and became strong and sour. Plantains were kneaded in warm water, and left for a few days to ferment. Fruit, cut into small pieces, was left to ferment in water, the kneading process being performed in the cup previous to drinking. *Ulung* was a fermented drink prepared from powdered cacao and juice of indigenous sugar-cane. *Pesso*, another fermented beverage, was made of crushed lime-rinds, maize, and honey. In the earliest times a variety of mead was used, *Caraca* was a fermented drink gathered monthly from the coconut-palm in a peculiar fashion. The tips of the shoots were cut off and the branches bent down to allow the sap to drip into calabashes placed below.

The fermented drink *acchioc* was made from the seeds of the coconut-palm, crushed and steeped in hot water. A favorite drink of the Itzas was *zaca*, a fermented liquor made from corn and cacao. The same tribe made wines of honey and water, figs and other fruits, and especially of the *jacote*, a popular native red cherry which abounded in Nicaragua.

The wild tribes on the Isthmus of Panama made intoxicating liquors from the palm-tree and *chicha* from corn. On festive occasions, such as births and marriages, as well as celebrations of the harvest and the hunt, these tribes were accustomed to hold what were

called *areitos*, a kind of dance, at which the men indulged freely in wine and fermented liquors until, drunk and exhausted, they fell to the ground (Bancroft, *op. cit.* i. 774). A wedding was a prolonged ceremonial lasting seven days and winding up with a drunken orgy. The bridegroom was accustomed to hide all the weapons, which usually hung from the roof of his home, in order to prevent serious fighting among his guests while they were intoxicated. The natives were accustomed to preserve their liquors by burying them in the ground. The early Spanish explorers found many supplies of intoxicants thus hidden. The cellar of King Comagre was found full of large vessels of earthenware and wood, all filled with various sorts of liquors. The well-to-do members of the Isthmian wild tribes were accustomed to place their dead in sepulchers containing niches in which were placed supplies of corn and wine, which were renewed annually, for the use of the departed.

The aborigines of Honduras held feasts on the first of each month, at harvest time, at the election of officers, and on other grand occasions. The *seckroes* were festivals given in honor of the dead. At all of these feasts drinking was a prominent feature. When the wine began to take effect dancing would begin. The Guatemalan aborigines were accustomed to celebrate the coronation of their king with a drunken orgy. *Sihkrans*, or feasts, which lasted for days at a time were prominent features of life among the Mosquito Indians. They were generally given by villages or neighborhoods instead of by individuals. A whole canoe of liquor would be provided, and the people of the surrounding villages were invited to come and help consume it. These feasts were accompanied by debauchery of the most revolting character. Quarrels arose and were left to be settled at the next *sihkran*. The event was really made a sort of clearing-house for the rows of the surrounding country. The women were accustomed to hide their husbands' weapons at these seasons, to prevent murderous affrays. The usual mode of settling these quarrels was for the parties to the trouble to stand up and hammer each other with their fists until one side or the other had enough and said so (Bancroft, *op. cit.* i. 735).

All of the aborigines of this region were fond of singing and dancing. The men were addicted to drink; but the women do not appear to have been accustomed to the use of intoxicants, at least not to excess. Many of the natives had crude apparatus in their homes for the manufacture of intoxicating beverages.

There now remains to be studied that ancient, mysterious group known as the Maya nations, which had its center on the plateaus and in the mountains of Yucatan, but which extended throughout southern Mexico

and well into Central America. While the descendants of this people still exist in this region, speaking the remnants of the ancient tongue and cherishing the remnants of the tribal traditions, yet the civilization itself was in ruins at the time of the Conquest, and only ruins of great temples and palaces, graven with inscriptions which have never been deciphered, were left to stare the early Spanish explorers in the face. Through tradition recorded by the early Spanish

writers, and through a few writings of the Maya sages translated by those who could read them, one gets a glimpse of these remarkable peoples, possessing a civilization rivaling and in some respects exceeding that of the Incas of Peru or that which thrived on the plains of Anáhuac.

According to the *Popol Vuh*, or National Book, of the Quichés, one of the Maya nations, the goddess Xmucané invented nine drinks, which were prepared from maize. Landa, in his "Relación de las Casas de Yucatan" (Paris, 1864), describes (p. 120) either the methods of preparation or the ingredients of six of these, which were: (1) Corn, coarsely ground, par-boiled in lime-water and preserved in small balls. These balls were then soaked in water, providing a beverage to be used on journeys, and often serving as the only provision. (2) Hulled corn, ground fine and mixed with water to form gruel, which, heated over a fire, was a favorite beverage for morning use. (3) Parched corn, ground, mixed with water, and seasoned with cacao or pepper. (4) Ground corn and cacao used especially at public festivals. (5) A grease, extracted from the cacao and mixed with corn. (6) Ground raw maize.

The Mayas appear to have been greatly addicted to drunkenness. Like the Nahuas of the north, their festivals were characterized by extravagant excess in liquor. Intoxication was essential to the complete enjoyment of a wedding or a feast; and Oviedo of Valdés ("Historia . . . de las Indias," i. 267, 317-318) states that "he was dropped down senseless from drink in a banquet, was allowed to remain where he fell, and was regarded by his companions with feelings of envy." The wife "even handed the tempting beverages to her husband, modestly averted her head while he drank, kindly guided him home when the festivities were over, and even became intoxicated herself occasionally" (Bancroft, *op. cit.* ii. 724). The essential part of the marriage ceremony among the Mayas was the eating and drinking together in public by the bride and groom. This made the pact a valid one in law and morals. Whenever great liberties were to be given to the people, the event was accompanied by great banquets. The lords and great men were wont to give banquets to one another. At these, after the repast was finished, beautiful young girls, acting as cup-bearers, passed among the guests, plying them industriously with wine until all were drunk.

Most of the Maya festivals were held on fixed days of the calendar. Some were general in

character and others were limited to the members of a single class, trade, or calling. The Maya year was divided into eighteen months, and each of these had its routine feasts. Thus the hunters and fishers solemnized theirs, called *pocam*, in the month of Zip. The apiarists held one in the month of Tzec and another in the month of Mol. Each of these concluded with the customary drinking-bout. At the *pocam* feasts the priests drank no wine, but they took their share and preserved it for future consumption in private. The cacao-planters formed a notable exception in regard to drinking. At their feast, called *pacumchac*, held in the month of Pax, no one was allowed to drink more than

three glasses of wine, the acknowledged maximum.

The Maya nations finally sank in their own vices. Their civilization declined as did that of Assyria, Greece, and Egypt; and when the Spaniards came they found only a decayed people, the ruins of temples of high architectural worth, and a literature of rare historical value. The books and picture-writings were promptly destroyed as being of heathenish character. The remnants of Maya learning were stamped out by the mistaken zeal of those who sought to promote Christian civilization by destroying the history and the culture of a remarkable people, and a public bonfire was made of the native archives. The Mayas reached a very lofty height of American culture, but little that told how these people lived and how they died was allowed to survive.

The history of colonial times in North America is largely a story of hardship, suffering,

**Drink
Troubles in
Colonial Times**

Indian warfare, massacres of both natives and whites, and of unspeakable cruelties and outrages perpetrated on both sides. In practically all of these the traffic in intoxicants with the aborigines was either the sole cause or an important contributory factor. For details of these events, reference should be made to the articles in the present work on the several States, into whose history these tragedies more directly enter.

The Indians, for the most part, had lofty elemental ethical ideals which would compare favorably with the notions of good behavior in any civilization. They welcomed the white man as coming from the sun, shared with him their food, gave him of their lands, and looked upon him as a superior being coming from an unknown world. They were a spiritual people, not given to aggression, trustful and hospitable. They had no more notion of the ownership of land than they had of private ownership of water or of the air. All were children of the Great Spirit who, as a father, distributed the resources of nature with equal bounty and favor. On the other hand, the colonists, imbued with the religious fervor of the period, looked upon the natives as heathen to whom no consideration was due, and, often, as mere beasts of prey which had no rights and which were to be exploited for the convenience and profit of the white race. From this point of view, the capturing of Indians as slaves and the traffic with them in whisky became logical enterprises on which to embark. Out of this situation there developed two centuries of bloody encounters in which each side competed with the other in hideous outrages and unspeakable diabolism.

In 1639 Connecticut declared war against the Pequods, a war that grew out of the traffic in liquors with them and which was terminated by the colonists surprizing an Indian village and massacring 600 men, women, and children. Among the supplies ordered for the military expedition was one hog'shead of "heare," three or four gallons of "strong water," and two gallons of "sacke."

Because of the strange propensity of the Indian for spirituous liquors, the traffic in them almost immediately assumed large proportions; and in this traffic the unscrupulous man was the first to engage. At first the selling of in-

toxicants to Indians was specifically authorized. As early as Nov. 3, 1644, the General Court of Massachusetts decreed ("Colonial Records," vol. 258) that:

The corte apprehending that it is not fit to deprive the Indians of any lawful comfort which God alloweth to all men by the use of wine, do order that it shall be lawful for such as are or shall be allowed licence to retail wines to sell also to Indians so much as may be fit for their needful use and refreshing.

In some cases the authorities granted individuals a monopoly of this traffic. As early as 1668 the Massachusetts Bay Colony, upon payment of £600, gave to Richard Way a monopoly for three years of "all ane euery benefit & advantages any ways accreving to the country by virtue of the impose of wine, brandy & rumme, with beavers, furs & peltry, from hence to be traded with the Indians, together with the rates of drawing wine from the vintners" ("Massachusetts Records," v. part II, p. 398). At the expiration of the specified term the trade passed again to the colony. Because of the troubles growing out of this business, the General Court in 1675 prohibited all trade at the plantations.

King Philip's War (1675-76), one of the bloodiest in colonial history, also grew largely

**King
Philip's
War**

out of the liquor traffic. In 1654 one John Woodcock was sentenced to the stocks and fined 40 shillings for the offense of kidnaping an Indian child and purloining goods in satisfaction of a debt. Woodcock was a liquor-dealer. On July 5, 1670, Woodcock "was allowed by this court to keep an ordinary at the Ten Mile River, which is in the way from Rehoboth to the Bay; and likewise enjoined to keep good order, that no unruliness or ribaldry be permitted there." This tavern, which was fortified, was located near the present city of Attleboro, Mass., and for 170 years was a resort of tramps and the scene of drunken brawls and sanguinary affairs. It was only one of several places in which the Indians were exploited, made drunk, cheated, and otherwise debauched. Naturally such men as Woodcock were frequently in trouble with the Indians. In the early days of King Philip's War, the Indians took the first opportunity to make a raid upon Woodcock's establishment, an account of which Woodcock himself reported in the following petition to the Governor and Council, dated April 26, 1676:

The Honored Governor and Council:

I make bold to inform your Honors how God's afflictive hand is upon me and my family. God has been pleased to give to the heathen commission to break in upon us, who have slain two of my family, and another of my sons sorely wounded, shot with several bullets in the shoulders—but in the midst of these afflictions, God hath shown us mercy.

Indians who had been made drunk and cheated in these "garrison taverns" made retaliatory depredations, driving off the settlers' cattle, plundering their crops, and stealing whatever they could find. On June 17, 1676, Deputy Governor John Easton of Rhode Island colony, and five others met in council with King Philip, seeking to settle the difficulties, asking that the Indians disarm, and proposing arbitration in which the English, of course, should be the arbitrators. King Philip was bitter in his reply. He recited a long list of grievances, telling how the Indians had been made drunk and cheated; and he declared that when the Indian was

drunk he made depredations not only upon the white settlers, but upon sober Indians besides. King Philip's protest against the drink traffic was unheeded; the conference came to naught; and there was let loose upon the colonists the most horrible Indian war of colonial history. Philip, who was sachem of the Wampanoags, organized the neighboring tribes with great ability; but the war resulted in the practical annihilation of both the Wampanoags and the Narragansetts. The four colonies involved—Connecticut, Rhode Island, Plymouth, and Massachusetts Bay—lost one out of eleven of their men capable of bearing arms, besides women and children. Six hundred dwellings were destroyed, thirteen settlements were completely wiped out, thousands of cattle, sheep and horses were killed, the crops of the year were destroyed, and the colonies were saddled with an enormous debt, the expense to Plymouth colony alone amounting to about \$500,000. King Philip was killed; his body cut into four quarters which were exposed on trees. The head was stuck on a pole and carried through the streets of Plymouth and was left publicly exposed on the pole for nearly a quarter of a century. One of Philip's hands, preserved in rum, was publicly exhibited in the settlements for years. King Philip's wife and little son were captured and sold into slavery in the West Indies, though many of the clergy demanded that they be murdered. Wetamoo or Weetamooe, generally known as "The Squaw Sachem of Pocasset," sister-in-law of Philip, was drowned in attempting to cross the Tehticut River. Her body was discovered by the whites and decapitated, the head being carried on a pole in a parade through the streets of Taunton. The whole of these two years of horror was little else than an aftermath of the traffic in liquors.

Besides the exploitation of the Indians in selling them liquor and robbing them of their lands under one pretext or another, the selling of Indians into slavery assumed large proportions. Even this system was really a part of the liquor traffic. Indians were systematically made drunk, and while drunk they would commit some outrage. As a punishment for this, they would be seized and sold into slavery, chiefly to the West Indies. Inasmuch as this traffic was profitable, Indians were seized on all sorts of pretexts and transported abroad. As early as 1660 Virginia authorized (Henning's "Statutes," ii. 15-16) the selling of Indians as slaves to pay for depredations. But it was in the colonies of New England, and particularly in Massachusetts, that this traffic assumed the greatest proportions. In 1675, just before the outbreak of King Philip's War, a meeting of Plymouth Council was held ("Plymouth Records," v. 173-174) to consider the disposition of more than 100 Indian captives, the greater number of which, the Council decided, should be sold "into servitude." In a fiscal report of the United Colonies for 1678, just after this same war, the sale of 188 Indian captives is recorded ("Colonial Records," x. 401), the amount received for them having been £397 13s. In 1713 New Jersey adopted a law providing that an Indian could not own land (Neville, "Code

of New Jersey," i. 23). In 1796 Carolina enacted a law to compel the Indians to bring in skins of wild beasts or be whipped (Statutes, ii. 108-109). As late as 1760, during the troubles with the Cherokees—which troubles grew largely out of the liquor traffic—North Carolina enacted a law offering bounties for Indian scalps and providing that Indian captives be sold into slavery (Martin, "Laws of North Carolina," i. 135). Another sample of early colonial Indian legislation is the following:

And it is ordered that no Indian shall at any time powaw or perform outward worship to their false gods, or to the devil, in any part of our . . . jurisdiction, and if any transgress this law, the powawer shall pay 5 pounds and every other countenancing by his presence or otherwise (being of age of discretion) twenty shillings. ("Laws of Massachusetts," ed. 1672, p. 77).

The whole tragedy of colonial slavery in Massachusetts, chiefly the slavery of Indians, was closely connected with the traffic in intoxicating liquors. Slavery thrived largely because of this.

(The student who desires to go deeper into this subject will find the following references useful: *Plymouth Records*, v. 173, 174; vi. 15; ix. 71; x. 348, 401, 451, 452; xi. 242; Henning's *Statutes of Virginia*, i. 482; ii. 15, 155, 283, 346, 404, 491; iii. 69, 140, 402, 403; *Virginia Laws*, 1722, 8th George I, Byrd MSS. ii. 258; *id.* 1723, 9th George I, *iv.* sec. 23; *Help, Spanish Conquest*, i. 152, 164; iii. 117; Weeden, *Economic History of New England*, i. 292; *Connecticut Colonial Records*, 1665-1667, pp. 297, 482; *id.* 1715, p. 534; Moore, *History of Slavery in Massachusetts*, pp. 15, 28 (chiefly as to negroes); *Collections of Massachusetts Historical Society*, Series 3, viii. 231; *New York Colonial Documents*, i. 210; v. 432; vi. 546.)

The traffic in liquors among the Indians and the traffic in Indian slaves was followed by systematic effort to exterminate the natives in a more direct manner. This took the form of hunting them like wild beasts of prey, as bears and wolves, bounties being offered for their slaughter. In 1708 South Carolina offered a gun as a reward for capturing or killing an Indian ("Statutes of South Carolina," ii. 324). By the act of July 31, 1760, the same colony voted an appropriation of £3,500 to pay rewards for the scalps of Cherokee Indians ("Statutes of South Carolina," iv. 128). In 1758 New Jersey authorized her paymaster to procure "fifty good, large, strong and fierce dogs" with which to hunt Indians (Neville, "Code of New Jersey," ii. 202). On July 7, 1764, the Governor of Pennsylvania issued a proclamation (Gordon, "History of Pennsylvania," p. 438), offering the following rewards for Indians captured or scalped:

For every male above ten years captured.	\$150
For every male above ten years, scalped, being killed	134
For every female, or male, under ten, captured	130
For every female above ten years, scalped, being killed	50

In those colonies where the Indian was kept free from liquor there was little or no trouble.

During the days of Governor Oglethorpe, the liquor traffic was eliminated from Georgia and no trouble of consequence with Indians arose. William Penn kept spirits from the Indians of Pennsylvania and treated them justly. The colonists there had no trouble with the natives. In a letter written in 1683 Penn said:

The natives are proper and shapely, very swift, their language lofty. They speak little, but fervently

and with elegance, though the Dutch & Sweed and English have by Brandy and Rum almost debauched them all ("Archives of Pennsylvania," i. 69).

The trouble growing out of the traffic finally led to attempts to prohibit it. The policies of the colonists in this respect were vacillating. Sometimes they permitted the traffic, sometimes they prohibited it, and sometimes they neglected to enforce the prohibition. As early as 1633 the General Court of Massachusetts decreed that "no man shall sell or give any strong water to an Indian" ("Records of Massachusetts," i. 106), yet this same court, eleven years later (see above) specifically authorized such selling. Later the colony returned to Prohibition. In 1679 New Jersey forbade the sale of liquor to Indians under penalties of whipping and (for the third offense) imprisonment (Leaming and Spicer, "Laws of New Jersey," p. 133). Pennsylvania prohibited the traffic in 1701 (Dallas, "Laws of Pennsylvania," i. 39, 40). The necessity for keeping liquor from the natives impressed itself increasingly upon the colonists, and the policy of Prohibition became more and more customary until at the time of the Revolutionary War it prevailed generally. The law, however, owing to the weakness of the colonies, was seldom well enforced. Thieves, vagabonds, and renegades were usually more industrious than were the constables.

In 1765 some negotiations were conducted between Georgia and Carolina for "regulating" the traffic. Carolina proposed:

That no trader shall by himself, substitute, or servant, sell, or give, any Indian any spirituous liquors of any kind whatever. That in case any trader send more than ten gallons of rum at any one time into the Indian nation, or in case above that amount be found in possession of any one person in the Indian country, the person so offending shall forfeit his license.

Georgia did not consent to this compact, as she had already prohibited the importation of any kind of liquors into the Indian country.

The first real contest to eliminate the traffic was waged on Canadian soil. About 1640 Major la Frédière was made commandant of Montreal. He turned his quarters into a dram-shop for selling liquor to Indians and for systematically swindling them besides. An investigation resulted in his recall; but his successors followed the same policy, though less openly. In the quarrels, scandals, and sanguinary brawls growing out of this business, the bloody Iroquois War was born. The Jesuit Fathers, from the beginning, bitterly fought liquor-selling among the Indians. In 1648 there took place at Silvery what was probably the first distinctive temperance meeting on American soil (W. E. Johnson, "The Federal Government and the Liquor Traffic," 2d ed., p. 194). The meeting was arranged by Father Jerome Lalumière, but the speaker was an Algonkin chief. The drum-beat after mass called together the Indians, who heard the speaker, in his own name and in the name of the other chiefs, proclaim Governor d'Argenson's edict against drunkenness and exhort the braves to abstinence. During the régime of Governor d'Argenson, the Jesuits prosecuted vigorously the war against liquor-selling. Bishop Laval launched excommunications by the wholesale against liquor-sellers, making this offense a *cas réservé*, to be revoked only by himself. Through Jesuit influence, d'Argenson

decreed the death penalty for persons found guilty of the offense of selling liquor to an Indian. In 1661 one man was whipped and two were shot upon conviction of this offense by d'Argenson's successor, Governor d'Avaugour (*Journal des Jésuits*, October, 1661). In one case, that of a woman who had been convicted, Father Lalemant interceded. Eager for an excuse, Governor d'Avaugour flew into a passion and revoked the whole law. Bishop Laval attempted to remedy this new situation by fresh edicts of excommunication, but was forced to rescind them in 1662. The priests appealed for aid to the king, who referred the matter to the Sorbonne. That body pronounced the selling of liquor to Indians to be a "mortal sin" (*Délibération de la Sorbonne sur la Traité des Boissons*, March 8, 1675); but the king referred the matter again, this time to an assembly of "chief merchants" of Canada who were themselves identified with the traffic and who reported adversely to Prohibition. Thereupon the king (1691) ordered that the traffic in brandy to the Indians be no longer interfered with (*Le Roy à Saint-Vallier*, April 7, 1691). Father Étienne Carheil, in charge of the old Marquette Mission at Michilimackinac, and Father Le Mercier were two of the Jesuit leaders who fought the traffic under Bishop Laval. The former wrote furious letters of denunciation to the Intendant, while the latter went so far as to call liquor-sellers to the door of his church and compel them to kneel while he administered a flogging ("Mémoire de Dumesnil," 1671). In one letter, dated Aug. 30, 1702, Father Carheil thus described the results of the abolition of the Prohibition policy:

Our missions are reduced to such extremity that we can no longer maintain them against the infinity of disorder, brutality, violence, injustice, impiety, insolence, scorn and insult, that the deplorable and infamous traffic in brandy has spread universally among the Indians of these parts. In the despair in which we are plunged, nothing remains for us but to abandon them to the brandy-sellers as a domain of drunkenness and debauchery. All our Indian villages are so many taverns for drunkenness and Sodoms of iniquity, which we shall be forced to leave to the just wrath and vengeance of God.

As early as 1701 there began that period of unrest among the Delawares and Shawnees of Pennsylvania which led to their migration to Ohio, then to Indiana,

Migration of the Shawnees and Delawares

and finally to Kansas and Oklahoma, where remnants of these tribes now reside. The unrest was caused by the liquor traffic, which left a trail of disorder and blood from the Susquehanna all the way to their present homes beyond the Missouri. As early as 1701 one of their chiefs made complaint against Sylvester Garland who had taken 150 gallons of rum into their villages on the Susquehanna, and, after getting them drunk, abused them ("Colonial Records," Pennsylvania, ii. 39). In 1704 the Indians at Conestoga complained of "the great quantities of rum, continually brought to their town, inasmuch that they were ruined by it, having nothing left, but have laid out all, even their clothes, for rum" (*ibid.* p. 141). In 1706 they complained again because their hunters, on their return from their hunts, were met by these rum traders, and were made drunk before they got home to their wives, and so were imposed on and cheated by

the traders of the fruits of all their labors" (*ibid.* p. 248). Again, in 1710, these Indians complained to Governor Godkin because their young men, returning to their Susquehanna homes from the hunt, were met by traders who made them "drunk with rum, and then cheat them of their skins" (*ibid.* p. 211). In 1715 and again in 1718 they made more complaints. At the Treaty of Conestoga, in 1717, the Indians, in answer to a question as to what complaints they had to make, replied that they "had nothing to complain of, but that some bad, straggling people brought too much rum amongst them and debauched their young men." In 1738 an attempt to check the rum traffic was made by Peter Chartier, the Shawnee, and the Delaware chief Shannopin (Shanopin, or Schanapan), after whom was named Shannopin's Town, now within the limits of the city of Pittsburgh, Pa. Shannopin and the other chiefs got up a petition to the Governor, in which they stated that they had "spilled 40 gallons of rum" on the streets of their village and asked that the Governor see to it that "there is no rum or strong liquors brought into our towns" for four years ("Archives of Pennsylvania," i. 249, 254). In addition to appealing to the Governor of Pennsylvania, Chartier and Shannopin sent messengers to the Iroquois and to the French, specifically requesting that the introduction of rum into their villages be forthwith prevented (*ibid.* p. 521).

At the Treaty of Carlisle (Pa.), in 1753, the Indians pleaded thus:

The rum ruins us. We beg you would prevent its coming in such quantities. We desire it may be forbidden, and none sold in the Indian country; but that if the Indians will have any, they may go amongst the inhabitants and deal with them. When these whisky-traders come, they bring 30 or 40 kegs, and put them before us, and make us drink, and get all the skins that should go to pay the debts we have contracted for goods bought of the fair trader; and by this means, not only ruin ourselves, but them too. The wicked whisky-sellers, when they have once got the Indians in liquor, make them sell their very clothes from their backs. In short, if this practise be continued, we must be inevitably ruined. We most earnestly, therefore, beseech you to remedy it (Anthony Benezet, "Some Observations on the Indians," 1784, p. 41).

After pleading and protesting for a quarter of a century for relief from the liquor-dealers, the Shawnees and Delawares began systematically to remove beyond the Alleghany Mountains into the region which is now the State of Ohio. This movement was organized by the old men, who sought to save the young Indians from the white man's liquor. They emigrated full of resentment and hatred because of the outrages that had been heaped upon them and which compelled them to abandon their homes for safety. But the liquor-dealers followed and continued to ply their traffic. Prior to 1746 Allumapees, the Delaware chief, protested to the English against their traders bringing liquor into the Indian villages in Ohio. This complaint was supported by similar complaints from Shikellamy, the Iroquois deputy at Shamokin, the principal village of that tribe in the province. When Conrad Weiser went to Logstown on the first official mission from the English to the Ohio Indians, he was met with complaints from the Indians against the liquor-dealers. When Weiser was in council with the

Cayugas in June, 1748, the English messenger politely offered the chiefs a gift of a cask of rum which was returned with the message, "We have drunk too much of your rum already, which has occasioned our destruction; we will, in the future, beware of it." At the outbreak of the French and Indian War in 1754, the Indians of Ohio were in prime mood for vengeance against the British oppressors east of the mountains. They joined forces with the French; and when General Braddock made his disastrous attempt to capture Fort Duquesne in the following year, at the head of 1,200 British colonial troops, he found confronting him the same Shawnees and Delaware who fled into the wilderness to escape the whiskey-peddlers of Pennsylvania. Braddock and his forces were ambushed by the French and Indians. He and more than half of his men were killed, the remnant being extricated solely by the clever manipulation of Col. George



DELAWARE INDIAN

Washington; later President of the United States. It is practically certain that, had it not been for the Pennsylvania liquor-peddlers, who had alienated the Delawares and Shawnees and driven them from their Susquehanna homes, the disaster to Braddock's army would not have occurred and he would have found an empty Fort Duquesne in 1755, just as did Forbes in 1758.

In 1774 there occurred the frightful war of the Shawnees and some of the Mingoes against the Virginia colonists. Heckewelder states that this conflict was "brought on by the consequences of drunkenness."

It is true that the French sold brandy to the Indians, just as the English sold rum. But they did it in a somewhat less objectionable manner. The French intermingled with the Indians, married Indian women, raised Indian children and shared the Indian point of view. Instead of driving out the Indians, they adopted

The Delaware Prophet

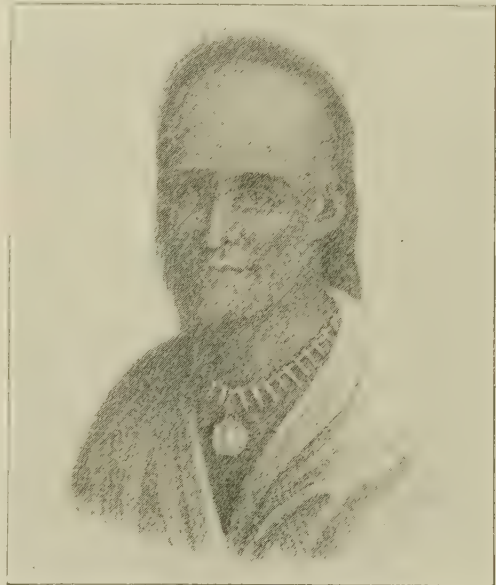
an altogether different plan: they lived with them and, in a measure, shared their lot. So when the Pennsylvania and New York Indians were driven across the Alleghenies by the brutal treatment of the English liquor-dealers, they came under the friendly influence of the French who, also, were the enemies of the Britons. And the wily French lost no time in capitalizing this native hostility. They told the Indians that the land belonged to them and that they would help them hold back the aggressors. And the setting was well prepared for this doctrine.

In 1762 there unexpectedly appeared among the Delawares at Tuscarawas on the Muskingum, a prophet from the east, who had been the recipient of a divine command, communicated to him in a vision. Said the Master of Life to him: "I am the Lord of Life; it is I who made all men; I wake for their safety. Therefore, I give you warning, that if you suffer the Englishmen to dwell in your midst, their diseases and their poisons shall destroy you utterly and you shall die." He preached against drink, against polygamy, against war, and against the medicine-song. But the preaching against war was limited to wars against Indians. He urged war against the English. "Drive from your lands these dogs in red clothing," commanded the Master of Life. The fervid exhortations of the Prophet produced a religious ferment that spread from tribe to tribe throughout the whole Central West.

This man was a preacher of great power. He was the first great Indian advocate to preach a prolonged crusade against the liquor-seller. His deeds, his philosophy, and even his sayings are written large in the pages of history. Yet his name is lost. He is known only as "The Delaware Prophet." But his mantle fell upon an Indian politician, military leader, and organizer, the famous Pontiac, one of the greatest chiefs in aboriginal history. He it was who organized the 33 western tribes into what is known as "Pontiac's Conspiracy." One day in June, 1763, the blow was struck and simultaneous bloody attacks were made on settlements along the entire frontier of Pennsylvania and Virginia. This was toward the close of the French and Indian War, which covered seven years and which ended in the flag of France going down on the heights of Quebec. Instead of being a ghastly struggle of seven years, the French and Indian War would have been but a small matter, had it not been for the red men, inflamed by the weird preaching of the Delaware Prophet and welded into definite shape by the genius of Pontiac. With all their ability and influence, even these two men could not have organized this alliance save for the abuses of the English rum-dealers, to escape whom, and to seek refuge in the wilderness, so many of these Indians had abandoned their homes east of the mountains. Even the Senecas, the most westerly of the Iroquois federated tribes, joined Pontiac; and the remaining members of the Six Nations were held back only through the influence of Sir William Johnson. The power of Johnson over these people lay in the fact that he not only opposed the liquor-sellers, and fought for justice to the Indians, but even married the daughter of a Mohawk chief, and installed her as mistress of his mansion.

It is, perhaps, worth while to mention here, as an illustration of the strange irony of fate, that liquor, against the sale of which to Indians both Pontiac and his great master, the Delaware Prophet, had so vigorously protested, was to prove the undoing of Pontiac himself. In 1769, four years after he had made peace at Detroit, he attended a drinking-carousal at Cahokia, Ill., and was there murdered by a Kaskaskia Indian.

In the eighteenth century Michikinikwa, or Meshekunnoghquoh (1752-1812), as his name is spelled in the treaty of Greenville, a Miami chief better known among the whites as "Little Turtle," began systematic campaigns to prevent the introduction of liquor among the western Indians. A man of great ability, he led the Indians at the defeat of General Harmer in 1790 and at the defeat of General St. Clair in 1791. Early in 1797 Michikinikwa, accompanied by



LITTLE TURTLE (MICHIKINIKWA)

his interpreter and son-in-law, Capt. William Wells (a white man), visited Philadelphia where he petitioned President John Adams to put a stop to the practise, but nothing was done. Late in 1801 he made another horseback trip, to Baltimore, where he visited the Yearly Meeting of the Society of Friends. A committee, previously appointed, to consider a project for establishing schools for the Indians, reported adversely, on the ground that they were so debauched by liquor it was doubtful if any good could be accomplished. At this, Michikinikwa, through his interpreter, made such a stirring appeal that the adverse report was not adopted. (The full text of Michikinikwa's address may be found in W. E. Johnson's "The Federal Government and the Liquor Traffic," 2d ed. pp. 189 *et seq.*) The Meeting appointed a committee to cooperate with the warrior. This committee,

composed of Evan Thomas, Elias Endicott, John Brawn, David Brown, John McKim, Joel Wright, and George Elliott, prepared a memorial to Congress, which, on Jan. 7, 1802, was referred to a select committee. The memorial contained a stenographic report of Michikinikwa's address at Baltimore, an original copy of which is still preserved in the Congressional Library at Washington. The Chief then visited Washington and begged the aid of President Jefferson. The President took a lively interest in the matter, writing letters to the Ohio Legislature, asking that body to forbid the selling of liquor to the Indians; and on Jan. 27, 1802, he sent a special message to Congress in these words:

These people [Indians] are becoming very sensible of the baneful effects produced on their morals, their health, and existence by the abuse of ardent spirits, and some of them earnestly desire a prohibition of that article from being carried among them. The Legislature will consider whether the effectuating that desire would not be in the spirit of benevolence and liberality which they have hitherto practiced toward these our neighbors, and which has had so happy an effect toward conciliating their friendship. It has been found, too, in experience that the same abuse gives frequent rise to incidents tending much to commit our peace with the Indians ("A Compilation of the Messages and Papers of the Presidents," i. 334).

Congress responded promptly. The Act of March 30, 1802, provided:

That the President of the United States be authorized to take such measures from time to time as may appear to him expedient to prevent or restrain the vending or distributing of spirituous liquors among all or any of the said Indian tribes, anything herein contained to the contrary thereof notwithstanding (U. S. Statutes at Large, ii. 146).

Michikinikwa then visited the legislatures of Kentucky and Ohio, asking for prohibitory laws.

He had already secured the support of William Henry Harrison, then Governor of the Northwest Territory. The Northwest Territory was first organized (1787) with Major John F. Hamtramck, stationed at Fort Vincennes, in charge. He began operations by issuing a proclamation (Oct. 3, 1787) forbidding the sale of liquor to Indians. This was confirmed in 1790 by Acting Governor Sargent and the judges of the Territory sitting in legislative capacity, but the order was never well enforced. Harrison, at the beginning of his administration (July 15, 1801) made a report to the Secretary of War beginning thus:

For the last ten or twelve weeks I have been constantly engaged in receiving visits from the chiefs of most of the Indian nations which inhabit this part of the Territory. They all profess, and I believe that most of them feel, a friendship for the United States—but they make heavy complaints of ill treatment on the part of our citizens. They say that their people have been killed—their lands settled on—their game wantonly destroyed—and their young men made drunk & cheated of the peltries which formerly procured them necessary articles of clothing, arms, and ammunition to hunt with. Of the truth of all those charges I am well convinced. The Delaware Chiefs in their address to me mentioned the loss of six persons of their nation, since the treaty of Greenville having been killed by the White people—and I have found them correct as to number. In one instance, however, the White boy who killed the Indian was tried and acquitted as it was proved that it was done in self-defense. In another instance the Murderer was tried and acquitted by the Jury, altho it was very evident that it was a cruel and unprovoked murder. About twelve months ago a Delaware was killed in this Town by a Citizen of the Territory against whom a bill has been found by the grand—He has however escaped and it is reported that he has gone to Natchez—or New Orleans. But the case which seems

to have affected the Indians more than any other is the murder of two men and one woman of this same nation about three years ago. This cruel deed was perpetrated on this side of the Ohio, forty or fifty miles below the falls—and is said to have been attended with circumstances of such atrocity as almost to discredit the whole story.

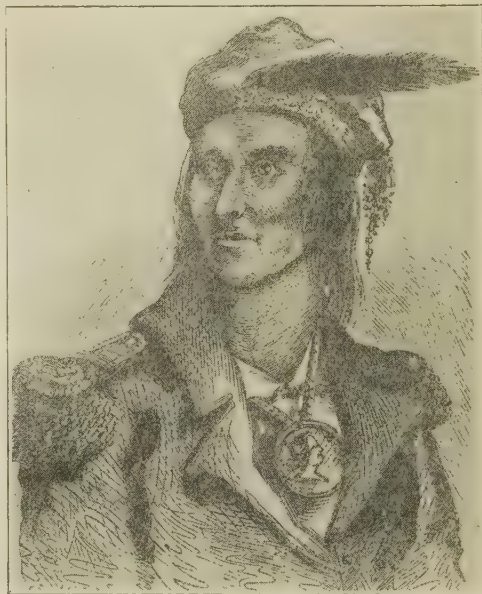
In 1805, upon the formation of Indiana Territory, Harrison became its first governor and renewed his efforts in behalf of the Indians. He wrote Governor Tiffin of Ohio:

The dreadful effects which have been produced among our Indian neighbors, by immense quantities of ardent spirits which have been poured in upon them by our citizens, have long been known and lamented by every friend of humanity.

On July 29 of the same year, in his first message to the Legislature, he said:

The interests of your constituents, the interests of the miserable Indians, and your own feelings, will sufficiently urge you to take it into your most serious consideration, and provide the remedy which is to save thousands of our fellow-creatures. You are witnesses to the abuses; you have seen our towns crowded with furious and drunken savages; our streets flowing with their blood; their arms and clothing bartered for the liquor that destroys them; and their miserable women and children enduring all the extremities of cold and hunger. So destructive has the progress of intemperance been among them that whole villages have been swept away. A miserable remnant is all that remains to mark the names and situation of many warlike tribes. In the energetic language of one of their orators, it is a dreadful conflagration, which spreads misery and desolation through the country, and threatens the annihilation of the whole race.

Michikinikwa died at Fort Wayne July 14, 1812, and was buried there with the honors of war. He left the record of having led the first movement that induced Congress to take any action toward the liquor traffic except to tax it.



TECUMTHA OR TECUMSEH
CELEBRATED SHAWNEE CHIEF

While Michikinikwa appealed to the lawmaking power with all the strength at his command, he was followed by another, namely Elskwatawa, who directed his plea more especially to the Indians themselves. Elskwatawa, whose orig-

inal name was Lalawethika, was a son of the Shawnee chief Pukeesheno and twin brother of the great Tecumtha (popularly Elskwatawa Tecumseh) and was better known among the whites as "The Prophet." Like all Indian prophets, he had a "vision." In this vision, he said, he was commissioned to preach a new gospel to the redskins. In November, 1805, he called about him the chiefs and principal men of the Shawnees, Wyandottes, and Senecas in their capital at Wapakoneta, on

the red people to their mode, and the white people after theirs; particularly that they should not drink whisky; that it was not made for them, but for the white people, who, alone, knew how to use it; and that it was the cause of all the mishaps that the Indians suffer. . . . I have listened to what you have said to us. You have promised to assist us; now I request you, in behalf of all the red people, to use your exertions to prevent the sale of liquor to us.

For years scarcely an Indian could be found in the Central West who would risk the eternal baptism of fire by indulging in liquor. James Mooney said of Tenskwatawa's work:

Those who were addicted to drunkenness—the besetting sin of the Indians since their acquaintance with the whites—were so thoroughly alarmed at the prospect of fiery punishment in the spirit-world that, for a long time, intoxication became practically unknown among the western tribes. ("Fourteenth Annual Report of the Bureau of American Ethnology," part 2, p. 673.)

Tenskwatawa led the Indians in the battle of Tippecanoe, and both he and Tecumtha fought with the British in the War of 1812. After the War he received a pension from the British Government. He died west of the Mississippi in 1834. Though the great confederacy promoted by Tecumtha and modeled after the plan of Pontiac fell to pieces after the second war with England, the two brothers left a deep impress upon the history of the Middle West.

Following the War of 1812 the United States Government adopted the policy of extinguishing

the Indian titles to lands in the middle-western States, removing the Indians therefrom west of the Mississippi. Pursuant to this policy the Kickapoo Indians, in consideration of lands in Kansas and \$3,000 to be paid in goods, ceded (1819) to the Government their whole country, about one half of what is now the State of Illinois. It was stipulated that "The United States promise to guaranty to the said tribe the peaceable possession of the tract of land hereby ceded to them, and to restrain and prevent all white persons from hunting, settling, or otherwise intruding upon it,"—a promise that was not kept. Out of this situation there arose the Kickapoo prophet Kanakuk, whose name, according to Catlin, indicates "the foremost man," but which James Mooney, who is probably correct, says denotes "putting the foot upon a fallen object." Kanakuk was a reactionary, speaking with the authority of the Great Spirit, with whom he claimed to be in communion. He appealed to the Indian virtues, condemned the use of medicine-bags, opposed witchcraft, and urged the Indians to avoid the white man's vices, stealing, lying, quarreling, and killing. Abstinence from liquor, which was the cause of most of the Indian's troubles, constituted the chief cornerstone of the new faith. The traders, whose liquor traffic was seriously interfered with by the preaching of Kanakuk, declared that the prophet stole his ideas from a Methodist preacher; but the character of the faith itself and the style of preaching conclusively show that it was merely an adaptation of the doctrines of Tenskwatawa and of his predecessor, the Delaware Prophet. Kanakuk visited General Clark in Saint Louis, and presented to him a peculiar chart² of the path leading



ELSKWATAWA OR TENSKWATAWA

the Auglaize River, and there announced his mission. The Master of Life had revealed to him that he was to warn the people against witchcraft, medicine-jugglers, and, especially, liquor. In his vision, in the lower regions he had seen the drinkers compelled to stand in a corner through all eternity with flames of fire shooting from their mouths. That, he proclaimed, was the fate to be meted out to all drinkers after death. Elskwatawa, like his brother Tecumtha, had been addicted to drink; but this horrid scene in the House of the Devil had caused him to reform and to do what he could to reform others. The weird harangues of this one-eyed prophet, his lofty demeanor, and his fiery native eloquence accomplished what Michikinikwa had failed to achieve by his appeals to the Government. Elskwatawa now changed his name to Tenskwatawa. He was supported by Tecumtha, and the two brothers managed to keep the Indians of the entire Central West in a ferment for many years. Both opposed the white man and all his works, especially drink. Three years after his entry into the reform movement, Tenskwatawa visited Governor Harrison and sought his aid. In closing his address to the Governor, he said:

I told all the redskins that the way they were in was not good, and that they ought to abandon it. That we ought to consider ourselves as one man; but we ought to live agreeably to our several customs,

²A reproduction of this chart and a complete transcript of Kanakuk's statement are given in *Fourteenth Annual Report of the Bureau of American Ethnology*, Part 2, p. 684.

through fire and water, by which the virtuous must reach the happy hunting-grounds.

He said, in part:

My father, the Great Spirit has placed us all on this earth; he has given to our nation a piece of land. Why do you want to take it away and give us so much trouble? We ought to live in peace and happiness among ourselves and with you.

My father, since I talked with the Great Spirit, our women and children and ourselves, we have not such good clothes, but we don't mind that. We think of praying every day to the Great Spirit to get us safe to the good lands, where all will be peace and happiness.

My father, the Great Spirit holds all the world in his hands. I pray to him that we may not be removed from our land until we can see and talk to all our totems.

My father, I will tell you all I know. I will put nothing on my back. God told me, Whenever you make a talk, tell everything true. Keep nothing behind . . . and then you will find everything go right.

My father, you have heard what I have said. I have represented to you our situation, and ask you to take pity on us and let us remain where we are.

My father, every time we eat we raise our hands to the Great Spirit to give us success.

My father, we are sitting by each other here to tell the truth. If you write anything wrong, the Great Spirit will know it. If I say anything not true, the Great Spirit will hear it.

As late as 1831 Kanakuk still remained in his home in Illinois, preaching and exhorting against drink with great success. His influence extended into Michigan, where many of the Potawatomi were counted among his disciples. In that year he was visited by George Catlin, who heard him preach and gave the following estimate of his work and character ("North American Indians," Philadelphia, 1913, ii. 112):

I was singularly struck with the noble efforts of this champion of the mere remnant of a poisoned race, so strenuously labouring to rescue the remainder of his people from the deadly bane that has been brought amongst them by enlightened Christians. How far the efforts of this zealous man have succeeded in Christianising, I cannot tell, but it is quite certain that his exemplary and constant endeavours have completely abolished the practice of drinking whiskey in his tribe; which alone is a very praiseworthy achievement, and the first and indispensable step towards all other improvements. I was some time amongst these people, and was exceedingly pleased, and surprised also, to witness their sobriety, and their peaceable conduct; not having seen an instance of drunkenness, or seen or heard of any use made of spirituous liquors whilst I was amongst the tribe.

Kanakuk died (1852) of smallpox in Kansas, whither he had finally been compelled to remove. He was till the last regarded as the head of his tribe, and is still remembered among the Kickapoo Indians with reverence as their great chief and prophet.

Contemporary with both Michikinkwa and Elskwatawa was the famous Seneca prophet

Handsome Lake, founder of a "new religion" and author of the "Code of Handsome Lake," a cult which thrives

to this day, though more than a century has passed since its first promulgation. Handsome Lake was of the *hoyone*, or hereditary noble families, of his tribe and thus was invested with the most honored Seneca title *ganiodaiio* or *skaniadario*. But the whites confused his title with his name, and he became best known among them as Ganiodaiio. He, also, was a victim of drink and was a helpless invalid for four years thereby. While recovering from a debauch near Pittsburgh in 1800, he, too, had a vision, in

which there was revealed to him a "new religion," the chief cornerstone of which was abstinence from liquor. The *Gaiwio* (Ritual), revealed to Handsome Lake in his vision, contained the "Great Message," Section I of which reads:

Now the beings spoke, saying, We must now relate our message. We will uncover the evil upon the earth and show how men spoil the laws the Great Ruler has made and thereby made him angry.

The Creator made man a living creature.

Four words tell the great story of wrong, and the Creator is sad because of the trouble they bring, so go and tell your people.

The first word is *onega* [liquor]. It seems that you never have known that this word stands for a great and monstrous evil and has reared a high mound of bones. Ganigontdodtha, you lose your minds, and *onega* causes it all. Alas, many are fond of it



KANAKUK, THE KICKAPOO PROPHET

and are too fond of it. So now all must say, "I will use it no more. As long as I live, as long as the number of my days is, I will never use it again. I now stop." So must all say when they hear this message. Now the beings, the servants of the Great Ruler, the messengers of Him who created us, said this. Furthermore they said that the Creator made *onega* and gave it to our younger brethren, the white men, as a medicine; but they use it for evil, for they drink it for other purposes than medicine, and drink instead of work, and idlers drink *onega*. No, the Creator did not make it for you.

For many years Handsome Lake went up and down among the Iroquois tribes, denouncing this "monstrous evil" that had "reared a high mound of bones." Everywhere he went he organized circles, each with a "holder," who was authorized to preach and recite the *Gaiwio*. In 1913 Arthur C. Parker, custodian of the New York State Museum, himself a Seneca Indian and a descendant of Handsome Lake, compiled and published (*Educational Department Bulletin*, No. 530, of the University of the State of New York) Handsome Lake's Code for the first time. (A good account of this movement may be found in "Legends, Traditions, and Laws of the Iroquois

or Six Nations," by Elias Johnson, a Tuscarora chieftain, Lockport, N. Y., 1881). In 1830 these primitive circles organized in white men's style into societies, each with a constitution and duly elected officers. Branches were formed on each of the Iroquois reservations, and annually a convention is still held, consisting of delegates from each of these. This organization now bears the name "The Six Nations Temperance League." In 1842 the Tuscarora Cornet Band was organized as an adjunct to the Handsome Lake movement, and for forty years it was a prominent feature in temperance conventions of both whites and Indians.

Partly as a result of Handsome Lake's crusade, other related temperance activities sprang up among the Seneca Indians. In 1829 the Ohio Senecas began an agitation for their removal to the Far West, in the hope of escaping from the white man's drink. On Oct. 15 of that year Chiefs Cornstalk, George Curley Eye, Seneca Steel, Tall Chief, Wiping Stick, Capt. Good Hunt, Blue Jacket, Hard Hicky, Segow, Capt. Smith, Small Cloud Spicer, and Thomas Brant joined in the following petition (State Papers, 1st Session 21st Cong., House Doc. No. 2, p. 185) to the President asking for their removal and stating the motives therefor:

We the Seneca Chiefs, residing on Sandusky River and State of Ohio, wish you to open your ears to your red children in this place. Our agents have long since told us that there was a good country in the West and plenty of game, where the Indian could live well and be out of the way of bad white men, and from a strong drink which has destroyed so many of our people.

Blacksnake, another Seneca chieftain conspicuous in temperance work during the early part of the last century, was a man of much eloquence and power. On Sept. 4, 1845, when 97 years of age, this venerable chieftain addressed a motley crowd of Indians and whites, and made his last appeal for the relief of his people from liquor-dealers. Trembling with emotion, he said:

But who is it that has made my people drunk? Indians cannot make whisky. Indians do not sell it. But white people make it and bring it among us. It is they that have brought the evil upon us, and we cannot remove it. The white people can remove it, and now we call upon them to do it. We ask them to take their whisky and rum away, and leave us sober as they found us (*Niles's Register*, lxi. 38).

At Batavia, N. Y., on March 2, 1812, Chief Hauanossa (John Sky) told an Indian council of a successful temperance movement among his own people. He said:

Brothers, we are happy to inform you that the resolution we adopted some years ago to abolish the use of strong liquors has not been violated. Not a drop of these liquors had been drank in our village for many years. We wish we had it in our power to say the same of our red brethren of the Buffalo village; many of whom debase themselves and distress their families by the pernicious practice. We are sorry to say that a barrel of whisky is the god they worship (*ibid.* ii. 32).

Contemporary with these activities among the Senecas was Logan, the famous Mingo chief and a familiar figure in early Ohio history. He was ruined by drink. The Rev. David Maccluer (*Ohio Archeological and Historical Quarterly*, 1911, xx. 156) states that, when recovering from the effects of an extended debauch, Logan cried out in distress:

Wherever I go, the devils are pursuing me. If I go into my cabin, it is full of them; and the air

itself is full of them. They hunt me by day and by night. They seem to want to catch me and throw me into a great, deep pit, full of fire.

Among the Ojibways (or Chippewas) a noted temperance reformer was Kah-ge-gah-bowh, better known by his English name George Copway. His father was a drunkard, and so was

he. They lived on the shores of Lake Ontario, in the "wild rice" country. The crane was the family totem. Kah-ge-gah-bowh was born in 1818. The Bad Spirit Mah-je-mah-ne-doo came with bad luck, sickness, and death. The dog, tobacco, and whisky were offered up to the Bad Spirit amid the beating of drums, and words were chanted. Seated around the camp-fire, the whisky was passed around, and the remainder (when there was any) was poured onto the ground to appease the Devil. By and by the Devil did not get much, for the Indians drank it all. "Oh,



TOMB OF HANDSOME LAKE

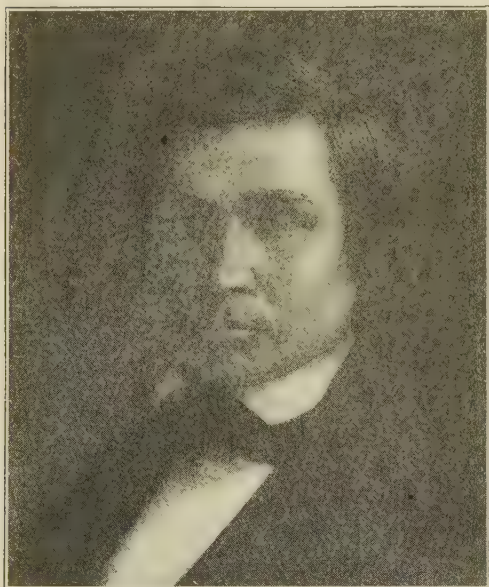
Courtesy of New York State Museum

why did the white man give it to my poor fathers? None but fiends in human shape could have introduced it among us," wailed Kah-ge-gah-bowh in his autobiography, published in 1847, because thereby his people "faded away like frost before the heat of the sun."

Owing to the labors of Methodist missionaries Kah-ge-gah-bowh's father, who had been a

medicine-man, was converted; his mother also, became a Christian; and, after her death, the son, also.

Kah-ge-gah-bowh, unlike the other Indian temperance reformers, had no miraculous vision and did not attempt to found a new cult. He was educated in Illinois and returned to his tribe as a Wesleyan missionary, receiving for a time a subsidy from the Canadian Government. He established industrial schools among the Indians, married a white woman, assisted in the translation of St. Luke's Gospel and the Acts into the Ojibway tongue, and denounced liquor, the "Devil's spittle," throughout the Central



GEORGE COPWAY (KAH-GE-GA-GAH-BOWH)
OJIBWAY TEMPERANCE REFORMER

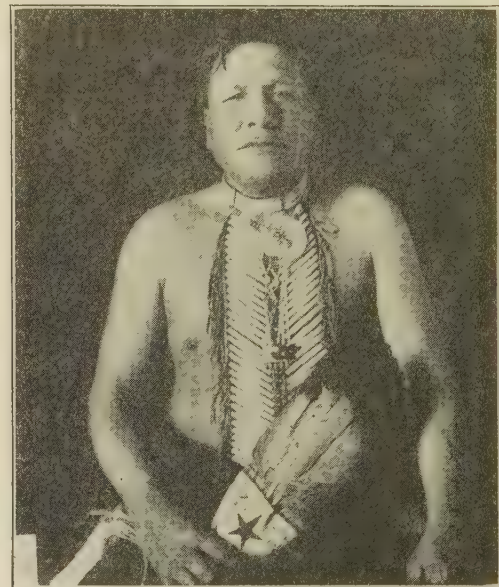
West. Accompanied by a quartet of Indian vocalists, he was for several years a prominent figure at temperance conventions, both white and Indian, and met with remarkable success. Speaking at the anniversary of the American Temperance Union, in 1850, Kah-ge-gah-bowh said:

I read in your histories of the time when all this land was in the possession of my fathers; when the fires burned brightly in their wild homes, and the merry songs of their children were constantly heard. What is it that has come over the wigwam of the Indian? What has dampened his fireside, and hushed the songs of his children? It is the firewater. The white man, who speaks by the lightning, gave firewater to the Indian; and when I think that he was so wise as to make ardent spirits, I am sorry he knew so much. But, perhaps, I might rather charge the devil with the invention, for I doubt not that the white man is shamed to own it is his.

I remember well the sixteen years of my life with my people in the woods—during all which time there was nothing but continual scenes of broiling and bloodshed. Year after year, before the missionary came, the poor Indian went rapidly down to the drunkard's grave. But the white man came and made a wall around to keep out intemperance. This wall was the teetotal pledge. The hand of the Great Spirit is under it—the eye of the Great Spirit is over it—the arms of the Great Spirit are around it, and it must stand. There was not a white trader in that nation but was deadly opposed to the temperance

pledge. When the white man is harnessing the fires of the Great Spirit to his toil, when his fire-cars are rolling over every valley on the continent, shall the Temperance cause keep the old market-wagon pace of your forefathers a hundred years ago? ("14th Annual Report of the American Temperance Union").

During this same period there arose another temperance reformation of a still different character, but with far-reaching results, as far as the Omaha Indians were concerned. On the death of Big Elk, the principal chief, his adopted son, Estamaza, succeeded him. The young man was gifted with much ability and great energy. One of the first things he undertook was to rid his people of the evil of drunkenness. He organized a kind of police force of some 40 men, chosen from warriors who had won honors in battle. According to tribal custom, only men of this rank could be appointed as officers to enforce order. Notice was given to the people through the heralds of the villages that whoever should bring fire-water into the land for his own use or for that of other persons would be punished by the *wanasha* (soldiers). Punishment by fine and imprisonment was unknown to these people and would have been impossible in their mode of life. The



OMAHA INDIAN

first man reported for bringing liquor into the country confessed his guilt, but refused to come to trial and defied the authority of the chief. "Flog him and burn his tent and all its contents," was the peremptory order. Tent, guns, buffalo robes, cooking utensils and other household goods were smashed and cut into bits, the man was flogged and left for dead on the ground. The next offender touched keenly the affections of the young ruler, being his closest friend from boyhood; but there was no hesitancy on the part of Estamaza in the performance of his duty. "Considering the services he has rendered the people as a warrior," said the chief to the offi-

cers, "we will observe strictly the old rules of punishment and allow him the privileges to which such a warrior is entitled. Only those who are his equals in honors shall strike him; those who are not his equals shall simply touch him with their quirts." As the officers approached the lodge of the offender, the captain gave the call of warning and the man came out stripped of his leggings and shirt to receive his chastisement. Each officer who was entitled to strike gave as many blows as he had honors. Every stroke was given with full strength and the brave warrior lay bleeding upon the ground. When the officers reported to the chief, he said: "So shall you do to me, if I should commit the same offense."

Estamaza continued to carry out his campaign with such relentless energy that for a number of years the Omaha Indians were practically freed from drunkenness. The treaty with the Omaha Indians of 1854 contained (Article 12) the following provision:

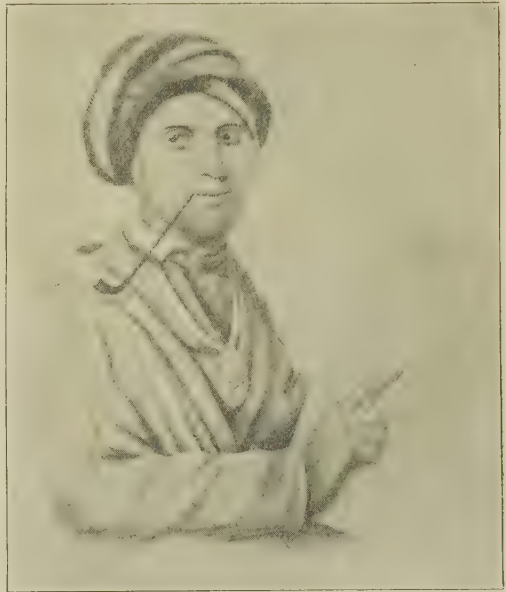
The Omahas are desirous to exclude from their country the use of ardent spirits, and to prevent their people from drinking the same, and therefore it is provided that any Omaha who is guilty of bringing liquor into their country, or who drinks liquor, may have his or her proportion of the annuities withheld from him or her for such time as the President may determine (Kappler, "Laws and Treaties," ii. 613).

The Cherokees were an aboriginal people whose ancestral homes had been in the mountainous region of northern Alabama and Georgia and of western Carolina, and who had been forced to remove (1838) to what is now the eastern part of the State of Oklahoma, then known as the Indian Territory. There they now reside, except a remnant of about 1,500 still remaining in western North Carolina and known as the "Eastern Cherokees." The tribe has always lived in villages and on farms and have never been wanderers like most of their race. They cultivated the grape from the earliest times, but appear to have used the fruit as a food only. They used the vines for swings for the children and for foot-bridges. They were remarkably expert in running across these foot-bridges made of a single strand of vine. The Cherokees of the foot-hills had a tradition that the first Cherokee came from a hole in the ground; but, the hole was never located, and the tradition that the founder of the race came across the great water on a grape-vine bridge became current (Foster, "Through Cherokee Lands," p. 3).

Another legend was that Ye-ho-wa, the great god, sent his son to manage the affairs of earth. The son made two images of clay and breathed into them soul, heart, and inwards. The beings thus created were male and female and were intended to be immortal, but immortality was destroyed through the evil machinations of a young Cherokee female. They got their ancient tribal laws from Ye-ho-wa, who handed them down, written on a smooth stone, to a red man on a mountain-top. Besides Ye-ho-wa, the creator of all things, there was an evil spirit. These latter legends are probably traceable to Cabeza de Vaca and his three companions who survived the ill-fated Spanish expedition of 1528, and who are believed to have sojourned with the mountain Indians.

The Cherokees had a tribal and unwritten collection of legend and song which was handed down until 1820, when it was printed in Roman characters, and later in Cherokee, the Cherokee alphabet having been invented in 1820 by Sequoya or Sikwayi, known also as George Gist. Outside of the conjectural relations of the Cherokees with de Vaca, the first business which they are known to have had with whites was transacted in 1693, when a delegation of twenty chiefs visited Charleston to protest because the Savannah Indians were stealing Cherokees and selling them to the white men as slaves to be sent to the West Indies (Martin, "North Carolina," i. 194).

In 1730 some Moravian missionaries began work among them, but were looked upon as "emissaries of Satan." The missionaries reciprocated the unfavorable view by writing home that the Cherokees were "diabolical brutes" (Foster, "The Cherokee Bible," p. 7). Later, better relations were established, and the Chero-



SEQUOYA OR SIKWAYI
INVENTOR OF THE CHEROKEE ALPHABET

kee Council formally invited the missionaries to open schools.

In 1755 the Cherokees obtained another view of civilization in the diplomatic visit of Sir Alexander Cuming, Bart. According to Sir Alexander's own account of the expedition, when 23 miles from Charleston the drunken pack-horse men overturned the baggage, which had to be left behind. A few days later, while Sir Alexander was in a cave carving the inscription "King George II of Great Britain, wrote by S. A. C.," the offending pack-horse men came up and two were discharged. Upon Sir Alexander's return to England to report the successful negotiations with the Indians, he presented the King with the crown of the Cherokee Nation—five eagles' tails, and four Indian scalps (Samuel

G. Drake, "Early History of Georgia," a paper read before the New England Historical and Genealogical Society, Feb., 1872, giving the manuscript account, found in a London book-stall about 1865).

While the Cherokees were frequently at war with other Indians, they were generally allies of the English colonists until after the French and Indian War. They assisted the English in the reduction of Fort Duquesne in 1758 and, while returning therefrom, quarreled with some settlers, several whites and Indians being killed. Some Cherokee chiefs visited Charleston to settle the matter. They were contemptuously treated by the Governor, who sent (October, 1759) an armed force to invade their country. The expedition secured 22 Indians, some of them chiefs, as hostages for the return of the "murderers." These were confined in Fort George. In an attempt of the Cherokees to rescue their comrades, a soldier was wounded, whereupon the troops massacred all of the 22 hostages.

This tragedy was the beginning of a series of wars between the Cherokees and whites, waged with savage barbarity on both sides. South Carolina voted a bounty of £25 for every Indian scalp. North Carolina voted a similar bounty and authorized the holding of Indians as slaves. The ending of these wars was always accompanied by a new treaty, under which the Cherokees were usually required to give up some land, sometimes a money consideration, and sometimes not. The making of treaties seems to have been a favorite pastime with the Indians. The Cherokees even made a treaty with the embryo State of Franklin, the forerunner of Tennessee. Royce, in his "Cherokee Nation of Indians" (p. 378), gives a list of 24 of these treaties by which the Cherokees have given up 126,906½ square miles, or 81,220,160 acres, of land.

The end of the colonial period found the Cherokees to be numerous despite the series of wars. Bartram, in his "Travels in North Carolina from 1773 to 1778," gives (p. 371) a list of 43 Cherokee towns and villages. From the treaty payments of annuities of 1799 it appears that there were then 51 towns. By 1812 the Cherokees were again friends of the whites. They aided in the second war against England and assisted in the subjugation of the Creeks. They made such rapid progress in civilization that a portion of the tribe revolted against the tendency and in 1818 emigrated west of the Mississippi.

About the same time the war of the Cherokees against spirituous liquors began, and it has never relaxed. It at once took the form of legislation. On Oct. 26, 1819, the National Committee and Council at Newton, the Cherokee capital, passed the first law against intoxicating liquors, the text reading:

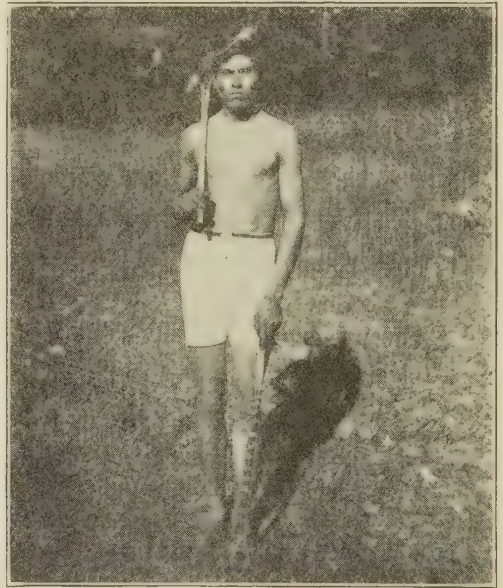
No person or persons, not citizens of the Nation, shall bring into the Nation, or sell any spirituous liquors; and all such person or persons, so offending, shall forfeit the whole of the spirituous liquors that may be found in his or their possession, and the same shall be disposed of for the benefit of the Nation, and if any person or persons, citizens of the

Nation, shall receive and bring into the Nation spirituous liquors for disposal, and the same or any part thereof, be found to be the property of a person or persons not citizens of the Nation, and satisfactory proof be made of the fact, he or they shall forfeit and pay the sum of one hundred dollars, and the whiskey be subject to confiscation as aforesaid. This decree to take effect from and after the first day of January, 1820, and to be strictly enforced (*Report Secretary of War on Indian Affairs for 1822, Appendix, p. 175*).

This law was approved two days later by Chiefs Path Killer and Charles B. Hicks. As the traffic in spirits was carried on almost entirely by the white people, this law practically amounted to absolute prohibition of liquor-selling within the jurisdiction of the Nation.

On Oct. 28, 1820, this law was supplemented by one to cover a new evil, namely, the vending of spirituous liquors by negroes, either with or without the permission of their masters or owners. The text of this statute read:

Resolved, That any person who shall permit his negro or negroes to purchase spirituous liquors and



CHEROKEE INDIAN

vend the same, the master or owner of such negro or negroes shall forfeit and pay a fine of fifteen dollars for every such offence, to be collected by the marshals within their respective districts for the National use; and should any negro be found vending spirituous liquors without the permission of their respective owners, such negro or negroes, so offending, shall receive fifteen cobs, or paddles, for every such offence, from the hands of the patrollers of the settlement or neighborhood in which the offence was committed; and every settlement or neighborhood shall be privileged to organize a patrolling company (*id. p. 174*).

The records of the Nation show still another law relating to intoxicants, passed (Nov. 8, 1822) by the National Committee and Council, signed by John Ross, President of the National Council, approved by Chief Path Killer and attested by Elijah Hicks, and A. McCoy, clerks. It read as follows:

Whereas, The great variety of vices emanate from dissipation, particularly from intoxication and gaming at cards, which are so prevalent at all public places,

the National Committee and Council, seeking the true interest and happiness of their people, have naturally taken this growing evil into their serious consideration, and being fully convinced that no nation of people can be happy or free, or civilized, or christianized, in character, the bases of whose laws are not founded upon virtue and justice; therefore, to suppress, as much as possible, those demoralizing habits which were introduced by a foreign agency,

Resolved by the National Committee, That any person or persons whatsoever, who shall bring ardent spirits within three miles of the General Council house, or any of the court-houses within the several districts during the General Council, or the sitting of the courts, and dispose of the same so as to intoxicate any person or persons whatsoever, the person or persons so offending shall forfeit his or their whiskey, the same to be destroyed.

On Jan. 27, 1824, the prohibition was extended to "ball plays, all-night dances and other public gatherings" in a law which received the approval of the same officials and which read:

Whereas, Great evil has resulted from the disposition and use of ardent spirits at ball plays, all-night dances and other public gatherings, and in order to suppress this growing evil,

Resolved by the National Committee and Council,
That no person or persons whatsoever, shall vend or otherwise dispose of in any manner, ardent spirits at such places under the penalty of having all their liquors wasted, and it shall be the duty of every light horseman, marshal, sheriff and constable to take recognisance of such offenses, and to execute this resolution, and if any of the aforesaid officers, being in the full possession of the fact of a violation of this resolution, fail to enforce its penalty, they shall, upon conviction before any of the district courts, pay such a fine as may be imposed upon them by the court, one half to the informer, and the other half to the treasury of the Cherokee Nation. This law to be and remain in full force from and after the first day of January, 1825.

On Nov. 11, 1824, the original law of 1819 was amended by the passage of the following enactment:

Resolved by the National Committee and Council,
That any white person or persons, not citizens of the
Cherokee Nation, bringing spirituous liquors into the
Cherokee Nation and disposing of the same, contrary
to law, he, she, or they, so offending, upon conviction,
shall forfeit and pay a fine of one hundred dollars,
one half for the benefit of the informer, and the other
half for the benefit of the treasury of the Cherokee
Nation; and any citizen or citizens of the Cherokee
Nation, making a purchase of ardent spirits within
the limits of the Cherokee Nation, from any person
or persons not citizens of the Nation, he, she, or
they, upon conviction, before any of the district
courts, shall pay a fine of one hundred dollars, one
half for the benefit of the informer, the other half
for the benefit of the treasury of the Cherokee Na-
tion. This resolution shall be a supplement to the
decree of the 28th October, 1819, without impairing
the penalties therein imposed respecting ardent
spirits.

This drastic legislation was accompanied by a temperance propaganda which, like the laws, was directed against the use of distilled spirits. Early in 1829 a pledge was drawn up in the Cherokee language and widely circulated for signatures. A New Echota correspondent of *Nile's Register*, under date of May 27, 1829, gives (*Nile's Register*, June 27, 1829) a translation of the pledge as follows:

A powerful enemy is abroad in our country. He is destroying many strong men. The mourning of the widow and the orphan is heard wherever that enemy has been. Unless we defend ourselves we shall be subdued before him. Let us arise, and put him to death, or banish him beyond the limits of the Cherokee Nation.

1. We, whose names are here undersigned, do now truly resolve that we will not henceforth drink any whiskey, or rum, or any kind of distilled spirits, on any occasion unless when it is prescribed as a medicine by a physician

2. We also resolve that we will use our endeavors

to prevent every member of our families from drinking any distilled spirit, and not only the members of our families, but all persons, from bringing it to our homes, or keeping it there.

3. We further resolve, by our conversation, on all suitable occasions, to convince all persons of the expediency and importance of entire abstinence from the use of distilled spirits.

By good wishes to our fellow men, and by a desire for the prosperity of the Cherokee Nation, we are induced to make these resolutions and to subscribe our names.

This movement was given a considerable impetus by the action of the native church at Willstown, which early in the same year formed a temperance society of eleven members, including one member of the National Committee and one member of the National Council. At its organization the church sent out a circular letter inviting the cooperation of the churches and the people in suppressing intemperance. This ap-

OLAP XVII.

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ANTILQUOR LAWS OF THE CHEROKEE NATION
CHAP. XVIII.

(PHOTOGRAPHED FROM THE "OFFICIAL LAW BOOK,"
ED. 1892)

peal was published in *The Phoenix*, the national paper, which placed it semiofficially before the people. A female temperance society, simultaneously formed at Willstown, started with thirteen members.

The legislation against the liquor traffic, and the temperance agitation had a beneficent influence upon the people. Under date of Aug. 8, 1829, Mr. Ellsworth, one of the missionaries working in the Nation, wrote:

The moral condition of the Cherokees is certainly improving. Temperance societies are forming, and men of influence and authority are using the power vested in them to promote morality. A case occurred last spring, where one of the judges of the Circuit Court, on finding the air of the courthouse strongly impregnated with whiskey, directed his

sheriff to follow certain suspected persons into the woods, and destroy the whiskey. He succeeded, and was in the act of pouring it on the ground as the men appeared (*Missionary Herald*, October, 1829).

Mr. Thompson, another missionary, under date of Aug. 29, 1829, wrote:

The cause of temperance is rapidly advancing among the people. A temperance society has recently been formed at this place on the principle of total abstinence from the use of distilled liquors, except as a medicine, and prohibiting its being kept in their houses, or bought or sold by any member of the family, excepting in the case mentioned above. Fourteen individuals subscribed their names to the constitution before it was taken from the mission house (*id.*).

Under date of Sept. 7, 1829, another missionary, Mr. Chamberlain, wrote:

There has been considerable change among the people in this vicinity in regard to temperance. . . . It is considered much more disgraceful to drink now than it was formerly (*id.*, December, 1829).

Cherokee prosperity was now at its highest tide. The people had a stable government with laws and courts. There were schools and churches in most of the villages. Three Government presses at New Echota were kept busy printing school-books, Bibles, hymn-books, and the official paper *The Phoenix*. A strong religious sentiment pervaded both the people and the Government. The former were deeply attached to their villages and farms where the tribes had lived for centuries. Their new national constitution, adopted at New Echota in July, 1827, breathed the new national spirit. Its preamble read:

We, the representatives of the people of the Cherokee Nation in convention assembled, in order to establish justice, insure tranquillity, promote the common welfare, to secure to ourselves and our posterity the blessings of liberty, acknowledging with humility and gratitude the goodness of the sovereign ruler of the universe in offering us an opportunity so favorable to the design and imploring his aid and direction in its accomplishment, do ordain and establish this constitution for the government of the Cherokee Nation.

But the progress of settlement by the whites resulted in one of the cruel, unexplainable episodes which have so often accompanied Anglo-Saxon colonization.

The white man coveted the land of the Indian and his voice was soon heard in the Legislature. Laws hostile to the Cherokees began to be enacted by the Georgia Legislature. Under these enactments some of the lands of the Indians were seized. Appeal was made to the United States Supreme Court and to President Jackson, who advised the Indians to emigrate, and even suggested to the Georgians further hostile legislation to compel the former to leave. An extract from the State law of Dec. 19, 1829, shows the almost inhuman trend of this legislation:

If any person shall prevent, by threats, menaces, or other means, or endeavor to prevent any Indian of said Nation [Cherokee] from emigrating or enrolling as an emigrant, he shall be liable to indictment and confinement in the common gaol, or at hard labor in the Penitentiary, not exceeding four years, at the discretion of the Court.

The missionaries with the Cherokees espoused the cause of the Indians and protested against the procedure. Several of them were in consequence thrown into jail; and, when the Indians were finally banished from their homes, the missionaries, to their eternal credit, shared their lot and made the journey with them. On July 24, 1830, the Committee and Council of the Cherokee Nation adopted an "Address to the people

of the United States," which was published in a special edition of *The Phoenix* and widely circulated. A copy is preserved in the Library of Congress at Washington, D. C. In pathos, fine patriotic feeling, and lofty diction the address has seldom been equaled in any language. The following extract from its close shows its general character:

Shall we be compelled by a civilized and Christian people, with whom we have lived in perfect peace for the last forty years, and for whom we have willingly bled in war, to bid a final adieu to our homes, our farms, our streams and our beautiful forests? No. We are still firm. We intend still to cling, with our wonted affection, to the land which gave us birth, and which every day of our lives brings to us new and stronger ties of attachment. We appeal to the Judge of all the Earth, who will finally award us justice, and to the good sense of the American people, whether we are intruders upon the land of others. Our consciences bear us witness that we are the invaders of no man's rights—we have robbed no man of his territory—we have usurped no man's authority—nor have we deprived any one of his inalienable privileges. How, then, shall we indirectly confess the right of another people to our land by leaving it forever? On the soil which contains the ashes of our beloved men we wish to live—on this soil we wish to die!

Humiliating indeed it is for an American to read the resolution passed by so many Cherokee villages on July 19, 1832, the day appointed by Principal Chief John Ross as a day of fasting and prayer. An extract reads:

We are utterly opposed to making any treaty whatever until the stipulations contained in those already in force be complied with in good faith.

A settlement of a kind was finally reached in 1835, the Cherokees being coerced into a treaty (New Echota, 1835) to emigrate.

The Eviction of the Cherokees Several thousands of troops, under the command of Major-General Scott, enforced the provisions of this treaty in the winter of 1838-39. "This removal turned the Cherokees back in the calendar of progress and civilization at least a quarter of a century" declared Royce ("Cherokee Nation of Indians," p. 375). Ten per cent of the entire population was lost in the migration to their present home.

Regarding this removal William Mooney, an eminent authority on the Cherokees, writes ("Myths of the Cherokees," p. 130):

The history of the Cherokee removal of 1838, as gleaned by the author from the lips of actors in the tragedy, may well exceed in weight of grief and pathos any other passage in American history. . . . Under Scott's orders troops were disposed at various points throughout the Cherokee country, where stockade forts were erected for gathering and holding the Indians preparatory to removal. From these, squads of troops were sent to search out with rifle and bayonet every small cabin hidden away in the coves or by the sides of mountain streams, to seize and bring in as prisoners all the occupants, however or whenever they might be found. Families at dinner were startled by the sudden gleam of bayonets in the doorway and rose up to be driven with blows and oaths along the weary miles of trail that led to the stockade. Men were seized in their fields or going along the road, women were taken from their wheels, and children from their play. In many cases, on turning for one last look as they crossed the ridge, they saw their homes in flames, fired by the lawless rabble that followed on the heels of the soldiers to loot and pillage. So keen were these outlaws on the scent that, in some instances, they were driving off the cattle and other stock of the Indians almost before the soldiers had fairly started their owners in the other direction. Systematic hunts were made by the same men for Indian graves, to rob them of their silver pendants and other valuables deposited with the dead. . . . To prevent escape, the soldiers

had been ordered to approach and surround each house, so far as possible, so as to come upon the occupants without warning. One old patriarch, when thus surprised, calmly called his children and grandchildren around him, and, kneeling down, bade them pray with him in their own language, while the astonished soldiers looked on in silence.

Other incidents, equally harrowing, are told both by Mooney and by other writers. The literature of the times is full of such accounts of this wretched transaction.

In 1831 the "Western Cherokees," those that had previously and voluntarily emigrated west of the Mississippi, had enacted (Sept. 19) a law declaring it to be unlawful for any one to vend ardent spirits within five miles of the place of meeting of the National Council under penalty of a fine of five dollars.

On Sept. 6, 1839, the remnants of the reunited nation met at their new capital, Tahlequah, adopted a new constitution, and proceeded to enact a new set of laws. The first law drafted under this constitution was one providing for protection to women. The sixteenth law, passed Sept. 26 of the same year, appears on the records as signed by W. Shorey Coodey, President of the National Committee, Young Wolf, Speaker of the National Council, attested by David Carter, Clerk, and approved by John Ross, Principal Chief of the Nation. It reads:

Be it enacted by the National Council, That the introduction or vending of ardent spirits in this Nation shall not be lawful; and any and all persons are prohibited from bringing or engaging in the traffic of ardent spirits, within five miles of the National Council, during its session, or one mile from any of the places designated for holding courts during their session, or one mile from any public gathering or meeting in the Nation, under the penalty of having the same wasted or destroyed by any lawful officer or person authorized by the sheriff for such purpose.

Almost simultaneously with the liquor law came laws providing for the establishment of public schools and the punishment of disturbers of religious assemblages.

After the emigration temperance agitation was resumed with a new life and vigor. The beginnings of 1829 had resulted

The Cherokee Temperance Society in the formation (Sept. 12, 1836) of a national organization called "The Cherokee Temperance Society." In the year of emi-

gration 345 members had enrolled, and in 1839 the number had reached 550, four-fifths of whom were full-blooded Cherokees. This movement, during these dark times, was kept alive largely through the efforts of the faithful missionary, the Rev. S. A. Worcester, who had shared the pilgrimage of the Indians from Georgia. From the time of their establishment in their new home, in 1839, the work of the organization spread rapidly. Its officers that year were: Young Wolf, president; Rev. S. A. Worcester, secretary; John Duncon and James Huss, vice-president. From the first the society was conducted on the basis of abstinence from all that could intoxicate. The pledge read:

We hereby solemnly pledge ourselves, that we will never use, nor buy, nor sell, nor give, nor receive, as a drink, any whiskey, brandy, rum, gin, wine, fermented cider, strong beer, or any kind of intoxicating liquor.

The temperance agitation speedily resulted in advanced legislation. On Oct. 25, 1841, a new prohibitory law was passed as follows:

Be it enacted by the National Committee, That the introducing and vending of ardent spirits in this Na-

tion shall be unlawful; and any and all persons are prohibited from selling or retailing spirituous liquors within the limits of this Nation, under the penalty of having the same wasted or destroyed by any lawful officer or person authorized by the sheriff for that purpose, and the sheriffs or other lawful officers of the Nation, while in search of spirituous liquors, are authorized to put on oath such persons as they may deem fit, to exact from them any information that may be of service to them in searching for ardent spirits; and also to procure search warrants authorizing the entering and examining of any house, where there is good reason for believing that spirituous liquors are concealed therein.

Be it further enacted, That sheriffs of the several districts be and are hereby empowered to summon a guard of four persons, to assist in the wasting of spirituous liquors, should resistance be offered them while in the discharge of this duty.

Be it further enacted, That all persons who may be convicted of introducing ardent spirits of any kind within the limits of this Nation, or trading in the same, shall be fined in the sum of not less than ten dollars, nor exceeding fifty dollars, at the discretion of the court having jurisdiction of the case; one-fourth of the fine to be collected shall go to the sheriff, one fourth to the solicitor of the district in which the same may be collected, and the remaining one half to the National Treasury; and no property, except improvements, shall be exempt from the payment thereof.

Be it further enacted, That on the failure on the part of any solicitor or sheriff to comply with the duties herein required, the sum of twenty-five dollars shall be deducted from the salary of such solicitor so offending.

Another significant result of the work of the Cherokee Temperance Society developed on July 3, 1843, when around the Grand Council Fire, held at Tahlequah, the Cherokee capital, a solemn compact was formed between the representatives of the Cherokees, Creeks, and Osages. Section 8 of this compact read:

The use of ardent spirits, being a fruitful source of crime and misfortune, we recommend its suppression within our limits, and agree that no citizen of our Nation shall introduce it into the Territory of any other nation, party to this compact.

This compact was confirmed by the Cherokee National Council on Nov. 2 of the same year and was also duly confirmed

Compact of the Five Tribes by the authorities of the other nations party to the agreement. This same clause

was also agreed to in 1886 at Eufaula, in the compact entered into between the Creeks, Choctaws, Cherokees, Chickasaws, Seminoles, Wichitaws, and Comanches as well as of the affiliated bands of Indians residing in the southwest part of the Territory.

The compact was confirmed by a temperance agitation of nation-wide proportions which continued for seven years. Its centers of activity were Tahlequah and the Going Snake District, and the leaders were C. B. Bushyhead, Six Killer, Rev. C. W. Upham, Richard Wilkerson, Young Squirrel, Major George Lowrey, Ga-see-la-wee, and others.

The Going Snake District society was formed March 16, 1844, by C. B. Bushyhead, who secured 24 signers to the pledge before the actual inauguration of the society. At a rally on March 23 the Rev. Henry Upham made the address, followed by Six Killer, who complained vigorously of the officers who did not enforce the law because "the law was unconstitutional." Another of the "1844 societies" was that at Flint, organized on July 7. Tahlequah had its temperance society, and there was also one society for the Tahlequah District. Both of these flourished for several years. On July 17, 1844, the Rev.

Jesse Bushyhead, the much-loved president of the national society, died. His death was followed by numerous memorial meetings during the summer at which auxiliary societies were formed. The reports of these meetings, published in the *Cherokee Messenger* and the *Cherokee Advocate*, afford much quaint inspiration. On July 27 the Going Snake District society inaugurated the movement of memorial services at which Six Killer made the address of eulogy and sixteen persons signed the pledge. On Aug. 3, following, the South Going Snake society held a similar rally, when 29 signed the pledge; and 26 more signed the next morning. On Aug. 9 the society held another rally which was addressed by A-kee-la-nee-ga and Too-no-ne-la, the latter giving a graphic account of the killing of his brother in a drunken row. Forty-four persons signed the pledge at this meeting. This was one of the most successful local societies of the period. Its officers were: Ga-see-la-wee, president; Wo-you-kee-la, vice-president; Young Squirrel, secretary. In 1845 the Cherokee Temperance Society was at the height of its career. It had as members the principal chief of the nation, the assistant principal chief, all the members of the National Council, the chief justice, and numerous other leading men. Its president was Major George Lowrey.

The Cold Water Army also flourished for a time. This was a juvenile society of about 200 boys and girls.

The general progress of the Cherokees was exceedingly rapid. Five years after being driven from their Georgia homes the Cherokee agent reported eleven schools with 500 pupils supported from national funds, a national temperance society of 1,752 members, 1,400 members of Methodist churches, 750 Baptists, a printing-press, and libraries.

In the trouble and turmoil attending the outbreak of the Civil War the Cherokees took still another step forward in legislation against the liquor traffic. A law enacted Nov. 4, 1860, read:

Be it enacted by the National Council, That any citizen of this Nation is hereby authorized to arrest any person guilty of introducing spirituous liquors within the limits of this Nation, and who may be found conveying the same to any point or place, thereof, and waste the ardent spirit so found in the possession of such offender.

And be it further enacted, That the members of any assembly or congregation, met for religious exercises and worship, are authorized to take such temporary measures for the peace and harmony of their meeting, by the suppression of the sale and indulgence in ardent spirits in their vicinity, as may seem to them most proper and best suited for that purpose; and said members, or any individual thereof, shall not be held responsible for damages to an offender which may accrue in the exercise of the right granted by this act.

During the Civil War the Cherokees were in sore straits. Their homes were raided and sacked by the Union and Confederate forces alternately. They were also torn by the vindictive ferocity of their own factional troubles. Their public buildings were destroyed. Even the historical silver pipe, given them by President George Washington, was stolen. They were robbed of one fourth of all they had and their reputed friends did not hesitate to take all the rest" (Foster, "Through Cherokee Lands," p. 73). After the war the survivors, with starvation staring them in the face, set about as best they

could to rebuild their waste places. According to "Bulletin 30 of the Bureau of American Ethnology" (part 1, p. 247), they recovered from the effects of the war in a remarkably short time, and in 1885 numbered about 19,000, of whom about 17,000 were in Indian Territory, together with about 6,000 adopted whites, negroes, Delawares, and Shawnees, while the remaining 2,000 were still in their ancient homes in the East."

But few revisions and amendments to the liquor law have taken place among the Cherokees since the War, save the extension of the prohibition to all intoxicating liquors of every sort. Section 49 (Art. XVII) of the Laws of 1875 reads:

Every person who shall set up and keep a house, room or place, for the purpose of vending intoxicating drinks, or who shall introduce, vend, or in any other manner dispose of for gain, any intoxicating liquors, shall be deemed guilty of a misdemeanor, and, upon conviction, shall be imprisoned for any term less than one year, and not less than one month, or by a fine, not less than one hundred dollars, or by both fine and imprisonment, at the discretion of the court; provided, however, that this section shall not be so construed as to prohibit the introduction and use by licensed physicians, for medicinal purposes, of alcohol or other spirits.

Section 15 provides that, if the offenders persist, they shall be considered "incorrigible" and besides the penalties, shall be deemed a common nuisance, and to have forfeited the right of residence in such place; and the citizens of such place or vicinage may, at their option, eject such person, and, if necessary, thoroughly destroy such place of vice, in such manner as they may choose, without endangering the property of others, or the lives of its inmates.

Section 58 (Art. XXII) made the punishment for disturbing public assemblages a fine of from \$25 to \$100, or in default of payment of the same, confinement for from 30 to 90 days. If the offender were drunk or armed, the punishment was confinement for six months to one year. On Nov. 29, 1880, the law of 1841 was amended by increasing the punishment for introducing to from \$50 to \$100 fine, or, in default of payment, imprisonment for six months to one year. Curiously enough, the Cherokee Nation has never enacted any law directly against drunkenness, and mere intoxication has never been a punishable offense.

The treaties of the Government with the Cherokees have always conceded the latter the right of self-government. The Indians have jealously guarded that right, largely that they might thereby protect themselves from the traffic in intoxicants. In the treaty of 1866 the Government was given the right to establish military posts in the Cherokee country, but provision was made against the sale of intoxicants in the following clause:

ARTICLE 27. The United States shall have the right to establish one or more military posts or stations in the Cherokee Nation as may be deemed necessary for the proper protection of the citizens of the United States lawfully residing therein, and the Cherokee and other citizens of the Indian country. But no sutler, or other person connected therewith, either in or out of the military organization, shall be permitted to introduce any spirit[u]ous, vinous, or malt liquors into the Cherokee Nation, except the medical department proper, and by them only for strictly medical purposes (Kappler, "Indian Affairs, Laws and Treaties," ii. 949).

Congress, however, modified this in 1887, by enacting a law which provided that:

It shall be sufficient defence to any charge of introducing or attempting to introduce ardent spirits, ale,

beer, or wine, or other intoxicating liquors into the Indian country, that the acts charged were done under authority in writing from the War Department, or any officer duly authorized by the War Department.

In 1898 the Dawes Commission negotiated a treaty with the Cherokees which was approved by Congress, providing for the organization of municipalities and for the extension of the laws of Arkansas over the same. A provision of this treaty specifically excepted the license laws of Arkansas from the agreement and bound the Federal Government to maintain the prohibitory legislation. The clause read:

Provided, that nothing in this Act, or in the laws of the state of Arkansas, shall authorize or permit the sale, or exposure for sale, of any intoxicating liquor in said territory, or the introduction thereof into said territory; and it shall be the duty of the district attorneys in said territory and the officers of such municipalities to prosecute all violators of the laws of the United States relating to the introduction of intoxicating liquors into said territory, or their sale, or exposure for sale, therein.

The Cherokee Nation now includes, besides the pure blooded Cherokees, a considerable number of mixed bloods of various degrees, a few Delawares, and Shawnees, besides a remnant of the Natchez tribe and some freedmen who were adopted.

The Choctaws were an important tribe, composed of a confederacy, chiefly of Mobilian or Floridian Indians. They formerly

The Choctaw Indians occupied the territory now covered by southern Mississippi and western Alabama. Naturally they were a peaceful, agricultural people, but were driven to various wars by the aggressions of the Europeans. They fought De Soto in 1540. They were allies of the French in Louisiana. During the Revolution they sided mostly with the British. They served with the United States in the second war with England and aided in the war against the Muskogees (Creeks). As early as 1800 they began voluntarily to emigrate beyond the Mississippi. By the treaties of 1820 and 1830 they ceded their lands in the south in exchange for their present domain in Oklahoma. Owing to their location, remote from the white settlements, they were less corrupted by drink and the white men's vices than were the tribes to the east, and they early took means to guard themselves against the evil. The treaty with the United States of 1820 contained the following clause:

ARTICLE 12. In order to promote industry and sobriety amongst all classes of the Red people, in this nation, but particularly the poor, it is further provided by the parties, that the agent appointed to reside here shall be, and he is hereby, vested with full power to seize and confiscate all the whiskey which may be introduced into said nation, except that used at public stands, or brought in by permit of the agent, or the principal Chiefs of the three districts (Kappler; *op. cit.* ii. 193).

During the years 1827 and 1828 the Indians themselves inaugurated a Prohibition policy with regard to the introduction of spirits. Early in 1827 one of the districts prohibited the introduction and sale of ardent spirits. In July, 1828, the western district, comprising nearly half the total population, in general council adopted the same policy; and before Jan. 28, 1829, the remaining district did likewise, thus placing the entire nation under prohibitory laws. The results of the policy were exceedingly gratifying, according to the testimony

of the missionaries working among the Choctaws. Under date of Jan. 28, 1829, the Rev. C. Kingsbury wrote:

There cannot be a question that less ardent spirit is now used by the Choctaw Nation, whether we consider the extent of the territory or the amount of population, than any other part of the United States. It is only when we go to the borders of the surrounding settlements that we see Indians intoxicated. . . . In one clan, with a population of 313, who a year ago were almost entirely destitute of property, grossly intemperate, and roaming from place to place, there are now 183 horses, 511 cattle, 853 hogs, 7 looms, 68 spinning-wheels, 35 ploughs, 6 oxen, one school, and 20 or 25 scholars (*Missionary Herald*, Feb., 1829).

Mr. Byington, another missionary, testified concerning the same matter in the following words:

A great change has taken place within a few years in the moral condition of the natives. They are quite temperate, compared with their previous habits or with those of white men. Probably there are not 20,000 white men to be found residing together in any part of the United States, who have not used twice the quantity of ardent spirits which the Choctaws have used during the year past (*id.* November, 1829).

A hopeful feature of the legislation was that these anti-alcohol laws were demanded by the people. An instance of the power of this sentiment occurred in 1828, when the oldest district chief not only proclaimed his intention to drink whisky, but gave permission to his people to do likewise. The result was, according to the Rev. Alfred Wright, that the people arose, deposed the chief, and elected a new one pledged to maintain the prohibitory law (*id.* June, 1829). The hostile feeling toward drink again appeared in a clause inserted in the treaty of 1830 at the solicitation of the Choctaw chiefs. Article X of this treaty reads in part:

The United States shall be particularly obliged to assist to prevent ardent spirits from being introduced into the Nation.

When the people became settled in their western homes, temperance organizations of one sort and another began to spring up. One of the first of these was formed at Hikashubbaha in 1831. More than 100 persons joined at the first meeting. The formation of these societies and the agitation growing out of them resulted in advanced legislation hostile to drink. The first of these laws was approved Nov. 6, 1834, and read:

SECTION 2. *Be it resolved by the General Council of the Choctaw Nation*, That no person or persons shall be permitted to bring any whiskey or other ardent spirits into this Nation; and he or she so offending shall have the whiskey or other ardent spirits destroyed by the light-horsemen or any one of them, and the captains, and their warriors, of the several districts shall have the power, and be bound to exercise the duties, of the light-horsemen, in assisting to destroy any whiskey or other ardent spirits which may be brought into this Nation.

And be it further enacted, That should any person or persons refuse to have his whiskey or other ardent spirits destroyed, by taking up arms, and should any one of the light-horsemen, captains and warriors kill or destroy the life of the person or persons having whiskey or other ardent spirits, in self-defence, he shall be protected by the laws of this Nation. But should any person kill or destroy the life of any person or persons that are engaged in assisting to destroy any whiskey or other ardent spirits, he or she shall suffer death; but should the offender only destroy or injure the property or limbs of any of the light-horsemen, captains or warriors, he or she shall be liable to a fine or punishment according to the crime.

In a law approved Oct. 5, 1837, provision was made for the punishment of the offender in addi-

tion to the destruction of the liquor. This law, approved by the principal chiefs, Thomas Leflore, Nitakache, and Joseph Kincaid, read:

Section 10. *Be it enacted by the General Council of the Choctaw Nation assembled,* That any person who shall bring whiskey into this Nation, and shall sell to any person, shall pay such fine as the Court shall determine; and the informer shall receive such pay out of the fine as the said Court shall adjudge, and the remaining sum shall be put in care of the clerk of the district as district funds. But should the offender not be able to raise money, any one of the light-horsemen shall take such property as the offender may have in possession, and shall sell it, and pay the fine from the proceeds thereof.

In the decade 1850-60 another series of anti-liquor laws was enacted. By a law passed Nov. 8, 1852, the introduction of spirits was punished by a progressive fine. Three dollars was assessed for the first offense, \$10 and costs for the second, and \$20 and costs for the third and subsequent offenses; the offender to stand committed until the fine was paid. If not paid within three months, his property was to be levied on and sold. One half of the fine was to go to the informer. On Nov. 16, 1854, it was enacted that any person disturbing while drunk any public gathering was to be fined \$10 and, if necessary, to be placed in jail until sober. In a law passed Oct. 26, 1857, the prohibition for introducing liquors was extended to cover all sorts of intoxicating liquors. Section 1 read:

It shall not be lawful for any person, or persons, to introduce, or cause to be introduced, for their own use, or to sell, or barter, any vinous, spirituous, or intoxicating liquors, to any person, or persons, within the limits of this Nation, in any quantity whatever (except wines, which may be introduced by a member of any church for sacramental uses).

Subsequent sections provided that violators were to be punished with a fine of from \$10 to \$100 or from one to three months imprisonment. Possession of liquor was made proof of guilt. A search-and-seizure clause was added as well as a civil damage clause. Slaves who violated the law were to be whipped. This Act

was a codification of all previous enactments and was based on the constitution which had been adopted in January, 1857, at Skullyville. It contained a carefully drafted "Declaration of Rights," but a specific reservation was made as to liquor (Art. 1, sec. 5) in these words:

But in all cases where suspicion rests on any person or persons of conveying or secreting whiskey or other intoxicating liquor, the same shall be liable to search or seizure as may be hereafter provided by law.

This same clause appears in the Bill of Rights of the present constitution (Art. 1, Sec. 10). In 1857 elaborate prohibitory laws were passed containing the following provisions:

It is not lawful for any person to introduce for their own use or sell or give away any vinous, spirituous or intoxicating liquors, except wines for sacramental purposes by a member of the church, on penalty of \$10 to \$100, or on default of payment, imprisonment one to three months. Any person found with such liquors is deemed guilty. The circuit judges shall give this act in charge to the grand jury, who shall diligently inquire into violations of the same. In every conviction under the act the district attorney shall be entitled to \$5. The sheriff, light-horsemen and constables are authorized, upon suspicion, without warrant, to forcibly enter all places, search for and seize, break and destroy all bottles, barrels, jugs or any vessel containing liquor and arrest the persons in charge, and such officers shall receive \$2 upon conviction of the offender. If any per-

son sell or give away liquors, and any person be thereby maimed or injured, such seller shall be fined \$5 to \$100 for the person injured (Laws of Choctaw Nation, 1869, p. 163).

At this time the Choctaws were at the height of their prosperity. Their population numbered 25,000; and they held 5,000 negro slaves. They were deeply religious and remarkably temperate. Concerning them at this period the Rev. C. Kingsbury, for forty years a missionary to the tribe, said:

The Choctaws give the best evidence of being a civilized people. In no part of the country is the Sabbath better observed—nowhere is there a more temperate community. Thirty years ago [see *supra*] they adopted a law excluding ardent spirits, and it is enforced. I have seen large assemblages of Indians on occasions of the annuity being paid to them, and though liquor could be easily procured across the line, there was not a single Indian drunk (Schoolcraft, *op. cit.* part VI, p. 524).

Disaster fell upon the Choctaws in the Civil War. The Nation sided with the Confederates; their lands were laid waste; and immense amounts of property were destroyed. Their numbers were reduced to 17,000, including Chickasaws, and a portion of their lands was forfeited for the benefit of freedmen. In 1886 an amendment was made to the liquor law to provide against new evils. This law, approved Oct. 18, read:

Be it enacted by the General Council of the Choctaw Nation assembled, That the sale or manufacture of Choctaw beer, cider, or any kind of malt, fermented, or distilled liquors or beverage or intoxicant of any kind whatsoever in the Choctaw Nation is hereby prohibited; and the same authority is given to the officers to suppress it and the same pains and penalties shall attach to violators of this law as if they were engaged in the sale or manufacture of whiskey; and this act shall take effect and be in force from and after its passage.

In the negotiations with the Dawes Commission, looking to the abolishment of tribal government, the prohibitory laws were safeguarded with great care. In the "Atoka agreement" with the Chickasaws and Choctaws (Sec. 29, Act of June 28, 1898) the following clause appears:

The United States agrees to maintain strict laws in the territory of the Choctaw and Chickasaw tribes against the introduction, sale, barter, or giving away of liquors and intoxicants of any kind or quality.

In 1902 when it was proposed in Congress to admit Indian Territory and Oklahoma into the Union as a single State and without provision for carrying out the Government's treaty pledges to maintain the prohibitory laws, the Indians were much disturbed. On May 21, 1903,

the principal chiefs of the Five Civilized Tribes, of which the Choctaws were one, met and recommended a general protest to Congress; and in October the Choctaw General Council presented to Congress a memorial, which read in part:

The Indians desire a state formed out of the Indian Territory at the expiration of their several tribal governments, in order that they may incorporate in the constitution a provision prohibiting the sale of intoxicating liquors. A Prohibition clause could not be embodied in a constitution for a state formed by the union of Indian Territory and Oklahoma, because Oklahoma is now a saloon territory.

It is well known that the political, civil, and religious conditions of the Indians in the Territory of Oklahoma are seriously affected by the liquor traffic, which is nowhere more arrogant than in Oklahoma. The extension of the liquor business over the Indian

Territory is earnestly desired by the wholesale liquor dealers of the United States. The daily papers of the Middle West have published the statement that the liquor dealers have already pooled their interests and arranged to maintain a strong lobby in Washington until the Indian Territory is made a part of Oklahoma. The Choctaw people are inclined to morality and religion; yet if exposed to the liquor influence of Oklahoma, our present high standard of morality and religion will be lowered.

After reciting the treaty pledges of the Government the memorial continued:

Therefore, *Resolved*, That we most earnestly and respectfully request that the Congress of the United States fulfil the sacred pledges made to the Indians of the Five Tribes and permit them and the citizens to organize a state out of the lands now occupied by the Five Civilized Tribes at the expiration of the several tribal governments ("House of Representatives Hearings Before Committee on Territories," 1904, ii. 741-743).

The feeling of the Choctaws in the matter is further shown by a statement which Green McCurtain, principal chief of the nation, made to Edward L. Hamilton, chairman of the House Committee on Territories. He said:

Adverting to that section of the resolutions which provides that the constitution of the new state shall prohibit the sale of intoxicating liquors, I desire to say that the Choctaw people are warmly in favor of Prohibition, but they request that Congress shall either make the Prohibition absolute or not embody it in the constitution at all. In other words it would be very distasteful to the Indians of the Five Tribes for Congress to require that the constitution of the new state shall discriminate between citizens of Indian blood and citizens without Indian blood. In theory the Indian loves liquor; in practise he is not as bad as the Irish (*id.* 760).

The Creeks were one of the Five Civilized Tribes and a confederacy forming the largest division of the Muskogean

The Muskogee family, formerly occupying the or Creek southern parts of Georgia, Nation Alabama, and the north of Florida. Owing to their do-

main abounding in creeks and small streams, they were called "Creeks" by the Europeans. These Indians formerly called themselves "Alabamians." There were six dialects of the Muskogee language, the language itself being closely allied to that of the Choctaws, Seminoles, and Chickasaws. According to their legends, the Muskogees sprang from the earth in the Far Northwest, emigrating first to Florida and subsequently to their southern Georgia and Alabama homes.

De Soto invaded the country, of the Creeks in 1540 and Tristan de Luna met a part of the group nine years later. The Creeks were allies of the English in the Apalachee wars of 1703-08. The Indians with whom Oglethorpe held his first interview at Savannah were Muskogees. They were the allies of the British during the Revolution and again in the War of 1812, and their atrocities in this conflict led to reprisals. United States troops overran their country, destroyed their towns, and slaughtered 2,000 of their people. In 1836 a portion of the tribe joined the Seminoles in their war with the whites. In these wars the Muskogees became scattered throughout the southern States. In 1872 the Government took steps to reunite the scattered remnants of the tribe in the Indian Territory and succeeded in assembling about 25,000 of them there within the succeeding four years.

The Muskogees, or Creeks, were always fa-

natically patriotic and exceedingly tenacious of their tribal customs and traditions. It was they who developed most elaborately the Black Drink ceremonials (see *ante*). The *busquetau* was also most elaborately observed by these Indians. In their feasts the Black Drink always had an important part, but its uses were chiefly ceremonial. It was used as a pledge of eternal friendship, the sacred seal being made by vigorously scratching the pledgee. This ceremony became accentuated after the introduction of the white man's liquor. After a drunken frolic the scratching of friends became so strenuous that some would be lacerated and bleeding. Many would carry for a lifetime the scars which had been made when friendship was pledged in a drunken frolic (Schoolcraft, *op. cit.* v. 274). The Rev. Mr. Blozius, who was for a long time pastor of the Salzburgers at Ebenezer, testifies to their strong friendships as follows:

They had known nothing of drunkenness if they had not learned it of the Christians. . . . They love one another so that they venture their lives for one another. In their language are no words which denote obscene things or oaths, unless they learn them from Europeans (Scamp, "King Alcohol in the Realm of King Cotton," p. 58).



TOMOCHICHI, CREEK INDIAN CHIEF

They were an exceedingly healthy and hardy race. Oglethorpe himself thus testifies on this point:

They are a very healthy people, and have hardly any diseases except those occasioned by the drinking of rum, and the smallpox. Those who do not drink rum are exceedingly long-lived. Old Bruin, Emperor of the Creeks, who died a few years ago, lived one hundred and thirty years, and he was neither blind nor bed-ridden till some months before his death (Harris, "Memorials of Oglethorpe," p. 309).

Wesley's encounter with Tomochichi, the Creek chief who later accompanied Oglethorpe to England, was most dramatic and significant of the Indian mind. Wesley was urging the claims of Christianity upon the chief, when the

latter scornfully replied: "Why, these are Christians at Savannah! These are Christians at Frederica! Christians drunk! Christians beat men! Christians tell lies! Me no Christian!" (Jones, "Tomochichi," p. 96). This,

doubtless, accentuated Mr. West's well-known disgust at alcoholic beverages. It also appeared to have given him a bad view of Tomochichi, for he thus records his exasperation:

Age and reputation for wisdom and valor have given Chicall (Tomochichi, it seems) Meeko, of the Coweta town, a more than ordinary influence over the nation, though not even the show of regal power. Yet neither age, wisdom, nor reputation can restrain him from drunkenness. Indeed, all the Creeks, having been most conversant with white men, are most affected with insatiate love of drink, as well as other European vices (Quoted by Scomp, *op. cit.* p. 56).

While the old chief was doubtless no saint, yet other testimony of the period seems to indicate that the stern Wesley somewhat exaggerated Tomochichi's failings. While the early regulations forbidding the introduction of liquor into the Indian country existed after Georgia became a royal colony (see GEORGIA), yet they appear to have been seldom observed. The Indians came to look upon the furnishing of spirits to them as among their personal rights. The Board of Trade Records (xi. 17) tell of a "talk" held at Little Gilsey, April 10, 1764, at which Emistesigo or Guristelsigo, chief of the Upper Creeks, complained that he had been promised "six cags of rum, to treat the headmen," but had received none.

About this time the abuses of the traders became unusually acute. Georgia and South Carolina conferred and adopted regulations limiting the amount of liquor which any trader could carry into the Indian country. The troubles appear to have changed the views of Emistesigo; for at another "talk," held at Savannah Sept. 3, 1768, the Chief complains of the outrages of the traders and their disregard of the regulations. The chief burden of his protest was against the introduction of liquor among the Creeks, and that, although "limited to a particular number of cags, yet that number is not regarded, but is constantly increased by every indirect means . . . and the Indians are often induced to part with their skins for rum, which should be laid out in clothing and necessities for their families, and they also part with and sell their horses for rum" ("State Office Papers," iv, MS. pp. 98-99). To this Governor Wright responded that his instructions to traders had been "that they shall not carry any rum into the Nation, except about fifteen gallons once in three months for building of houses and other necessary purposes."

During the Civil War the Muskogees, for the most part, took the side of the South, and thus shared in the disasters of the other Indian tribes that aided the Confederates. After the war they amended their tribal regulations against drink. On Oct. 12, 1867, the Muskogee National Council enacted a new set of laws, among which was the following:

Be it enacted, That in order more effectually to carry into effect the law prohibiting the introduction and vending of ardent spirits, it shall be the duty of the Light Horse Company to execute said law to its full extent; to search, find and spill all the spirituous liquors that may be found in their respective limits,

and collect a fine at the hands of the vender of four dollars per gallon for all liquors so spilled.

13. *Be it further enacted*, That if any citizen of this Nation be found guilty of having violated the above law by selling liquors, he or she shall be fined, as provided above, and all fines so collected shall be paid into the national treasury.

In its treaty relations with the Creeks the Government pledged itself to maintain the Indian policy of prohibition of the introduction of intoxicants. Section 38 of the treaty negotiated by the Dawes Commission in 1898, and ratified by Congress in 1902, read:

The United States agrees to maintain strict laws in the territory of said Nation against the introduction, sale, barter, or giving away of liquors and intoxicants of any kind or quality.

Section 43 of the treaty with the Creeks, in 1901, contained a similar agreement.

When the movement in Congress to admit the Indian Territory as a State, under conditions that amounted to a repudiation of the Government's pledge to maintain the prohibitory laws, was under way the Muskogees joined with the other nations of the Territory in solemn objections. On Dec. 15, 1903, the National Council of the Muskogee Nation adopted a vigorous protest which read in part:

The desire of the Indians is that a state be formed of Indian Territory upon the dissolution of their tribal governments in order that they may incorporate in the constitution a provision prohibiting the sale of intoxicating liquor in the new state. A Prohibition clause could not be embodied in a constitution of a state formed by the union of Oklahoma and Indian Territory, because Oklahoma is now a saloon territory. Congress has at all times prohibited the introduction or sale of intoxicants in this country, as will be shown by the acts of Congress quoted below; and we believe there was not a time when the Indians needed protection more from that evil than they will when they become citizens of an independent state and shall be no longer under the control of Congress and the Department of the Interior.

After reciting the treaty pledges of the Government, the memorial continued:

Therefore, *Resolved*, That we most earnestly and respectfully request that the Congress of the United States fulfil the sacred pledges made to the Indians of the Five Tribes, and permit them, together with the non-citizens of the Indian Territory, to organize a state embracing the lands now occupied by the Five Civilized Tribes, to become effective at the expiration of the several tribal governments on March 4, 1906 (Hance, "Hearings Before Committee on Territories, Fifty-Eighth Congress," 1st and 2d sessions, ii. 753).

The Chickasaws were one of the Five Civilized Tribes of Indian Territory. They formerly

occupied the territory south of the Ohio to the country of the Choctaws, lying between the Mississippi River and the land of the Cherokees. According to their tra-

dition, they came from a region west of the Mississippi, under the guardianship of a great dog, with a pole for a guide. At night they would stick the pole in the ground, and in the morning they would journey in whichever direction it leaned. De Soto passed the winter of 1540-41 among them. The tribe was warlike and allied itself with the English colonists against the French. They favored the English in the Revolution, and joined the whites against the Creeks. In 1834 they ceded their remaining lands to the United States and removed to their present home. In 1828 the Nation made stringent laws against the sale of ardent spirits, theft, and other crimes. Writing under date of Oct. 13, 1828, Mr. Holmes said:

The Nation has recently formed some wholesome laws, and, to our astonishment, they are all strictly enforced. Whiskey is banished from the country. A thief is punished with thirty-nine lashes, without regard to color, age, or sex, and is compelled to return the stolen property or its equivalent. One hundred and twenty-five men (twenty-five out of each district) are to carry the law into execution, and are paid by the Nation (*Missionary Herald*, January, 1829).

From 1834 to 1855 the Chickasaws were a part of the Choctaw Nation and came under its laws. After their political separation from the Choctaws they set up a government of their own. On Aug. 30, 1856, they adopted a constitution at Tishomingo. Their Bill of Rights contained the following clause (Art. 1, sec. 6):

The people shall be secure in their persons, houses, papers, and possessions from all unreasonable searches or seizures; and no warrant to search any place, or seize anything, shall issue without describing them, as near as may be, nor without probable cause, supported by oath or affirmation; *Provided*, however, that searches for, and seizures of, intoxicating liquors are not to be considered unreasonable searches or seizures.

Under the leadership of their agent they joined the Confederacy and shared in the disasters of the other Indian tribes that fought on the same side. They lost one fourth of their population, much stock, and all of their slaves. They also gave up 7,000,000 acres of land at 4½ cents per acre. On Oct. 29, 1856, two months after their constitution had been adopted, they enacted a law prohibiting the sale and introduction of intoxicating liquors. The terms of this law were as follow:

All persons are prohibited from introducing spirituous liquors into this Nation under penalty of \$10, and for all succeeding offenses \$40. Any person giving away or selling such liquor shall be fined \$25, and for succeeding offenses \$50 (half to the informer in both cases). In case the offender refuses to pay the fine, the liquor shall be confiscated and sold. The sheriff or constable shall destroy any whiskey or spirituous liquor in the Nation, and citizens called on are bound to assist, and those resisting such destruction may in self-defense be killed by the officers or citizens.

This law was reenacted on March 20, 1858, and again on Oct. 7, 1876. Ten days later (Oct. 17, 1876) the following supplementary act was passed:

Be it enacted, by the legislature of the Chickasaw Nation, That when any person or persons are found with whiskey or other spirituous liquors in this Nation, and it cannot be proved that the possessor or holder introduced, or is selling or has been selling or bartering it, the person so found with whiskey or other spirituous liquor in their possession shall be compelled to pay a fine of from five dollars to fifteen dollars for every such offense, by the court having jurisdiction. When the fine shall have been collected, as in other cases, it shall be placed in the county treasury, for county purposes.

The Seminoles are another of the Five Civilized Tribes, formerly occupying the region which is now the State of Florida. The

The tribe was made up of bands who with Seminole drew from the Muskogees about the Nation year 1750 and amalgamated with remnants of Florida aborigines. They were called *Isti-simanole* or "runaways." This was corrupted to *Sim-e-to-le* and finally to *Seminole*. The Muskogees claimed them as part of their tribe in a treaty made in the city of New York in 1790, but the Seminoles repudiated the action and went to war. They were hostile to the colonies in the Revolution and again in the second war with England. At this time

they were wealthy in live stock and negro slaves and were divided into clans. In 1817-18 they became involved in troubles with the Georgia settlers, and war followed. Owing to the action of the Spanish authorities in stirring up the Seminoles, General Jackson invaded the Spanish territory, captured the Spanish governor at Pensacola, and sent him with his officers to Havana. The matter was settled with the Seminoles by the Treaty of 1823; but some refused to assent to the treaty and were allowed to remain on small reservations on condition that they hunt and deliver fugitive slaves. The whites, however, continued their aggressions, and coveted the Seminoles' lands, which kept the feud alive. The Florida settlers were determined to secure possession of the Seminoles' country at all haz-



SEMINOLE INDIAN

ards. Col. Gad Humphreys, the Indian agent, reported to the Superintendent of Indian Affairs under date of Aug. 9, 1825, that a member of the Florida Legislative Council of 1824 had declared to him that "the only course, therefore, which remains for us to rid ourselves of them [the Seminoles] is to adopt such a mode of treatment toward them as to induce them to acts that will justify their expulsion by force." Charles H. Coe, in "Red Patriots" p. 36, quotes "Osceola by a Southerner" (1838), which gives this vivid description of the origin of the troubles that followed:

Year after year the avaricious whites continued to advance farther and deeper into the peaceful country of the Seminoles, until they occupied the fairest portion of their soil. They corrupted the Indians by mean and petty traffic; degraded them with intoxicating and ruinous draughts; and contaminated their rude and simple virtues by frequent examples of deception and fraud, until, finally, by extortion and oppression, they roused the slumbering spirit of revenge, and drove the savages to madness and desperation.

Such was the beginning of the Seminole War, a sanguinary conflict which from 1835 lasted for

seven years and in which the most diabolical atrocities were committed on both sides. The War cost the United States 1,466 lives and \$10,000,000. This was the cost of the attempt to banish the Seminoles from their homes to the Indian Territory. About half of them went; some journeyed to New Mexico; and a few hundreds remained in Florida. In 1866 the remnants of the tribe were gathered on a reservation purchased for them in the Indian Territory (now Oklahoma) from the Muskogees. From that time they have made rapid progress in civilization.

In their native state the drinking customs of the Seminoles were much like those of the Muskogees. They practised the *Busquetan* and made the Black Drink for use in their ceremonials. The Seminoles had, also, a weird drinking-song which they chanted over their Black-Drink devotions, but which they used later to express their glee over the white man's liquor, of which they became unduly fond. The Rev. Clay MacCauley translates (*Annual Report, Smithsonian Institution, Bureau of Ethnology*, 1883-84, p. 519) the following portion of this song and gives the music to which it was chanted:

My precious drink
I fondly love thee,
And walk until morning
Yo-wan-ha-de.

Like the other Indian nations of Oklahoma, the Seminoles prohibited the introduction of intoxicating liquors. This was recognized in the treaty which the United States concluded with the Nation Dec. 16, 1897, in the clause:

The United States agrees to maintain strict laws in the Seminole country against the introduction, sale, barter or giving away of intoxicants of any kind or quality (30 Statutes, 568).

The Osages are among the most important of the Siouan family of Indians. The name *osage* is a corruption by French trad-

The *osage* is a corruption by French traders of the native name *Wazhazhe*. **Osages** Originally there seem to have been three bands of them: the Great Osages, or Panatsi; the Little Osages, or Utsehta; and the Arkansas band, or Santsukhdi. In 1701 Iberville found 1200 to 1500 families of Osages in the region of Arkansas River. In 1714 they helped the French to defeat the Foxes at Detroit. According to Lewis and Clark, nearly half of the Great Osages migrated about 1802 to the Arkansas River, and it was they who formed the Arkansas band. In 1804 the same explorers found 500 warriors of the Great Osages on the southern bank of Osage River, and about half as many Little Osages at a distance of about six miles from the former. By several treaties, from 1808 onward, the Osages ceded their lands to the United States. Article 10 of the treaty with the "Tribe of the Great and Little Osage Indians," negotiated Sept. 29, 1865, read:

The Osages acknowledge their dependence on the Government of the United States, and invoke its protection and care; they desire peace, and promise to abstain from war, and commit no depredations on either citizens or Indians; and they further agree to use their best efforts to suppress the introduction and use of ardent spirits in their country.

In the treaty of March 27, 1868, the same clause appeared. On Nov. 27, 1890, in addition to their laws against selling liquor, the Osage

National Council enacted the following severe law against drunkenness:

That whenever any citizen of the Osage Nation is found in a state of drunkenness, it shall be the duty of the officers of the Nation to bring such person before the Supreme Judge to answer for said charge, and if it is proven that he has been drunk, it shall be the duty of the Supreme Judge to impose a fine of not less than ten dollars nor more than twenty-five dollars for each and every offense, and, in default of such payment, such person shall be made to serve his time in the national prison at one dollar per day or be put to work on public work at one dollar and fifty cents per day.



OSAGE INDIAN

In 1914 the Osages numbered 2,187 souls. They now live on their reservation in Oklahoma, and the discovery and development of oil and gas on their lands has made them the most wealthy people *per capita* in the world.

The Sioux are the most powerful and populous family of Indians north of New Mexico, being composed of various bands, and speaking several dialects of the family tongue. They call themselves *Dakota* (dialectic *Lakota*). *Sioux* is an abbreviation of *Nadowessiou*, a French corruption of *Nadowe-is-iv*, the name given them by the Chippewas, denoting literally "adder" and metaphorically "enemy." Prior to the Civil War a series of sanguinary uprisings occurred because of the outrages of the liquor-dealers and the failure of the Government to observe its treaty obligations. The most serious of these was that of 1862, in which nearly 1,000 settlers lost their lives. The Government has made more than 100 treaties and agreements with various bands of Sioux, many of which involved the cession of land to be opened up for settlement. These ceded lands lay chiefly in Minnesota and the Dakotas.

On July 23, 1851, the Sisseton (Seeseetean) and Wahpeton (Wahpaytean) ceded to the Government an enormous tract of land, comprising

nearly all of the southern half of Minnesota lying west of the Mississippi River, a considerable tract in western South Dakota, and large sections of northern Iowa. On Aug. 5 of the same year, the Mdewakanton and the Wahpakoota bands of Sioux relinquished to the Government their claims to the same section of territory. Article 5 of the former treaty and article 6 of the latter read:

The laws of the United States prohibiting the introduction and sale of spirituous liquors in the Indian country shall be in full force and effect throughout the territory hereby ceded and lying in Minnesota until otherwise directed by Congress or the President of the United States (Kappler, *op. cit.* II. 589, 592).



SITTING BULL, NOTED SIOUX WARRIOR

This provision was never enforced until 1910, when the Indian Bureau sought to protect thereby the Indians in the vicinity of Lake Traverse. The controversy that arose over this matter and over the enforcement of similar provisions in other treaties led President Taft to revoke the above section (Executive Order, Feb. 16, 1911), except as to the greater portion of Traverse and Big Stone counties. On April 19, 1858, a treaty was made with the Yankton Sioux of South Dakota (Kappler, *op. cit.* II. 780), Article 12 of which read:

To aid in preventing the evils of intemperance, it is hereby stipulated that if any of the Yanktons shall drink, or procure for others, intoxicating liquor, their proportion of the tribal annuities shall be withheld from them for at least one year; and for a violation of any of the stipulations of this agreement on the part of the Yanktons they shall be liable to have their annuities withheld, in whole or in part, and for such length of time as the President of the United States shall direct.

On June 19 of the same year there were consummated two treaties, one with the Mdewakanton and Wahpakoota bands (Kappler, *op. cit.* II. 783) and the other with the Sisseton and Wahpeton bands (*id.* II. 787), Article 7 of each of which provided that if any of the bands of Sioux Indians shall drink, or

procure for others, intoxicating liquors, their proportion of the annuities of said bands shall, at the discretion of the Secretary of the Interior, be withheld from them for the period of at least one year; and for a violation of any of the stipulations of this agreement on the part of any members of said bands, the persons so offending shall be liable to have their annuities withheld and to be subject to such other punishment as the Secretary of the Interior may prescribe.

In 1901 there was established the *Miniwaken Yatkesni Okodakiciye*, a temperance league of North and South Dakota, which has branches in the various reservations in these two States and which has accomplished much good. In the campaign for State-wide Prohibition in South Dakota in 1916 these organizations held a convention on Crow Creek, some miles north of Chamberlain, which was attended by 700 Indians from the two Dakotas and from Nebraska. Some of the Indians rode overland five days in order to attend the gathering, which was called expressly for the promotion of State-wide Prohibition.

The Chippewas (or Ojibwas, as they are known in Canada) are a tribe of the Algonkian family of Indians, whose habitat was

The formerly around the western Great Chippewa Lakes and who now occupy reservations in Wisconsin, Minnesota, and northern Michigan. Many, also, live in Canada. There is much French blood in these Indians, and French names are quite common, owing to the intermarriage of members of the tribe with early French traders and adventurers.

The Treaty of La Pointe, negotiated Oct. 4, 1842, with the "Chippewa Indians of Mississippi, and Lake Superior," by which a large portion of



CHIPPEWA INDIAN

the northern part of Wisconsin and Michigan, as well as the principal islands of Lake Superior, was ceded to the United States, contained the following provision:

Article II. The Indians stipulate for the right of hunting on the ceded territory, with the other usual privileges of occupancy, until required to remove by the President of the United States, and that the laws of the United States shall be continued in force, in respect to their trade and intercourse with the whites, until otherwise ordered by Congress (Kappler, *l. c.* ii. 542).

According to various court decisions and by specific recognition of Congress, federal laws "in respect to trade and intercourse" with the Indians include laws relating to the traffic in liquors. At the time that this treaty was enacted the laws of the United States forbade, as they do now, the introduction of "ardent spirits and wine" into the "Indian country." The provisions of Article II of this treaty have never been enforced. After the decision of the United States Supreme Court (Gerals *et al.* versus W. E. Johnson *et al.*), handed down in October, 1914, affirming the validity of such provisions in Indian treaties, plans were discussed by the Indian Bureau for the due enforcement of the said provisions. There were then about 1,000 saloons in the territory affected. The outbreak of the World War, and the further fact that about one half of the saloons involved were subsequently closed under the operations of the local-option laws in Michigan, diverted attention in other directions and the matter was allowed to remain in abeyance.

In the treaty of Aug. 21, 1847, with the Pillager band of Chippewas, Article 3 read as follows:

It is stipulated that the country hereby ceded shall be held by the United States as Indian land, until otherwise provided by the President (Kappler, *l. c.* ii. 542).

The holding of this country as "Indian land" had the effect of continuing the Federal laws against the introduction of "ardent spirits and wine" therein. This tract of land covered that part of Morrison County, Minnesota, west of the Mississippi River and also large parts of Todd, Stearns, Pope, and Douglass counties. The provisions of Article 3 of this treaty were never enforced; and by Executive Order, Feb. 16, 1911, President Taft revoked its provisions.

Article 7 of the treaty of Sept. 30, 1854, with the "Indians of Lake Superior and the Mississippi," by which the counties of Cook and Lake and the greater part of St. Louis County were ceded to the United States (Kappler, *l. c.* iii. 650), recited that:

No spirituous liquors shall be made, sold, or used on any of the lands herein set apart for the residence of the Indians, and the sale of the same shall be prohibited in the Territory hereby ceded, until otherwise ordered by the President.

Because this article is a mere prohibition without a penalty, its provisions could not be enforced until Congress should provide therefor. The article was revoked by President Taft (Executive Order, Feb. 16, 1911) except as to a territory lying in the southern part of St. Louis County. The matter of providing a penalty has not been urged upon Congress, for the reason that the saloons have been voted out of the entire territory involved under the local-option laws of Minnesota.

On Feb. 22, 1855, a treaty was negotiated with the Mississippi bands of Chippewas whereby some 16,000 square miles of territory in northern Minnesota were ceded to the United

States Government. Article 7 of this treaty provided that:

The laws which have been or may be enacted by Congress, regulating trade and intercourse with the Indian tribes, to continue and be in force within the several reservations provided for herein; and those portions of said laws which prohibit the introduction, manufacture, use of, and traffic in, ardent spirits, wines, or other liquors, in the Indian country, shall continue to be in force, within the entire boundaries of the country herein ceded to the United States, until otherwise provided by Congress (Kappler, *l. c.*, p. 689).

No serious attempt to enforce this provision was attempted until 1909, when the saloons of the entire territory, more than 400 in number, were closed through the efforts of Chief Officer William E. Johnson of the Indian Bureau. After much litigation and the summary destruction of many thousands of dollars worth of liquors, Chief Officer Johnson was restrained by United States Circuit Judge Charles A. Willard from further enforcement of its provisions. In October, 1914, the decision of Judge Willard was overruled by the United States Supreme Court (Gerals *et al.* versus Johnson *et al.*) which upheld the validity of this article of the treaty in question. Thereupon Commissioner of Indian Affairs Cato Sells proceeded to close again all of the saloons that had reopened after the adverse decision of Judge Willard. Article 7 has since been strictly enforced.

On Oct. 2, 1863, there was negotiated a treaty with the Red Lake and Pembina bands of Chippewas by which were ceded to the Government all of Kittson, the greater part of Polk and large parts of Rosseau, Marshall, Pennington, and Red Lake counties in Minnesota, also the territory in North Dakota lying east of the Cheyenne River. Article 7 of this treaty provided that:

The laws of the United States now in force, or that may hereafter be enacted, prohibiting the introduction and sale of spirituous liquors in the Indian country, shall be in full force and effect throughout the country hereby ceded, until otherwise directed by Congress or the President of the United States (Kappler, *l. c.* ii. 854).

It was never enforced until 1909, and then only in the eastern part of the territory concerned. It was subsequently revoked by President Taft (Executive Order of Feb. 16, 1911), "except in that portion lying east of the 6th Guide Meridian."

Indian treaties negotiated during the period 1846-65 generally contained some clause in which the protection of the **Treaties from Indians from the liquor-dealers 1846 to 1865** was sought. And protection of the Indian carried with it the protection of the frontier and of the settlers as well. Most of the treaties of these years either required some action or effort on the part of the Indians themselves to stamp out the evil of drunkenness, or provided for the withholding of annuities from offending Indians for a definite term or "for such time as the President may determine" as a punishment. By article 12 of the Treaty of May 15, 1846, negotiated with the Comanches and allied tribes, the Indians agreed to cooperate in suppressing the traffic and to "give immediate notice to the agent of the United States residing near them, and to prevent by any means in their power the violation of this article of treaty."

By Article 15 of the treaty of May 10, 1854, the Shawnees agreed to "suppress the use of ardent spirits among their people, and to resist, by all prudent means, its introduction into their settlements." The same article was introduced as No. 12 in the treaty with the Stock-bridges and Munsees of Feb. 5, 1856, and into the treaty with the Menominees of Feb. 11 of the same year (Kappler, *l. c.* ii. 623, 745, 756). A similar clause is found in the treaty with the Miamis of June 5, 1854. In their treaty of May 6, 1854 (Kappler, *l. c.* ii. 616), the Delawares promised "to renew their efforts to suppress the introduction and use of ardent spirits in their country and among their people." Substantially the same provision was included in the treaty with the Iowas (*ibid.* p. 630) of May 17, and in the treaty with the Kickapoos (*ibid.* p. 635) of May 18 following.

Other treaties, negotiated in 1854 and 1855, contained articles withholding annuities from any Indian "guilty of bringing liquor into their country or who drinks liquor." Such annuities were to be withheld "for such time as the President may determine," or "may direct." Each of the following treaties contained such a provision:

1854....	March 15....	Ottoes and Missouris
1854....	March 16....	Omahas
1854....	Nov. 29....	Umpqua and Kalapuya
1854....	Dec. 26....	Nisqualli, Puyallup, etc.
1855....	Jan. 22....	Kalapuya, etc.
1855....	Jan. 22....	Dwamish, Suquamish, etc.
1855....	Jan. 26....	S'klallam
1855....	Jan. 31....	Makah
1855....	June 9....	Yakima
1855....	June 9....	Walla Walla, Cayuse, etc.
1855....	July 16....	Flatheads, etc.
1855....	June 11....	Nez Percés
1855....	June 25....	Tribes of Middle Oregon
1855....	Oct. 17....	Blackfeet
1855....	July 1....	Quinaialet, etc.
1856....	Jan. 25....	Quinaialet, etc.
1858....	March 12....	Ponca
1864....	Oct. 14....	Klamath
1865....	Aug. 12....	Snake

The Cherokees, Choctaws, Chickasaws, Muscogees (Creeks), and Seminoles are known as the "Five Civilized Tribes," they having reached an advanced state of civilization before the discovery of America. On May 3, 1893, the Commission to the Five Civilized Tribes commonly known as the "Dawes Commission," was created by Act of Congress "for the purpose of extinguishment of the national or tribal titles to any lands within that [Indian] Territory now held by any or all such nations or tribes, either by cession of the same or some part thereof to the United States, or by the allotment and division of the same in severalty among the Indians of such nations or tribes." This Commission made an agreement with the Creek Indians, approved June 28, 1898, under which the Indians surrendered their tribal government and which contained the following provision: "The United States agrees to maintain strict laws in the Territory of said Nation against the introduction, sale, barter, or giving away of liquors and intoxicants of any kind or quantity." Substantially the same clause was incorporated into the several agreements made with the other tribes (Kappler, *l. c.* i. 95, 651, 664, 789).

Because of a movement of politicians to secure the admission into the Union of Indian Territory and Oklahoma as a single State without any provision being made for the protection of this clause, a meeting of the representatives of the Five Tribes was held at Eufaula Nov. 28, 1902, to organize opposition to the scheme. To voice their protest further, this meeting called a convention to be held at the same place on May 21, 1903. Among the recommendations made by the convention and signed by the principal chiefs of each of the Five Tribes was the following:

We further recommend that the general council of each nation address a memorial to the various religious and temperance organizations of the United States requesting them to assist the Indians of the Five Civilized Tribes in their efforts to prevent the annexation of Indian Territory to Oklahoma and to secure an independent state government for Indian Territory under a constitution which will protect the Indian from the baneful influence of intoxicating liquors.

To conduct the campaign against the attempt to repudiate the treaty pledges headquarters were opened at McAlester, and an executive committee was appointed, composed of the following: W. H. Ansley (chairman), Choctaw Nation; Alex Posey, Creek Nation; W. H. Murray, Chickasaw Nation; A. J. Brown, Seminole Nation; Connell Rogers, Cherokee Nation. The efforts of the committee were successful as to the protection of the antiliqur sections of the treaty.

The name *pueblos*, meaning "towns" or "villages," was given by the Spaniards to four stocks of town-building Indians in the Southwest: the Tanoan, Keresan, Shoshonean, and the Zuñian, now living in New Mexico and Arizona. Formerly, the people of an entire village generally lived in a single community house, constructed of stone or adobe, several stories high, and



PUEBLO OF WALPI

with each story receding from the one below. Access to the numerous rooms was usually from movable ladders leading to outside entrances. These Indians now live mostly in separate houses built of the same materials. A feature of the community house was an underground chamber, the *kiva*, or *estufa*, used for religious ceremonials. The council-house, the place of meeting for the transaction of secular affairs,

ABORIGINES OF

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was entirely separate. The *pueblos*, or villages, of these Indians were highly organized, the religious head being the *cacique*, and the secular head the governor. The development of ritualism among the Pueblo Indians was considerably higher than among any other existing aboriginal tribe in North America. Because of their thrift, the Pueblos afforded an inducement for raids from marauding tribes, more particularly the Apaches and Navajos, their hereditary enemies.

The Pueblos were conquered by Coronado in 1540; they successfully revolted two years later; and were forced to resubmit to the Spaniards in 1586. In 1680 there occurred the successful



PUEBLO INDIAN DEPUTIES FOR THE SUPPRESSION OF THE LIQUOR TRAFFIC

LEFT TO RIGHT: VALENTINE NARANJO, PEDRO J. BACA, SEVERO NARANJO. TWO OF THE BOTTLES SHOWN WERE PURCHASED FROM THE DRUG-STORE OF THEIR SUPERINTENDENT AT SANTA FE, N. M.

revolt under the leadership of the noted Tewan medicine-man Pope (Popé) which resulted in the massacre of 400 Spanish colonists, including 21 priests. Pope installed himself as governor or leader of the Pueblos, and maintained his position for two years. He was then deposed, but was reelected in 1688. Since then the Pueblos have been at peace with the white race.

Since the annexation of New Mexico these Indians have been badly debauched, outraged, cheated, and otherwise mistreated by the white liquor-dealers.

Under the Treaty of Guadalupe Hidalgo (1848) whereby the present State of New Mexico was ceded to the United States, the Indians living therein were made citizens of the United States. They held their lands mostly in fee simple. New Mexico law later provided that the Indians could not vote unless they paid taxes. Many conflicting decisions of the courts left in doubt the extent of protection that could be afforded to the Pueblo Indians under Federal laws, the courts generally holding that these laws did not apply. Under these conditions the liquor-dealer had much his own way in dealing with these Indians. The situation was remedied when the United States Supreme Court handed down (Oct. 20, 1913) a sweeping decision (United States vs. Filipe Sandoval; 231 U. S. 28), in which it was affirmed that the

Federal laws against the introduction of liquor did apply to the Pueblos. Since that time conditions have undoubtedly much improved among these people.

Beginning with 1909 there developed a lively temperance reform movement among these Indians, particularly in Santa Clara (N. M.) and adjacent villages. Having for some years been suffering under a maladministration of their affairs, they protested vigorously, accusing their superintendent of selling liquor illegally to Indians and others at his drug-store at Santa Fé.

Of the 300 Indians of Santa Clara all except four or five became members of the local temperance society. They sent out missionaries, and most of the Indians of San Juan, San Ildefonso, and other Pueblos joined the movement. This resulted in the formation of the Federation of Pueblo Indians, composed of about 6,000 of the New Mexican Indians. The *presidente* was Francisco Naranjo, a venerable Indian, who for several years threw the whole strength of his influence into the work. At a general council of the Federation, held at Santa Clara in May, 1911, a list of grievances was promulgated by the Santa Clara villagers, among which were the following:

7. We insist upon the suppression of the liquor traffic.
8. We ask for the backing up of our Indians when they take up this work of liquor suppression.
12. We want a better Indian police force. The present head of the police force wears a black eye a good part of the time, given him by a drunken wife.
13. We insist that all Government officers, white or Indian, be discharged for drunkenness.

On Oct. 11 of the same year the Santa Clara Indians published a memorable protest which closed with the following paragraphs:

We solemnly protest against a notorious liquor-dealer, who is president and director of a drug-store in Santa Fé, which we have repeatedly caught selling liquor unlawfully, being retained as superintendent of the school where we have to send our children.

We plead with you to call and make public the report of Mr. Singleton and help us protect ourselves against the wrongs heaped upon us by the Indian Office in the interest of corrupt politicians and liquor dealers.

(Signed) SANTIAGO NARANJO,
Governor of Santa Clara Pueblo.
VICTORIANO SISNEROS,
Lieutenant-Governor.
FLORENTINO SISNEROS,
Captain of War.
CANDITO TAFOYA,
Sheriff.
JOSE MARIA NARANJO,
Cacique.
JOSE MANUEL NARANJO,
Priest of the Winter Clan.
(And ten other prominent men.)

The vigorous fight made by the Indians finally resulted in the removal of the objectionable liquor-dealing superintendent and in relief from most of their grievances. A great holiday was declared and a ceremonial all-day dance was held "in honor of the return of virtue."

The war on drink waged by the Indians attracted the attention of a convention of the New Mexico Woman's Christian Temperance Union, which was attended by an Indian delegation. That body on Oct. 21, 1911, passed the following resolution:

Be it resolved, That this convention congratulates the Indians of Santa Clara Pueblo on their attitude

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in the liquor suppression question and commends that village for its splendid record of nearly 300 Indians who have become total abstainers through the reform movement instituted in New Mexico by Chief Special Officer of the Indian Bureau, W. E. Johnson.

Of recent years, in the opening of Indian reservations, in the sale of lands, town sites, etc., there has been a disposition on the part of Congress to continue the Federal laws forbidding the introduction of liquors into the Indian country for a period of years, generally twenty-five. The following are Acts of Congress opening lands

Opening of Indian Reservations

NORTH AMERICA

legislation." The Acts admitting Arizona and New Mexico into the Union contained clauses forever prohibiting the introduction of liquor into the Indian sections of those new States (Acts of June 20, 1910; 36 Statutes 558, 568).

Congress has enacted more than 1,000 laws relating to Indian affairs, and more than 350 agreements and treaties are already upon the Federal statute-books. The "Indian country" now covers an area larger than that of all New England and the State of New York combined. The legal

The Federal Government and the Indian



DELEGATION OF PUEBLO INDIANS AT THE W. C. T. U. CONVENTION HELD AT LAS VEGAS, N. M. (1911)
FRANCISCO NARANJO, PRESIDENT OF THE FEDERATION, IN THE CENTER

and containing provisions of this character:

RESERVATION AFFECTED	DATE OF ACT
Red Lake	Feb. 8, 1905
Flathead	March 3, 1909
Fort Peck	March 3, 1909
Yakima	May 6, 1910
Standing Rock	Feb. 17, 1910
Cheyenne River	Feb. 17, 1910
Siletz	May 13, 1910
Pine Ridge	May 27, 1910
Rosebud	May 30, 1910
Fort Berthold	June 1, 1910
Omaha	May 11, 1912
Standing Rock	Feb. 14, 1913

The Act admitting Oklahoma into the Union (Act of June 16, 1906, 36 Statutes, 209) provided for the prohibition of intoxicants from the Indian country of the new State for a period of 21 years and "thereafter until the people of said State shall otherwise provide by amendment to said constitution and proper State

status of these areas varies, ranging from unallotted tribal lands held in trust, by fee patents or deeds of different terms and stipulations. This is the natural result of the numerous treaties, agreements, special legislation, and Executive orders.

As already stated, the starting-point of Federal action looking to the suppression of the liquor traffic among Indians was the Act of Congress of 1802, which was passed chiefly through the efforts of Michikinikwa. Pursuant to this law, Henry Dearborn, then Secretary of War, issued the following circular order:

SIR,

WAR DEPARTMENT,
September 14th, 1802.

The Chiefs of many of the Indian nations having applied to the President of the United States for the suppression of the sale of ardent spirits in their several nations, and Congress having authorized the

(Circular)

Was September 10th
Sept 14th 1802 -

Sir

The Chiefs of many of the Indian nations having applied to the President of the United States for the suppression of the sale of ardent spirits in their several nations and Congress having authorized the President to comply with the request, it is therefore the wish of the President, that you ought such measures as will as soon as practicable, with due regard to particular circumstances, prevent the sale of any ardent spirits to the Nations. In order to effect this object, no trader should be allowed to send any goods to the Indians who shall carry ardent spirits into their country for sale or other purposes, and such as are now trading under former licenses should be restricted in like manner.

I am respectfully yours
Henry Dearborn
H. Dearborn

C. B. L. Mudge

PHOTOGRAPHIC REPRODUCTION OF THE ORDER OF SECRETARY OF WAR HENRY DEARBORN, OF SEPT. 14, 1802, CARRYING OUT THE LAW SECURED BY MICHIKINIKWA

From the manuscript files of the U. S. Indian Service

President to comply with the request, it is therefore the wish of the President that you adopt such measures as will, as soon as practicable, with due regard to particular circumstances, prevent the sale of any ardent spirits to the Natives. In order to effect this object, no trader should be allowed to vend any goods to the Indians, who shall carry ardent spirits into their country for sale, or other purposes; and such as are now trading under former licenses should be restricted in like manner.

I am respectfully, Your Hum. Servt.
(Signed) H. DEARBORN.

COL. R. I. MEIGS.

For 30 years these instructions were more or less faithfully carried out. Congress finally took a more definite step and enacted (Act approved June 30, 1834) that:

Every person who shall, within the Indian country, set up or continue any distillery for manufacturing ardent spirits shall be liable to a penalty of one thousand dollars; and the Superintendent of Indian Affairs, Indian agent, or sub-agent, within the limits of whose agency any distillery of ardent spirits is set up or continued, shall forthwith destroy the same.

This law was fairly effective, for the reason that liquor at that period was largely manufactured at or near the place of its consumption, transportation facilities then being very meager. In 1847 Congress enacted (March 3) that

No annuities, moneys or goods shall be paid or distributed to Indians while they are under the influence of any description of intoxicating liquor nor while there are good and sufficient reasons leading the officers or agents whose duty it may be to make such payments or distribution to believe that there is any species of intoxicating liquor within convenient reach of the Indians, nor unless the chiefs and head men of the tribes shall have pledged themselves to use all their influence and to make all proper exertions to prevent the introduction and sale of such liquor in their country.

Because of the piecemeal manner in which legislation against drink has been enacted, the statutes are somewhat involved. By the Act of Feb. 13, 1862, it was made a crime to sell liquor to an Indian whether within or without the Indian country. On the revision of the laws in 1873-74 this was changed so that the offense was restricted to selling in the Indian country; but the Act of Feb. 27, 1877, restored the original provisions of 1862. By the Act of March 15, 1864, Congress enacted a most drastic search-and-seizure law which now appears as Section 2140, Revised Statutes, and which now constitutes the teeth and claws of legislation for the suppression of this traffic. It was not until July 23, 1892, that the inhibition against the introduction of liquor into the Indian country was extended to malt liquors. These several Prohibition statutes were modified by the Act of Aug. 24, 1912 (37 Stat. 518) to exempt "wines used solely for sacramental purposes." Up to Jan. 30, 1897, the law did not reach Indian allotments held in severalty. On that date Congress provided that such prohibitions should extend to such allotments so long as the titles thereof should remain in trust with the Government. This law, taken in connection with the Act of July 23, 1892, and Section 2140 of the Revised Statutes constitute the body of existing legislation against the introduction of liquors into the Indian country. There is one weakness in the law. The existing statutes forbid the introduction of liquor into the "Indian country," and the courts have held that not all lands within an Indian reservation are necessarily "Indian country." This

situation arises from the fact that deeded allotments and deeded town-sites lying within such reservations exist in increasing numbers. In 1895 a drastic law was enacted forbidding the introduction of liquor into the Indian Territory; but this special act became obsolete with the formation in 1908 of the State of Oklahoma, of which the Indian Territory formed a part. That part of the law against selling liquor to an Indian suffered somewhat at the hands of the United States Supreme Court on April 10, 1905, in the famous Heff case (*In re Heff*, 197 U. S. 488) when it held:

That when the United States grants the privileges of citizenship to an Indian, gives him the benefit of and requires him to be subject to the laws, both civil and criminal, of the State, it places him outside the reach of police regulations on the part of Congress; that the emancipation from federal control thus created cannot be set aside at the instance of the Government without the consent of the individual Indian and the State, and that this emancipation from Federal control is not affected by the fact that the lands it has granted to the Indian are granted subject to a condition against alienation and encumbrance, or the further fact that it guarantees to him an interest in tribal or other property.

On June 12, 1916, the United States Supreme Court completely reversed itself in regard to this decision, holding, in the case of *United States vs. Nice*.

that when lands are allotted and trust patents issued to Indians the Government does not lose its guardianship over them, and therefore can prohibit the sale of liquor to them in violation of federal laws.

In the Indian Appropriation Act of 1918 (approved May 24, 1918) Congress provided that

On and after September 1, 1918, possession by a person of intoxicating liquors in the Indian country where the introduction is or was prohibited by treaty or Federal statute shall be an offense and punished in accordance with the provisions of the Acts of July 23, 1892, and January 30, 1897.

Through the efforts of Francis E. Leupp, then Commissioner of Indian Affairs, Edwin C. Din-

Creation of a widdle, Legislative Superintendent of the Anti-Liquor Suppression Saloon League of America, and Evander M. Sweet, Jr., Service then secretary of the Indian

Territory Church Federation, Congress took an important step forward in the Act of June 21, 1906 (34 Stat. 328), appropriating \$25,000 "to enable the Commissioner of Indian Affairs, under the direction of the Secretary of the Interior, to take action to suppress the traffic in intoxicating liquors among the Indians." The success of this venture was such that Congress gradually increased the appropriation, until that for 1917 was \$150,000, and the grant has been continued at that figure since. The service under these appropriations was organized and led for the first five years and three months by Chief Officer William E. Johnson. In this period more than 4,400 convictions were secured and great quantities of intoxicating liquors seized and destroyed. Since that time, under Chief Officer Henry A. Larson, the activities have been continued, the number of convictions secured having reached nearly 1,000 per year. Because of the success of this work, Congress provided (34 Stat. 1017) that

The powers conferred by section twenty-one hundred and forty of the Revised Statutes upon Indian agents and sub-agents and commanding officers of

ABORIGINES

military posts are hereby conferred upon the special agent of the Indian Bureau for the suppression of the liquor traffic among Indians and in the Indian country and duly authorized deputies working under his supervision.

By the further Act of Aug. 24, 1912, Congress conferred upon these officers the statutory powers of United States marshals and their deputies (37 Stat. 518).

On July 7, 1915, the Indian Bureau inaugurated an elaborate pledge-signing movement among the Indians. Instructions to the entire field service on that date were communicated by Assistant Commissioner Edgar B. Meritt, which resulted in thousands of Indians signing the following pledge:

I hereby promise that I will not use intoxicating liquors as a beverage and that I will do everything that I can to free and protect my people from this great evil.

The Indian policies of the United States and the preceding colonies have passed through three distinct stages. In the first the Indians were treated as wild animals to be subjugated, exploited, enslaved, or exterminated. In the second stage they were cooped up and confined in reservations, and regarded as foreign powers to be dealt with by treaties. This period definitely ceased with the passing of the Act of March 3, 1871 (16 Stat. 566), which declared that

no Indian nation or tribe within the territory of the United States shall be acknowledged or recognized as an independent nation, tribe, or power with whom the United States may contract by treaty.

Since then the Government has followed the policy of dissolving tribal organizations, breaking up the reservations, educating the Indian, recognizing his native high ideals, and assimilating him into the common body of the population. Under this enlightened system the Indian problem, the sanguinary ghost of two centuries, gives promise of early elimination.

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ABORIGINES PROTECTION SOCIETY.

An English organization formed in London, prior to 1877, for the purpose of aiding in the protection of native races from alcohol. The Society was active for many years, and its agitation was one of the factors which led to the organization of the UNITED COMMITTEE FOR THE PREVENTION OF THE DEMORALIZATION OF THE NATIVE RACES BY THE LIQUOR TRAFFIC. Its leading spirit was its secretary, F. W. Chesson.

ABOVE PROOF. See PROOF-SPIRIT.

ABRAHAMSEN, LARS KRISTIAN. Norwegian statesman and temperance advocate; born at Larvik, Norway, Oct. 18, 1855. His

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early education was supplemented by a course in the National Sailors' School, after which he went to sea in 1872, becoming a mate four years later. Following his experience of six years on the sea he studied law, was admitted to practise in 1887, and became a county judge in 1902. In 1898 he was elected to the Storting, or Norwegian Parliament, serving till 1903. In 1908-10 he was a member of the Government, and again in 1915-18. For many years Abrahamsen was a member of the Norwegian Total Abstinence Society (*Norske Totalavholdsselskab*), and both in the Storting and as a member of the Government he was active in the furtherance of legislation directed toward the restriction of the liquor traffic and the upbuilding of a solid public sentiment in favor of total abstinence.

ABSINTH. A highly aromatic liqueur, prepared by the redistillation of alcohol in which bitter herbs, especially wormwood (*Artemisia absinthium*), have been macerated. Its constituent parts are variable; but in general it consists of ethyl alcohol with the volatile oils of wormwood, anise, and fennel as chief toxic ingredients. It often contains, besides, angelica-root (*Archangelica officinalis* or *A. archangelica*); sweet-flag-root (*Acorus calamus*), the leaves of dittany of Crete (*Dictamnus creticus*), and hysop. After soaking for about a week, the mixture is redistilled, yielding a green liquor to which is added a portion of essential oil, usually anise. The juice of spinach, nettles, or parsley is sometimes added to heighten the green color. The proportion and selection of flavors varies with the kind of absinth to be produced. In adulterated absinth, which is quite common, the green color is produced by turmeric or indigo. The drink is used by adding a small portion to a glass of water. The alcoholic content varies from 47 to 80 per cent (Abel). The average composition is: Alcohol, 50 per cent; oil of wormwood, 0.33 per cent; other essential oils, 2.52 per cent; sugar, 1.5 per cent; chlorophyl, traces; and water, 45.65 per cent.

In commerce two kinds of absinth were formerly recognized, the common and the Swiss, the spirit of the latter being more highly concentrated and the absinth usually considered of a superior quality. The chief seat of the manufacture was at Neuchâtel, Switzerland, although much was made in other Swiss cities and in France. Absinth is considered the most deleterious of known spirits and liqueurs, its use giving rise to a special form of physical and mental disease known as ABSINTHISM. According to E. Aubert and Jean Letort (*"L'Alcoolisation de la France,"* Paris, 1920, pp. 14-15, footnote) the custom of using the liqueur is said to have originated during the French conquest of Algeria when the soldiers of the expeditionary force could not obtain drinkable water. To meet this situation the military doctors advised the men to add a few drops of absinth to the impure water, in order to kill the noxious microbes it contained. The beverage thus acquired an agreeable flavor which gradually led the men to increase the dose of absinth to excess. Avoiding consciously the danger of fevers, they unconsciously exposed

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themselves to another and more dreadful danger, that of absinthism. Returning to France these troops retained their habit of drinking absinth, and its use spread rapidly until France consumed more than any other European country. In Algiers the annual consumption in 1897 averaged 21 liters per capita. The consumption nearly trebled in France from 1884 to 1894, rising from 49,335 to 125,078 hectoliters. In the next decade it rose to 207,929 hectoliters.

The consequences of absinth-drinking became so conspicuously deleterious that in 1906 Belgium forbade its manufacture, sale, and transportation; Holland, in 1909. In Switzerland it was prohibited first in the cantons of Geneva and Vaud, and then by a federal law adopted in 1908 by a plebiscite majority of 102,409. The law went into effect Oct. 1, 1910. The use of absinth in the army and navy of France was forbidden even before the World War; and in November, 1914, the French Parliament forbade all sale and consumption. In January, 1915, the prohibition was extended to include transportation. It is estimated that at this time France alone consumed two thirds of the absinth produced in the whole world. In 1920 the French Government allowed the large stock of absinth remaining since the prohibition of its sale to be used, in regulated quantities, in the manufacture of fruit liqueurs. Brazil prohibits absinth. In the United States the provision of the Food and Drug Act of June 30, 1906, declaring that an article shall be deemed adulterated within the meaning of the Act, "if it contains any added poisonous or other added deleterious ingredient which may render such article injurious to health," has been held to cover absinth, since it is a manufactured product containing wormwood, an "added deleterious ingredient." Notice to this effect was issued by the United States Department of Agriculture in July, 1912, to take effect Oct. 1 following. In 1917 the New York City Department of Health issued an order to all places in that city where alcoholic liquors were sold informing the dealers that in accordance with a resolution passed by the Board of Health, the possession of absinth after Sept. 1, 1917, would be considered a violation of the Sanitary Code and would subject the offender to criminal prosecution.

See ABSINTH COCKTAIL; ABSINTH FRAPPÉ; ABSINTHISM; À LA HUSSARDE. For statistics of consumption, see BELGIUM; FRANCE; SWITZERLAND.

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ABSINTH COCKTAIL. A beverage composed of bitters, gum sirup, and absinth.

ABSINTH FRAPPÉ. Absinth poured on fine ice and strained into a small glass.

ABSINTHISM. A diseased condition due to the excessive use of ABSINTH. Clinically the term denotes, also, the results produced by the beverages known in French as *apéritifs* ("appetizers" or cordials), such as the vermouths and bitters. The term "absinthism" has come into use because it is especially absinth which pro-

ABSINTHISM

duces the cardinal symptoms of this form of poisoning. These symptoms Dr. Paul Maurice Legrain describes under the heads "acute absinthism" and "chronic absinthism."

Acute Absinthism. Drunkenness. The symptoms are giddiness and vertigo. Troubles of orientation fix the subject to the spot in a condition of stupefaction; he dares not arise from fear of falling; should he attempt to walk, he staggers or falls as if affected with paraplegia. From the moral standpoint there is great instability of character. The least excitement provokes violent reactions, often of a criminal nature. It is this condition of torpor and enervation which is sought by the absinth-drinker. Some degenerates find in this state of semihallucination that they possess the power of living in an artificial world.

Chronic Absinthism. In subjects affected by this class of absinthism the drunkenness takes on the character of convulsive epilepsy, with transitory delirium followed by amnesia. In the psychic and nervous sphere the following especial characteristics appear:

1. Periods of excessively delirious hallucination. Delirium comes on with remarkable suddenness and intensity, as with epileptics. At other times there are incessant paroxysmal epileptic-like attacks, followed by a delirium characterized by terrible acts and most dangerous impulses. Conscience entirely disappears.

2. Stupefaction and vertigo resembling epilepsy. The vertigo is of a formidable nature and perhaps the most serious accompaniment of absinthism. It is accompanied by an unconscious, or rarely conscious, state of automatism in which criminal actions are accomplished.

3. A condition resembling true epilepsy, of a nervous and not merely symptomatic nature. The disease is marked by convulsive and generalized attacks, which persist even after the discontinuance of the habit of self-poisoning.

4. Intense and lasting muscular trembling.

5. Disorders of peripheral sensibility, especially with regard to the lower members; cramps, pseudoesthesia, anesthesia (loss of sensation) of touch, coincident with a painful hyperesthesia. The nerve-trunks are sensible to the touch. Sometimes there is anesthesia over half the body.

6. Mental condition. After the drinker has become the slave of absinth profound disorders of mentality may be observed. He is ashamed, often gloomy. The characteristic condition of this stage is impulsiveness. The sick man appears always ready to jump, as if he were the prey to a perpetual, secret, and irritating grief. It is in this state that, although entirely conscious, he is capable of criminal acts, even before his judgment and reason have time to arrest his arm. The old toper presents, at the end, an enfeeblement of the moral sense and affections.

In the final period the mental faculties atrophy little by little and the patient falls into dementia. As in cases of morphinism, the general nutrition is enfeebled. The patient becomes thin and cachectic; hemiplegia or paraplegia supervenes. Often, as Lancereaux has shown, tuberculosis terminates the case.

If he is a father, the unhappy fate of the absinth-drinker does not terminate with his own existence. He engenders neuropathic children.

ABSOLUTE ALCOHOL

ABSOLUTE ALCOHOL. Theoretically, perfectly pure alcohol. Practically, however the commercial article known as "absolute" alcohol contains some water, the percentage varying from 6 to less than 1, according to the care exercised in preparing and preserving it. Extraordinary caution is required to obtain absolute alcohol and to keep it free from water. The strongest and purest spirit that can be produced by repeated distillations contains only about 91 per cent of alcohol, unless the process is carried on very delicately in a perfect vacuum. To purify the spirit further it must be treated with caustic lime or other substances that will absorb the water, and be filtered through charcoal, etc. By great painstaking an alcohol can be produced in which the quantity of water will be almost infinitesimal—much less than 1 per cent. It must be carefully sealed; for its affinity for water is so strong that it will be quickly weakened through the absorption of moisture, if the atmosphere has access to it.

Absolute alcohol is marked 200 degrees in the United States, and 100 degrees in European countries. The difference is a matter of name, the spirit having the same strength in both cases.

See **ALCOHOL**.

ABSTINENTE SCHWEIZERISCHE BURSCHENSCHAFT (Swiss Abstaining Students' Association). A federation of student temperance societies with which the following organizations are affiliated: (1) The "Rhenania," founded at Basel in 1908, and composed partly of former members of the "Helvetia" abstinence society, an organization in the secondary schools; (2) the "Jurassia," founded at Zurich in 1910; (3) the "Sequania," instituted at Bern in 1921. In addition, the Association includes two bodies of old members of these societies (*Alt-Herren Bünden*). Its object is the development of a healthy mind and body, and to this end it opposes the use of alcohol in any form and seeks to discourage drinking customs among the students. The president of the Association is Arnold Gubler; its secretary, Robert Joos, Bachstrasse 38, Schaffhausen.

See **HELVETIA**.

ABSTINENTIA. Swiss temperance society, founded at Lausanne April 21, 1907, as the Société postale d'Abstinence, and composed of employees in the postal, telegraph, telephone, and customs services. In 1910 the name of the society was changed to "Abstinentia." In 1917 the organization had 112 active and 76 associate members in three branches, one each at Berne and Zurich and one including the sections of Switzerland in which Romansch is spoken. In 1920 the membership consisted of 80 active and 60 associate members. The society's activities include: the regular publication of antialcohol paragraphs in the official journals of the respective groups; the circulation of pamphlets by Swiss leaders like von Bunge, Forel, and J. Denis; the distribution of educational leaflets to postal and telegraphers' apprentices; the printing of propaganda sentences on envelopes; regular meetings providing for the temperance education of members by addresses and recitations; family excursions. Its official organ is *L'Abstinence*, published at Lausanne. The officers

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of the Zurich branch are (1922): E. Meyer, president; H. Schuppli, secretary; F. Scheidegger, treasurer. The Bern branch and that of French Switzerland have been temporarily dissolved.

ABTSBERG. A red or white, still wine, made in the vicinity of Abtsberg, near Seligenstadt, in Franconia, Germany.

ABYSSINIA. A country and empire of northeastern Africa; bounded on the north by Eritrea, on the east by French, British, and Italian Somaliland, on the south by the British East Africa Protectorate, and on the west by Anglo-Egyptian Sudan; area, about 350,000 square miles; population, estimated at more than 8,000,000, consisting largely of Gallas and Somales, Shoans, Tigrians, and Dankalis, with some Armenians, Greeks, Jews, and Indians, as well as a small colony of Russians, Italians, British, and French. Abyssinia is the successor of ancient Ethiopia, and the monarchy is one of the oldest in the world. The native official title of the emperor is *Negus negusti* ("King of kings"). The present ruler of the country is Waizeru Zauditu, who was proclaimed Empress on Sept. 27, 1916, on the deposition of Emperor Lij Yasu. On the same date Ras Taffari was proclaimed regent and heir to the throne. Christianity was introduced early in the fourth century. Surrounded by Mohammedanism and heathenism the little Abyssinian church has persisted, but it is characterized by several strong Jewish elements and religious practises. The Christian and Mohammedan factors have induced relative sobriety among the people, although drunkenness in connection with certain feasts and festivals is not uncommon, even among priests of the church.

The alcoholic beverages of the Abyssinians are beer, honey-wine, or hydromel (native *tej* or *tetch*), a native brandy distilled from the honey-wine, and grape-wine.

Beer. The beer known as *bouza* is the favorite beverage of the people and is made chiefly from a black grain called *degusa*, *toccusso*, or *dakusa*, or from barley or wheat. Sometimes all three grains are used together. Bouza is made also from the seed of the teff plant (*Poa abyssinica*). *Swoir* or *sowa*, another beer, is made from crumbs of bread with a mixture of parched barley. *Sava*, still another kind of beer, described by Morewood, is made from barley-flour mixed with intoxicating drugs.

Honey-wine. Hydromel, mead, or honey-wine is made from fermented honey and water, flavored with the leaves of the geshu plant. To most Abyssinians it is an intoxicant; to others, as well as to some Europeans, it is mainly a soporific, depending on the amount of geshu used. Gobat and other travelers of the early eighteenth century described a kind of hydromel, called *maise* or *maiz*, made from barley, honey, and water, with the addition of a native bitter root, *taddo*. This beverage was kept for special occasions and commonly offered to visitors.

Brandy. Brandy (*araki*) is distilled from *tej*, and is a strong, practically colorless liquor. The natives use an earthen retort, the spirit being drawn off through a long reed or cane wrapped in moist rags. Formerly every household made its own bouza, *tej*, and *araki*; but in recent years the Greeks and Armenians have

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secured the greater part of the trade in the latter two beverages, as they have been able to produce liquors of a better quality than was possible to the Abyssinian with his primitive apparatus.

Grape-wine. Abyssinian wine from the grape is pale red in color and of a flavor between Bordeaux and Burgundy, but **Native Drinks** is less commonly used than the other liquors. Henry Salt relates that in the Abyssinian church of that day (1814) the sacrament was administered with fresh leavened bread and the red grape-wine common in some parts of the country; in other sections the church was obliged to substitute a liquor made of raisins squeezed in water.

Hotten describes (1868) the Abyssinians as much given to eating and drinking. Mead or beer was always produced for guests on arrival. "They love not dry talking." A few days after a death a feast was arranged at which oxen were slaughtered; and "for two or three days the streets reek with drunkenness, the white turbans of pastors being conspicuous. Rejoicings at weddings afford equally good cheer." According to the same writer the Abyssinian soldier was fond of the native drinks. "The chief that pours out mead in torrents is the god of the soldiers. At the many feasts or festivals held in camp, excited by vast draughts of mead they recite their own warlike deeds, and make vaunting promises of future heroism. Though all are armed and intoxication is general, accidents or quarrels seldom occur." Major J. W. Jennings records that, the Mohammedan faith not permitting the use of alcoholic liquors, the Abyssinian soldiers used honey-water and unsweetened coffee. The Somali soldiers from Abyssinia drank water and camel's milk.

The guest of an Abyssinian is offered tej in a small bottle, like a small wine-decanter, made of colored glass and without a stopper. The bearer of the tej always pours a little into his hand, drinking it himself to show that it is not poisoned. The guest sips, then places his thumb over the opening of the bottle as a protection against the numerous flies. In the case of a chief of high rank his servants hold a cotton sheet or toga before him when he drinks, to ward off the evil eye. Compare ASHANTI and ANGOLA.

The introduction of foreign liquors, especially spirits, was not looked upon with favor by Emperor Menelik II and other leaders. In 1901 *Volkswohl*, the official organ of the Swiss Catholic Total Abstinence League, reported that Menelek had

imposed a heavy penalty upon two of his generals because they had imported from London several bottles of gin and other liquors. At the same time he issued a proclamation to the commanders of the different divisions requiring them to keep down the use of alcoholic drinks among both the officers and the men.

A concession given a German brewing company in 1905 to brew at Adis Ababa was abandoned in 1911, the location of the brewery proving too far from the capital to be advantageous. See BREWING.

With the opening of the present century, however, the importation of foreign liquors steadily

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increased, being derived from France, Italy, Great Britain, Germany, and Greece. In 1913 the single district of Harrar imported wines and spirits to the value of \$50,000. The increase in importation is shown by the following table from a British consular report issued just before the World War:

IMPORTS OF WINES AND LIQUORS INTO ABYSSINIA		
Year	Metric Tons	
1909	209	
1910	381	
1911	490	
1912	735	
1913	1,175	

A monopoly of sale was granted to a company, which charged a commission on every bottle sold by other traders.

Later statistics are not available.

See, also, BREWING.

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ACCHIOC. A Yucatan beverage, made from the crushed seeds of the coconut palm, which are steeped in hot water.

ACCIDENTS AND ALCOHOL. That undue indulgence in alcoholic beverages is the cause of a very large number of accidents will be generally admitted. It has been found that more accidents occur on days when drinking is heaviest, as paydays, Sundays, and holidays. But a fact comparatively little known and realized is pointed out by "Le Vigneron" in *La Croix d'Or* (Bourges, Cher, France) of July 10, 1921; namely, that the accidents for which alcohol is responsible are chargeable not only to persons who are more or less manifestly in a state of drunkenness, but often to individuals who present no appearance whatever of inebriety, but who are nevertheless under the influence of the alcoholic poison.

This can be easily proved by psychological experiments which have to do with "the time of nervous reaction," that is, the time which elapses between the moment of excitation of the sensorial organs and the moment when a movement, whether instinctive or voluntary, in response to different excitations, is executed. A person who accidentally touches a burning object at once withdraws his hand; not, however, until a very brief interval of time has elapsed. Similarly, an engineer on a locomotive sees a red signal and closes the throttle; but between the two acts there is an interval which can be measured by very sensitive registering apparatus; as, for instance, the electric chronometer of Dr. d'Arsonval.

It has been determined that the average duration of this sensori-motor reaction is 15/100 of a second for the auditory and tactile excitations, and 20/100 of a second for the visual excitations.

The importance of the quickness of these reactions is obvious. How often is it possible to

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avert an imminent danger by quick perception of sight, hearing, or touch? Whatever retards the sensori-motor reaction diminishes security in the face of danger. In his *Dictionnaire de Physiologie*, Prof. Ch. Richet holds, with other physiologists, that alcohol is a poison and that it exerts an anesthetic and paralyzing action on the nervous system.

It has been demonstrated by Kraepelin and his pupils that even so small a dose of alcohol as is contained in a glass of wine increases considerably the length of time required for the completion of a sensori-motor reaction. If such an infinitesimal dose of alcohol sensibly retards the nervous transmission, what must be the action of the large doses which so many persons consume without the slightest indication of intoxication? It is easy to apply the foregoing consideration to the pedestrian in the street, the motorman on the street car, the engineer on the locomotive, and the aviator in the aeroplane. The importance of sobriety among employees is well understood by railway managements. On April 12, 1899, the American Railway Association promulgated the following rule: "The use of alcoholic drinks by employees in active service is forbidden. The habitual use of them or the frequenting of places where they are sold is a sufficient cause of dismissal." This general rule has been reinforced by a number of companies, which prohibit alcohol even outside of active service, and require applicants for positions to give the following pledge: "I desire a position as . . . and if I am accepted I promise to abstain from alcoholic drinks, and to avoid saloons and places of evil repute." In Canada the same rules are in force.

There are no such rules in France, but private initiative is exerting an influence in this direction. The Railway Employees' Temperance Society (*Société anti-alcoolique des Agents de Chemins de Fer Français*), through the agency of lectures, journals, and tracts, has begun to form groups in most of the great centers. Before the World War this society had 6,000 members. The companies generally confined themselves to punishing drunkenness. It may be said that a drunken man, whose condition advertises itself, is not very dangerous. He is suspended from his post. Infinitely more grave is the case of the employee never intoxicated, but unconsciously afflicted by this latent alcoholism and its hidden symptoms. These symptoms would escape the notice of a train-dispatcher, and only an experienced specialist would be able to detect them. This employee, whose fingers are subject to imperceptible tremors, whose nervous reaction is slow, and whose sight and self-control are impaired, is subject to momentary weaknesses, which sooner or later may lead to the worst kind of catastrophes.

Such is the fatal rôle played by alcohol with regard to accidents, both individual and collective. Lives are often at the mercy of a tramway conductor, a chauffeur, a switchman, or an engineer; and it is obvious that total abstinence from alcohol must be a potent factor in the diminution of accidents.

ACESCENCE. Spontaneous souring, especially by formation of acetic acid. See **FERMENTATION**.

ACKERMANN

ACETAL ($C_2H_4O_2$). A colorless liquid produced by imperfect oxidation of alcohol. It is found in old wines and in crude spirits.

ACETIC ALDEHYDE, or **ACETALDEHYDE**. See **ALDEHYDE**.

ACHESON, ERNEST FRANCIS. American editor and Congressman; born at Washington, Pa., Sept. 19, 1855; died there May 16, 1917. He was educated in the public schools of his native place and at Washington and Jefferson College (hon. A. M. 1889). He was admitted to the bar of Washington County, Pa., in 1877, but left the law two years later to become editor and one of the proprietors of the *Washington Observer*. In 1882 he married Jane Bushfield Stewart, of Washington, Pa. From 1902 to 1912 he was owner and editor of the *Washington Reporter*, which for many years blazed a path for the campaign against the liquor traffic in Pennsylvania. From 1895 to 1909 he represented the Twenty-fourth Pennsylvania District in Congress as a Republican. Acheson was active in every organization for the promotion of temperance and Prohibition. He was a member of the Anti-Saloon League and of the United Temperance League of Washington County, and it has been claimed for him that he introduced (1908) the first prohibitory liquor bill in the United States Congress.

ACHOTE. A Mexican aboriginal beverage made by parching corn, grinding it and mixing with water. It was generally used in long journeys, and was not intoxicating save where it was allowed to ferment.

ACIDIFICATION. The process of souring or becoming charged with acid. In alcoholic liquors this is usually due to the conversion of alcohol into acetic acid.

ACKERMANN, JESSIE. American lecturer and temperance missionary; born at Frankfort, Will County, Ill., July 4, 1861; educated in the public schools of Chicago and at the University of California, Berkeley, Cal. She took special courses in law and theology, and devoted much time to elocution. Miss Ackermann's association with temperance work is lifelong. Joining the Independent Order of Good Templars at an early age, in 1886 she was engaged as lecturer and organizer of the Grand Lodge of California. Two years later she transferred her activities to the Women's Christian Temperance Union, and successfully organized unions in Alaska and British Columbia. In October, 1888, at the National Convention of the W. C. T. U. she was appointed world missionary, and on Jan. 29 following she sailed from San Francisco for the Sandwich Islands, her first stopping-place in a tour of the world in the interests of temperance. At Honolulu the Japanese consul-general acted as interpreter at the meetings held among his own countrymen. New Zealand and the Australian colonies were next visited; a journey to China, Siam, and Japan followed; and then a return voyage was made to Australia. There Miss Ackermann addressed the meetings of the Grand Lodge of the I. O. G. T., and was elected (1891) president of the W. C. T. U. for Australasia. In every country she visited she founded unions and organized temperance societies; and during thirteen years of

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service with the W. C. T. U. she received no financial aid from that organization, supporting herself entirely by her pen and by lecturing. She then toured the world twice in the interests of the Girls' Guild of Service, an organization founded by the Bishop of London and made up of wealthy girls of leisure. Altogether her journals of travel cover more than 28 years. She has been round the world no fewer than eight times, and is a life member of temperance societies in Argentina, Australia, China, France,



MISS JESSIE ACKERMANN

Iceland, India, Italy, Japan, Norway, and the United States, in all of which countries temperance organizations bearing her name are to be found. A few years ago the Royal Scottish Geographical Society elected her a Fellow. She is a forceful speaker, and for many years was a contributor to the leading temperance periodicals. She has written two books of travel, "The World Through a Woman's Eyes" (1896) and "Australia from a Woman's Point of View" (1914), besides "The Autobiography of a Woman's Soul" (published in Spanish only). In 1917 she settled in China; but in 1919 family affairs took her to her former home, Chicago, and there she joined the editorial staff of *The Club Messenger*.

ACTION SOCIALE ANTIALCOOLIQUE. A temperance society composed of French students. See FRANCE.

ADAMS, ALEXANDER SAMUEL. New Zealand jurist and Prohibition advocate; born at Taieri Mouth, Otago, New Zealand, Aug. 4, 1861; educated at the Stone school, Dunedin, and at the Middle District School. Admitted to the bar in 1883, he at once commenced to practise law in Dunedin in partnership with his elder brother, J. A. D. Adams, the firm being known as "Adams Brothers." He began active temperance work the same year, and in 1894 was elected the first president of the Otago Pro-

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hibition Council. He was chosen president of the New Zealand Alliance in 1901 and was annually reelected until 1909. His first law case had been undertaken in 1886 on behalf of the Prohibition party, when the right of a district to refuse the removal of the only license existing therein was established. For a number of years Adams continued to act as counsel for the Prohibitionists and in almost every case he was successful. He was associated with ARTHUR RICHMOND ATKINSON in the notable Newtown case, in which an attempt was made to force the local licensing committee to grant licenses. The case was heard by five judges of the Supreme Court and was decided in favor of the Prohibitionists. In 1920 he was appointed by the Government as Crown Solicitor for the Dunedin District, and in the spring of the following year he was appointed to the vacancy on the bench of



ALEXANDER SAMUEL ADAMS

the Supreme Court caused by the retirement of Mr. Justice Cooper.

Justice Adams has been identified with the Independent Order of Good Templars, the Blue Ribbon movement, the New Zealand Alliance (as stated above), and other organizations having Prohibition as their aim. On Oct. 27, 1903, the temperance workers of Dunedin presented him with a purse of gold and an illuminated address in testimony of their appreciation of his efforts in the cause of temperance reform. From the platform and the pulpit and in the press he has carried on a ceaseless fight against the liquor traffic, and is rightly regarded as one

of the most valuable and indefatigable standard-bearers in New Zealand in the cause of temperance reform. He was again chosen president of the New Zealand Alliance in 1920.

ADAMS, JOHN. American statesman and second president of the United States; born in Braintree (now Quincy), Mass., Oct. 30, 1735; father of JOHN QUINCY ADAMS; died at Quincy, Mass., July 4, 1826. Graduating from Harvard in 1755, he taught school in Worcester, and studied law in the office of Col. James Putnam. He returned to Braintree in 1758, and in 1768 removed to Boston. At the town meeting in March, 1761, he was nominated for surveyor of highways. At first he was disposed to decline the position; but Dr. Saville, who nominated him, said he did so to prevent his being made a constable. It was the town custom, at the time, to require every man either to serve as surveyor or constable or else to pay a fine. On Oct. 25, 1764, he married Abigail, daughter of the Rev. William Smith of Weymouth. In 1774, while a resident of Boston, he was elected a delegate to the first Continental Congress. In the second Congress, in May, 1776, after Virginia had adopted the famous instructions to her delegates in Congress to "propose to that respectable body to declare the United Colonies free and independent states," he successfully urged the adoption of a resolution recommending all the colonies to form independent governments for themselves. When Richard Henry Lee submitted the motion embodying the instructions of Virginia, it was seconded, according to a relative of Patrick Henry, "by the glorious old John Adams." When the committee was appointed to prepare the Declaration of Independence, Adams was made a member with Jefferson, Franklin, Sherman, and Livingston. In November, 1777, he was appointed to the Court of France and remained out of the country for eighteen months. On his return he was selected by the town of Braintree as a delegate to the convention to frame a State constitution. He was appointed to make a draft for the consideration of the convention, and this "furnished the model for the constitution of Massachusetts and other States, and from it the form of the general government in the Constitution of the United States was adopted."

In 1779 Adams was sent as one of the commissioners to negotiate with Great Britain the treaty of peace which was signed in 1783. He negotiated also a loan with the Dutch. He was the first minister of the United States to Great Britain, being appointed in 1785, while abroad. Returning, in 1788, he was immediately elected a delegate to Congress; but before he had time to serve he was chosen the first vice-president of the United States, serving with Washington for eight years and succeeding him as president in 1797. He was defeated for a second term by Jefferson, and he then retired to his home in Quincy. He remained in private life until 1820, when he was chosen a member of the convention to amend the State constitution.

On the temperance question, as upon other questions of public interest, John Adams had positive convictions. His writings were not only voluminous, but "spirited, terse, clear, and pungent." There is no evidence to show that he was

a total abstainer. Total abstinence was almost unknown in his day, and it is related that on the occasion of his admission to the bar, with Samuel Quincy (in 1758), "the two young men shook hands with the bar and received their congratulations and invited them over to Stone's (probably the tavern) to drink some punch, where the most of us resorted, and had a very cheerful chat."

From his early manhood Adams had detested the public houses, as the taverns or hotels of that time were known. He did not hesitate, in his writings and in his public acts, to condemn them. He declared that in them "the time, the money, the health, and the modesty of most that were young and many that were old were wasted." When he was 25 years of age the condition of affairs in Braintree was bad. Adams said the town had, within a circuit of three miles, eight public houses besides one in the center, and that within his knowledge several towns had at least a dozen taverns and retailers. He added:

**Detested
Public
Houses**

Within three-quarters of a mile on the main road there are three taverns besides retailers, those who supply the neighborhood with necessary liquors in small quantities and at the cheapest rates.

If you ride over this whole province you will find that taverns are generally too numerous. . . . In most country towns . . . you will find almost every other house with a sign of entertainment before it. If you call, you will find dirt enough, very miserable accommodations of provision and lodging for yourself and your horse. Yet, if you sit the evening, you will find the house full of people drinking drams, flip, toddy, carousing, swearing; but especially plotting with the landlord to get him at the next town meeting an election either for selectman or representative.

In 1761, in an article evidently written for the press (recorded in his published works, Vol. ii. pp. 111-112), he assumed the character of an elderly man, "seventy-odd," and treated his subject as the reflections of a long life. He declared:

Scarcely anything that I have observed in the course of a long life has a greater influence on the religion, morals, health, property, liberties, and tranquillity of the world—I mean public houses. The temper and passions, the profaneness and brutal behavior inspired by the low sort of company that frequent such houses, and by the liquors they drink there, are not very compatible with the pure and undefiled religion of Jesus—that religion whose first principle is to renounce all filthiness and superfluity of naughtiness. That inattention to the public ordinances of religion, as well as to private devotion which I have reasons to think so prevalent in these times, is no unnatural consequence of the very general resort to these licentious houses. The plentiful use of spirituous liquors begins with producing a strange confusion of mind, appetites, and passions too violent for the government of reason; proceeds to involve men in debts, and of consequence, in lying, cheating, stealing, and sometimes in greater crimes; and ends in total and incurable dissolution of manners.

After discoursing on the injury to health by the use of the products of the taverns, he adds:

Allured by the smell of these infernal liquors, like the ghosts in romances allured by the scent of human blood, they resort to these houses, waste their time, their strength and their money, which ought to be employed in the management of their own affairs and families, till by degrees, much expended, little earned, they contract habits of idleness and intemperance; their creditors demand, they promise to pay, but fail; writs issue, charges are multiplied, and executions strip them of all they have and cast, for the maintenance of others as idle as themselves, their miserable bodies into loathsome prisons.

The members of these houses have been lately so much augmented, and the fortunes of their owners so much increased, that an artful man has little else to do but secure the favor of taverners, in order to secure the suffrages of the rabble that attend these houses, which in many towns within my observation makes a very large, perhaps the largest, number of voters. The consequence is that these officers and elections, which all the wisest legislators of the world, in humble imitation of God and nature, have allotted to probity and understanding, may in time, I dare not say, have already, become the gratuity of tipplers for drams and slops. Good God! Where are the rights of Englishmen? Where is the spirit that once exalted the souls of Britons and emboldened them to look even princes and monarchs in the face? But, perhaps, I am too anxious, and the truth I must own. I so revere the true constitution of our government, founded in the great principles that accomplished in a great antiquity the destruction of Troy, that extended in a later period the bounds of the Roman Empire, and that produced in English history so many events for the universe to admire, that I cannot think without rage of its evaporating and passing from human breasts with flip and rum, of which event there is great danger. Last of all, innumerable violations of the peace and order of society are every day occurring, that spring originally from the same sources. Quarrels, boxing, duels, riots, oaths, curses and affrays are daily hatching from eggs and spawn deposited in the same nests. In short, these houses, like so many boxes of Pandora, are sending forth each day innumerable plagues of every kind, natural, moral and political, that increase and multiply fast enough to lay waste in a little while the whole world. . . . But it is melancholy to think that the present prevalent debauchery, which tends so much to shorten the lives of the present generation, tends also to prevent the propagation of a succeeding one. I really am afraid that in another century, unless some wise precaution should intervene, a man of my age will be the rarest phenomenon.

Tavern Evils

I should be called talkative indeed if I should attempt to develop the causes of that strange multiplication of such houses that is lately grown up. But I fear that some selectmen are induced by a foolish complaisance, and others by designs of ambition, to give their approbation to too many persons who are improper and perhaps too many that are proper, for that trust. I am afraid that some justices may be induced by lucrative motives, by mercantile principles, to augment the manufacture or importation of rum or molasses without attending to the other consequences, which are plainly pernicious. But let this paper be considered as a warning, from one who has seen better days, to magistrates, to suppress rather than increase within their department; to selectmen to discountenance rather than encourage pretenders, in their sphere; to parents and masters to restrain their children and servants from frequenting. And, in short, let every man endeavor to keep one from suffering any injury from them in any respect.

The young lawyer, aroused to the necessity of directing his thought in a way to accomplish something, arranged to have an article inserted in the warrant for the May town meeting in 1761.

After a discussion, the interesting details of which have not come down to us, it is recorded that the following resolutions were ultimately passed:

Voted. That although licensed houses, so far as they are conveniently situated, well accommodated, and under the due regulations for the relief and entertainment of travelers and strangers, may be a useful institution, yet there is reason to apprehend that the prevailing depravity of manners through the land in general and in this town in particular, and the shameful neglect of religious and civil duties, so highly offensive in the sight of God, and injurious to the peace and welfare of society, are in a great measure owing to the unnecessary increase of licensed houses.

Voted. That for the future there be no person in this town licensed for retailing spirituous liquors, and that there be three persons only approbated by the selectmen as innholders, suitably situated, one in each precinct.

Voted. That the persons who are approbated as innholders for the coming year, oblige themselves by

written instruments, under their hands and seals, to retail spirituous liquors to the town inhabitants, as they shall have occasion therefor, at the same price by the gallon or smaller quantity as the same are usually sold by retail in the town of Boston, and upon the performance of the above conditions there be no person or persons approbated by the selectmen as retailers.

It seems unnecessary to state that little or no practical results came from these votes. Long afterward, writing of this experience, he said:

Fifty-three years ago I was fired with a zeal, amounting to enthusiasm, against ardent spirits, the multiplication of taverns, retailers, and dram-shops and tipping-houses. Grieved to the heart to see the number of idlers, thieves, sots and consumptive patients made for the use of physicians in these infamous seminaries, I applied to the court of sessions, procured a committee of inspection and inquiry, reduced the number of licensed houses &c. But I only acquired the reputation of a hypocrite and an ambitious demagogue by it. The number of licensed houses was soon reinstated, drams, grogs and sopping were not diminished, and remain to this day as deplorable as ever. You may as well preach to the Indians against rum as to our people.

Returning to a consideration of the taverns and their work, he says that "taverns and retail places should be conducted by those selected from the most virtuous and wealthy people who will accept the trust," and adds:

But at the present day such houses are become the eternal haunts of loose, disorderly people of the town, which renders them offensive and unfit for the entertainment of a traveler of the least delicacy; and it seems that poverty and distressed circumstances are become the strongest arguments to secure an approbation; and for these assigned reasons such multitude have been recently licensed that none can afford to make provision for any but the tipping, nasty, vicious crew that most frequent them. The consequences of these abuses are obvious. Young people are tempted to waste their money and time, and to acquire habits of intemperance and idleness, that we often see many reduced to beggary and vice, and led, some of them at least, to prisons and gallops. The reputation of our county is ruined among strangers, who are apt to infer the character of the place from that of the taverns and the people they see there. But the worst effect of all and which ought to make every man who has the least sense of his privileges tremble, these houses are become in many places the nurseries of our legislators. An artful man, who has neither sense nor sentiment, may, by gaining a little sway among the rabble of a town, multiply taverns and dram-shops and thereby secure the votes of taverner and retailer and of all; and the multiplication of taverns will make many who may be induced by flip and rum to vote for any man whatever. I dare not presume to point out any method to suppress or restrain these increasing evils, but I think for these reasons it would be well worth the attempts of our legislature to confine the number and retrieve the character of licensed houses, lest that impiety and profaneness, that abandoned intemperance and prodigality, that impudence and brawling temper, which these abominable nurseries daily propagate, should arise at length to a degree that even the legislature will not be able to control.

Increase of Taverns

In speaking of a young man "who happens by nature or by habit to be indolent and perhaps profligate, and begins to lay schemes by himself or his friends to live and get money without labor or care," he continues:

And when the season of the year approaches, a swarm of candidates for approbation to keep taverns or dram-shops surround him for favor. For one he will use his utmost interest; for another he really thinks there is occasion for a public house where he lives; for a third his circumstances are such and so needy he really thinks he ought to be assisted; for a fourth he is so unable to work that he needs to be assisted; and to a fifth he likes it very well, for he thinks the more there are the better, the more obliging they will be, and the cheaper they will sell. Taverns and dram-shops therefore are placed in every

corner of the town where poor mankind, allured by the smell of brandy and rum, resort and carouse, waste their time and spend their money, run in debt to tavern, and others grow attached to the taverner, who is attached to his patrons both by gratitude and expectation. The hero of this romance is presently extolled as a public blessing, as the most useful man in town, as a very understanding man, and is, at the next May meeting, set up for a candidate as representative. The same body of wealthy and virtuous persons who opposed the first step of his exaltation, are still resolute to oppose that of the second, and for the first time or first few years he fails. But by assiduity and impudence, by extending and fortifying the parts of the same system, he increases his interest and the virtuous few begin to dread the consequences; they resolve not to be present as witnesses to the disgrace of the town. They stay at home and the news is brought to them that the person they despised, &c. &c., has obtained his election. . . . In this manner men who are totally ignorant of all law, human and divine, natural and civil, ecclesiastical and common, are employed to make laws for their country, while others who have been led by their education to search to the bottom of human nature, and to examine the effect of all law upon human affairs, . . . (The remainder of his observations was omitted from his published works.)

In 1811 Benjamin Rush wrote Adams: "Suppose you avail yourself, while in health, of the sensibility which awaits the public mind to your character, soon after your death, by leaving behind you a posthumous address to the citizens of the United States, in which shall be inculcated all those great, natural, social, domestic, and religious virtues, which alone can make a people free, great and happy!" Replying to this, Adams said: "It is the most serious and solemn [letter] I ever received in my life." He then quoted his statement, printed above, with reference to his efforts of fifty-three years ago," and added: "Nothing but making the commodity scarce and dear will have any effect; and your Republican friend, and I had almost said mine, Jefferson, would not permit rum and whisky to be taxed." Writing in 1796 of the work on his farm, and referring in particular to one of the workmen, he said:

A terrible drunken week he has made of the last. A beast associating with the worst beasts in the neighborhood, running to all the shops and private houses, swilling brandy, wine and cider in large quantities, enough to destroy him. If the ancients drank wine and rum as our people drink rum and cider, it is no wonder we read of so many possessed of devils.

His denunciation of the drunkard was severe. In a letter written to William Willis, Feb. 21, 1819, congratulating him on his address before the New Bedford Auxiliary Society for the Suppression of Intemperance, he wrote:

A drunkard is the most selfish being in the universe; he has no sense of modesty, shame or disgrace; he has no sense of duty, or sympathy of affection with his father or mother, his brother or sister, his friend or neighbor, his wife or children; no reverence for his God, no sense of futurity. All is swallowed up in the mad, selfish joy of the moment. . . . And is it not mortifying beyond all expression that we Americans should exceed all others and millions of people in this degrading, beastly vice of intemperance?

See QUINCY.

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ADAMS, JOHN GILBERT. American Free Methodist preacher and lecturer; born near Camden, Ark., July 24, 1856; educated in the

public and private schools of Dallas, Tex. In 1877 he married Miss S. F. Bucy, of Johnson County, Texas, and set up a grocery store at Brownwood, in that State; later, he was ordained to the ministry of the Free Methodist Church. It was in the Texas Prohibition campaign of 1887 that Adams began his remarkable career as a lecturer and campaigner against the saloon. A pioneer in this line of work in many of the counties that he invaded, he came to be a familiar and ever-welcome visitor in most of those communities, and a source of apprehension and disturbance in others. His forceful and aggressive style in speaking of the liquor traffic led the Texans to style him "Dynamite" Adams; and his utter fearlessness has led to his frequent arrest in connection with his work. One of his most popular lectures is entitled "The 450 Mile Street of Hell," and has been expanded into a book bearing the same title.

While Adams's principal tours have been in the southwestern States, he has campaigned in almost every State in the Union. In 1900 he was the Prohibition party nominee for lieutenant-governor of Texas, and in 1906 the same party nominated him for governor of Arkansas. In advocating Prohibition he has had the most tender solicitude for the victims of strong drink; and he has induced hundreds of men to sign the total-abstinence pledge in his meetings held in towns and cities where license held sway.

Adams's success as a lecturer and campaigner has been due in no small degree to his remarkable aptitude for putting his adversary in a hole, and doing it good-naturedly. His humor is of the most pleasing and kindly sort, yet so apt, so unescapably logical, that the victim is as certainly overcome as if smothered in a bed of fragrant roses. This peculiar "Adamsesque" quality is strikingly evidenced also in the continuous failure of his enemies to unhorse or to cripple him seriously by any legal process. Despite his numerous arrests, he has never had to pay a fine; he would never employ an attorney; and his periods in jail have all terminated promptly when a hearing could be had. His home has latterly been at Long Beach, Cal.

ADAMS, JOHN QUINCY. American lawyer and diplomat and sixth president of the United States; born in Braintree (now Quincy), Mass., July 11, 1767; eldest son of JOHN ADAMS; died in Washington, D. C., Feb. 23, 1848. At an early age he was taken abroad by his father, and studied at Leyden. At the age of fifteen he was secretary to Francis Dana, United States minister to Russia. He entered Harvard University in 1788, and was admitted to the bar three years later. From 1794 to 1797 he was minister to Holland, and from 1797 to 1801, to Prussia. Recalled by Jefferson, he resumed the practise of law in Boston, represented Suffolk County in the State Senate in 1802, and one year later was elected to the United States Senate, in which he served one term. His independence cost him reelection. In 1809 he was minister to Russia; in 1814, one of the commissioners sent to negotiate the Treaty of Ghent. He was minister to England during the years 1815 to 1817. He then served for eight years as secretary of state to President Monroe. In

1825 the election of president fell to the House of Representatives, and Adams was elected over Jackson. He failed of reelection four years later, retired to Quincy, and in 1831 was elected to Congress from Quincy as an Independent, continuing in service until his death.

John Quincy Adams was a friend of the temperance cause. Speaking before the Norfolk County Temperance Society, at Quincy, in 1842, he said:

The society for the suppression of intemperance in the county of Norfolk is, in fact, a society to multiply the joys, and diminish the sorrows, of the whole people of the county—a society to redeem them from vice and wretchedness, and to crown them with joy and with glory. To refuse my attendance at such a society, when invited by them, would have been equivalent to a declaration of indifference to the welfare and happiness of my nearest neighbors, of my own people. This would have been unjust to myself and to them. To the general cause of temperance throughout the world, I would say, as I would of all moral reform, "God speed you." But to those who contribute to the suppression of intemperance in the county of Norfolk, I would bid you welcome, as to visitants from above, upon earth.

At another meeting held in his own town he vigorously declared:

I regard the temperance movement of the present day as one of the most remarkable phenomena of the human race, operating simultaneously in every part of the world for the reformation of a vice often solitary in itself, but as infectious in its nature as the small-pox or the plague, and combining all the ills of war, pestilence, and famine. Among those who have fallen by intemperance, are included untold numbers who were respected for their talents and worth, and exalted among their neighbors or countrymen.

In the course of this address, which was given in the "cold water" tent, on account of the refusal of the First Parish (Unitarian) Society to allow the convention to be held in the church, "because the parish committee did not know who the speakers were to be," Mr. Adams said that he had been "an attentive and rejoicing witness of the successful movements in favor of temperance throughout the world," though he "had not entered the arena as one of its enthusiasts, advocates and apostles." He had "never taken the pledge nor connected himself with any society or labored in the cause." For himself he had "no need of the pledge." His address was largely devoted to a study of the Bible and temperance, and he came to the conclusion that it was the excess rather than the use of fruits of the vine that was a sin. He averred "total abstinence is not enjoined by the law or the gospel, but it contains not a word against the principle." His closing words were: "No party politics should be mingled with the subject, but moral reform should be the inscription on the temperance banner, which should be borne aloft, conquering and to conquer, from sea to sea and to the ends of the earth." In acknowledging the invitation of Joseph Harrington, chairman of the committee, to attend a temperance convention, he wrote from Washington on June 13, 1842: "I can anticipate no occupation more pleasing or more useful than that of manifesting my cordial good wishes for the advancement of the cause of temperance and my humble co-operation with the Norfolk County Society for the suppression of its humiliating opposite, vice."

Adams was also one of the presidential signers of the "declaration" circulated by Mr. Edward

C. Delavan, urging abstinence from the use of distilled liquors. See PRESIDENTS' DECLARATION.

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ADAM'S ALE. Water, assumed to be the only drink of the time of Adam. Prior, in the "Wandering Pilgrim," says:

A Rechabite Poor Will must live
And drink of Adam's ale.

ADCOCK, THOMAS. Australian pastor and temperance worker; born Sept. 23, 1856, at Hindmarsh, a suburb of Adelaide, South Australia. He was educated in his native city, and has spent the whole of his life in or near that place. At eight years of age, while a boy at school, he signed the total-abstinence pledge, which, it is his boast, he has kept unbroken ever since. He became a member of a Band of Hope in early youth, and has always retained an active interest in and connection with temperance work. He was appointed secretary of the South Australian Alliance in 1898, the office carrying with it that of editorship of *The Alliance News*, and he held the appointment for eight years. Adcock was popular and effective as a temperance lecturer, but his efforts as such were eclipsed by his success in engineering the local-option contests that took place in and near Adelaide to prevent the issue and increase of licenses for the sale of intoxicating liquor. In 1876 he married Elizabeth Jane Green of Hindmarsh. He was for a time in business as a photographer, and has held pastorates at the Christian Church, Bentham Street, Adelaide, and at Wayville Baptist Church, Freemantle. He now occupies the pastorate of Pinsbury Park Baptist Church, Woodville, near Adelaide.

ADDITON, LUCIA HATCH FAXON. American writer, music-teacher, and Woman's Christian Temperance Union official; born at Abington, Mass., Sept. 28, 1847; died in Portland, Ore., Jan. 4, 1919. Following her common-school education she entered the academy in her native town, and after her graduation devoted herself to the study of music, in which she acquired proficiency. She was for many years a professional teacher of music. In 1867 Miss Faxon was married to Otis Richmond Additon, and in the early eighties the couple with their children removed to Corvallis, Oregon. "I felt I must do something," was her later explanation of her enlistment in the battle against the liquor traffic. "There were seven saloons and a brewery in town, and I had a boy to raise." It is worthy of note that the town of Corvallis and the county of Benton were the first town and county in the State of Oregon to go "dry." *The Union Signal* of Jan. 23, 1919, had the following paragraph in its obituary of Mrs. Additon:

A pioneer in W. C. T. U. work on the Pacific Coast, Mrs. Additon was for a number of years president of the Oregon W. C. T. U., and it was during this time that she established the State W. C. T. U. paper. She subsequently became a National W. C. T. U. organizer, then associate superintendent of the department of Temperance and Labor, later serving as National Superintendent. She made an exhaustive study of the labor problem as correlated with the temperance problem, and her writings on this subject have been recognized as valuable educational literature.

At the time of her death Mrs. Additon was

president of the Woman's Press Association and State chairman of Industrial Relations in the Oregon Federation of Woman's Clubs. Besides contributing frequently to temperance and other periodicals she was the author of several books on general subjects.

ADDLE or **ETTL**. Rubbish or filth; in provincial English, the dry lees of wine.

ADDLESHAW, JOHN. English lecturer and temperance advocate; born at Brigg, Lincolnshire, England, Nov. 22, 1801; died at Bolton, Lancashire, Nov. 18, 1859. At sixteen years of age he was licensed as a local preacher in the Wesleyan Methodist Church, but was not appointed to a circuit, as he declined to give the required promise not to marry during his period of probation. At the age of nineteen he married Maria Mundy of Brigg. In 1836 he signed the total-abstinence pledge, and soon thereafter decided to give up his whole time to lecturing. He was at first employed by local temperance societies in Lincolnshire, and then was engaged for six months by a number of societies in Yorkshire. In 1840 he became connected with the British Temperance League as one of their lecturers, and he continued to labor with them till the time of his death. In public address he was eloquent, logical, and compelling. He possessed the art of winning his audience with his opening remarks and riveting attention upon a theme which in many localities was unpopular in the extreme. Evidence of his activity in his work is shown by the fact that he addressed about 5,000 audiences and traveled at least 60,000 miles during his career as a temperance lecturer. (See Samuel Couling, "History of the Temperance Movement in Great Britain and Ireland," p. 265, London, 1862; P. T. Winskill, "The Temperance Movement and Its Workers," ii. 107, London, 1892.)

ADELAIDE TOTAL ABSTINENCE SOCIETY. A temperance organization in South Australia in early days. Its name was afterward changed to **SOUTH AUSTRALIA TOTAL ABSTINENCE SOCIETY**.

ADELANTADILLO. A Spanish, red, still wine of the Bordeaux type, made from the first grapes of a vintage.

ADELSBERGER. A red, spirituous, still wine with a bitter after-taste, made in the vicinity of Adelsberg, the district and market town of the province of Carniola, Hungary.

ADMIRAL. A Portuguese, amber-colored, full-bodied, still wine of the Madeira type.

ADULTERATION. A term derived from the Latin *adulterare*, to falsify, defile, or debase, and denoting the act of adulterating or debasing a commercial commodity with one or more of the following objects: (1) to cheapen production by increasing the bulk or weight of the product by the addition of cheaper materials; (2) to give the appearance of strength to a weakened product; (3) to increase the attractiveness of the product in color, taste, or smell; (4) to rob the product of valuable constituents.

Alcoholic drinks are particularly liable to adulteration because of their wide-spread use in small quantities, the great variety of drinks making their characteristics uncertain, the ease

with which the spurious article may be made, and the difficulty of detection. Technically it is impossible to draw a consistent hard and fast line between adulterated and unadulterated beverages for the reason that processes of manufacture change. Hops are to-day regarded as wholly proper and necessary constituents of the wort from which malt liquors are derived, yet for a long time after their introduction to western Europe their use was regarded as obnoxious and adulterant. The same may be said of sugar and sugar colorings. The fortification of wine by adding spirits and sugar is unquestionably adulteration in the strict sense of the term, yet it has acquired legal sanction as a process used for generations in wine-making. Another form of adulteration is the production of an inferior imitation, such as the manufacture of wines from raisins, or of cider from apple marc to which are added spirits and flavoring substances. These may not be injurious, but they are of course decidedly fraudulent, if sold to represent the genuine articles.

Legal definitions of adulteration make other classifications. Beverages may contain substances which are neither deleterious, obnoxious, nor inferior, but which are adulterants because the law either specifically forbids their use or so defines the materials which may be used that the employment of other equally good material constitutes technically a legal act of adulteration.

So closely akin to adulteration is the compounding of artificial alcoholic drinks that it is historically impossible to separate the two practices.

It can hardly be doubted that adulteration of intoxicants, at least by simple dilution, has been practised from the earliest times. In Isaiah's condemnation of the "faithful city" he instances as evidence of its fall that its "silver is become dross," its "wine mixed with water" (Isa. i. 22). It is probable that the "mixed wine" which produced sorrow, contentions, wounds without cause, and redness of eyes (Prov. xxiii. 29-30) was wine fortified with stimulating or intoxicating herbs. In ancient Palestine frankincense was sometimes added to wine, especially to that given to criminals before execution, because of its stupefying effect. In ancient Greece sea-water, in proportion of one part to 50 parts, was added to wine with the view of aiding digestion and of preventing mental effects. The ancient Greeks were adepts at adulterating wines. At Athens the tampering with wines made necessary the appointment of a special inspector.

The Romans, also, made use of sea-water in wine, which was thought to improve the flavor; the aristocracy using, according to **Among the taste, asafetida, tar, bitumen, Romans** aloes, chalk, gums, pepper, spike-nard, cypress, wormwood, myrrh, and poppies. Such flavoring of the wine by the consumer himself would not be called adulteration, but it made possible many fraudulent practices on the part of dealers. A common trick in selling adulterated or inferior wines was to supply strong cheese and spicy nuts

to a possible purchaser so that, his taste being blunted, he could not detect the quality of the commodity offered. The falsification of popular wines was so prevalent in Rome near the beginning of the Christian era that, according to Pliny (xxxiv.) even the rich could not obtain the pure wines of Falerno, because they were tampered with in the wine-cellars; and certain wines of Gaul had artificial color given them by aloes and other drugs.

England was for a long time almost alone in a prolonged and consistent effort to stamp out adulteration, so that the history of fraudulent practises of this kind is much larger in that country than elsewhere. Although the attempts to suppress adulteration in England related chiefly to malt liquors, adulteration in other countries often comes to one's knowledge mainly through the efforts of England to prevent the importation of adulterated wines and other drinks.

Malt Liquors. As early as the reign of Edward the Confessor (1042-65) there is record of the punishment of a "knaveish" brewer. Under Henry III (1267) the ASSIZE OF BREAD AND ALE was enacted, its object being to regulate the quality and price of the articles. Officers were elected annually in each manor and in London whose duty it was to test the quality of ale offered for sale (see ALE-CONNER.) No ale was to be sold without having been tested and approved by the ale-conners of the district. One test consisted in spilling some of the ale on a wooden bench and sitting upon it. If sugar had been added to the ale, it was believed the liquor would stick to the leathern breeches of the official. Pure malt liquor it was thought would not thus stick.

As late as the sixteenth century in England hops were regarded as adulterants in beer (see BREWING). They had been introduced into England from Flanders in the reign of Henry IV (1366-1413). An edict of Henry VIII forbade the mixture of either hops or sulfur in beer. In 1649 the City of London petitioned Parliament against the use of "hoppes," urging that "this wicked weed would spoil the drink and endanger the lives of the people." Hops continued to be used, however, and became common in Queen Elizabeth's reign.

In the reign of Queen Anne (1702-14) a law was enacted prohibiting the use of cocculus indicus or any other unwholesome ingredient in the making of beer. After the reign of Anne the taste for dark liquors came into fashion. Malt being very high in price, certain coloring matters made from burnt sugar began to be used.

In 1802 a law was passed prohibiting the use of any ingredients whatever, except malt and hops, in the manufacture of beer. The preamble to this law says in part:

Whereas, many persons under pretence of recovering stale beer, or making or preparing beer-finings or coloring for beer or under pretences have compounded, fabricated or prepared from divers materials noxious and unwholesome liquors to imitate or resemble beer or ale . . .

A little later, in the reign of George III (1811), another act was passed allowing burnt

sugar to be used for coloring porter; but no other coloring matter was allowed.

In 1817 a law went into effect in England which indicates some of the adulterations of the time. It provided that no dealer in beer shall receive or use or have in his possession or custody any liquor, extract, or other material or preparation for the purpose of darkening the color of wort or beer, other than brown malt, ground or unground, or shall have in his possession or use or mix with any worts or beer any molasses, honey, licorice, vitriol [sulfuric acid], quassia, cocculus indicus, grains of paradise, guinea pepper, or opium, or any extract of these, or any articles or preparations whatsoever for or as a substitute for malt or hops.

The penalty for violation was £200 (\$1,000), while dealers in drugs were forbidden under still heavier penalties to sell, send, or deliver any such possible substitutes to any brewer or retailer of beer.

In 1830 the Retail Licensing Act placed a penalty on any person, licensed under the Act, who adulterated beverages or sold or dealt in adulterated liquors. At this time it would seem that in London adulteration was resorted to only to improve the flavor of, or to add bitterness to, beer. But in the country districts it was common to increase the strength of the beverage by the use of cocculus indicus, tobacco, and opium. Some authorities of the time advance the opinion that cases of exceptionally brutal crime might be traced to the employment of drugged liquor.

Beastall, in his "Useful Guide for Grocers, Distillers, Hotel and Tavern Keepers" (1829) for the American public, suggested that a thick, sour beer could be "recovered" by means of hop tea and tartar, and that flat beer might be made pleasant with honey. If beer, kept too long, had become stale, a paste made of French brandy and wheat or bean flour was advised, to increase its strength and keep it mellow; or a paste made of powdered oyster-shells and molasses might be substituted. Beer made in dirty vessels sometimes "foxes" or "bricks," i. e., turns ropy or viscid and then sours; in this case quicklime, salt, alum, and ginger, it was said, would prevent disaster.

"The Bordeaux Wine and Liquor Dealers Guide," published in New York in 1857, describing some of the current adulteration practises and offering suggestions for methods of "avoiding poisonous compounds," had this to say on beer adulterations:

A strong decoction of the shells of green peas so much resembles, in odor and taste, an infusion of malt as to deceive a brewer. This decoction, rendered slightly bitter with wood sage, and afterwards fermented with yeast, affords a very excellent beverage.

Minute directions for making the drink follow. This author stated that, to give beer the appearance of being one or two years old, "copperas, alum, sliced lemons, senile oranges, and cucumbers are frequently employed by brewers."

In the "French Wine and Liquor Manufacturer" (1863) John Rack remarked that several works had recently been published "upon the manufacture of imitation or domestic brandy, and other liquors." The author admitted that they had a certain degree of merit; but he regarded them as often in error and at the best incomplete, as some of them recommended

"the use of ingredients which are deleterious, if not poisonous." Yet, he said, "the manufacture of factitious liquors is and will continue to be practiced." The author thought he did "good service in pointing out clearly how an imitation might be made that would be no more injurious than the original, and in demonstrating that it would be more profitable to make a factitious liquor which would contain the actual ingredients of the genuine than to make it from noxious materials." Rack had advice, also, to give American manufacturers and dealers as to means of aging beer or making poor beer salable. To age new beer he recommended mixing "oil of vitriol and water together" in the proper proportions and adding the mixture gradually to new beer until the requisite hardness is produced. "You will thus," he said, "impart the flavor and quality of twelve months age to the beer." To remedy stale beer on draft it was recommended to "put into the vessel or glass from which it is to be drunk a small portion of a salt of tartar, or carbonate of soda in powder, and draw the liquor upon it."

Lacour, in "The Manufacture of Liquors, Wines and Cordials" (1863), gave the following advice for producing cheap malt liquors:

Besides checking fermentation, spirit in the form of alcohol, neutral spirit, or whisky in small quantities gives to fermented liquids a desirable taste and an excellent body. When cheap liquids are to be formed as a substitute for spirit, grains of paradise are made use of . . . Pellitory, ground mustard, or horse-radish are used for the same purpose.

Ale and porter are considered to be the healthiest of all the fermented beverages, owing to the tonic and nutritive properties that these liquors derive from the presence of starch and the bitter principle of hops. To avoid the costly price of hops, dealers make use of quassia, nux vomica or strychnin, aloes, etc., and for false strength similar to alcohol, cocculus indicus, copperas, and grains of paradise.

About the middle of the nineteenth century there began in England the ably conducted and long-continued war on food and drink adulterations, waged by *The Lancet* (London), following publicity given to adulterations as the result of microscopic examinations made by Dr. Arthur H. Hassall. Under the auspices of *The Lancet* an "Analytical Sanitary Commission" was appointed of which Dr. Hassall was chief analyst. The report of the labors and conclusions of this commission was published in 1855, and important articles expounding and discussing the subject appeared in *The Lancet* for many years. The Commission gave its principal consideration to the adulteration of foods; but the investigation included also attention to the adulteration of liquors, and the wide-spread use of adulterants in almost every article of food and drink became generally known.

The Lancet continued its efforts in favor of pure commodities, and advanced methods of detecting fraudulent wares; and its work led to the passage in 1860 of the Adulteration of Food Crusade on Adulteration and Drink Act, imposing a maximum penalty of £5 (\$25) and costs for selling any adulterated food or drink. Failure to provide for enforcement left the Act practically a dead letter, as appears by further exposures in *The Lancet*.

Legislation in 1863 authorized the use of substitutes for hops, including sugar and bitters

as flavoring matters. The use of dangerous adulterants was probably stimulated by this action, and, according to *The Lancet* (March 2, 1867), 9,400 lbs. of cocculus indicus berries were imported into England in 1865, "enough to adulterate 120,000 barrels of beer." Moreover, *The Lancet* stated that full directions for the manufacture of porter from the drug were to be found in "an old treatise" readily accessible to the trade.

By the Licensing Act of 1872 the possession, use, or sale of beer containing any of a long list of specified adulterants was prohibited under penalty, the enforcement of the Act being entrusted to the officers of the Inland Revenue. Only two years later, however, 1,066 bags of cocculus indicus were imported in a single month; and *The Lancet* (Feb. 21, 1874) observed that a large proportion of these consignments was undoubtedly used to give "strength and headiness" to beer, and that "a viler agent could not well be introduced."

The portion of the Licensing Act of 1872 referred to above was supplementary to a more general measure of the same year, aimed against the adulteration of articles of food and drink in general. This law provided for inspection, analysis, prosecutions, and penalties. Its enforcement, however, proved to be fraught with so many difficulties that in 1874 a select committee of Parliament was appointed to examine the whole subject, to report, and to propose appropriate legislation. On the basis of the committee's report, the Sale of Food and Drugs Act was passed in 1875, all previous acts being thereby repealed. "Food" was defined by the Act as including "every article used for food or drink by man, other than drugs or water," and therefore covered alcoholic liquors. The provisions of the preceding law for the appointment of inspectors, analysts, etc., were made more definite. The conditions under which samples were to be procured for analysis were specified, as well as the procedure in prosecution; and the penalty for violation was made heavy, including imprisonment, after the first offense, at the option of the judge.

Section 6 of the Act contained the following provisions:

No person shall sell to the purchaser any article of food or any drug which is not of the nature, substance and quality of the article demanded by the purchaser under a penalty not exceeding £20; provided that an offence shall not be deemed to be committed under this section in the following cases: (1) where any matter or ingredient not injurious to health has been added to the food or drug because the same is required for the production or preparation thereof as an article of commerce, in a state fit for carriage or consumption, and not fraudulently to increase the bulk, weight or measure of the food or drug, or conceal the inferior quality thereof; (2) where the food or drug is a proprietary medicine, or is the subject of a patent in force and is supplied in the state required by the specification of the patent; (3) where the food or drug is compounded as in the act mentioned; (4) where the food or drug is unavoidably mixed with some extraneous matter in the process of collection or preparation.

The difficulties connected with the enforcement of these provisions were very great. If a customer demanded beer, who was to say whether the article furnished was beer or not?

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Was the commodity beer if largely made from glucose instead of from malt? Was the "demand of the purchaser" for "champagne" met if an article made from cider or gooseberry wine was supplied? Was a given extraneous substance "injurious to health," "necessary" for safe carriage, unavoidably mixed, etc.? Much litigation resulted, and various amendments were found necessary, none of which met the several difficulties in an altogether satisfactory manner.

Gladstone's bill, changing the duty from malt to beer, was passed in 1880, and the bearing of the Food Act of 1875 on the brewing interests was thereby somewhat changed. The brewer was left practically free to use such materials as he pleased in the manufacture of his product, excepting, of course, those "injurious to health." The "article demanded by the purchaser" when he called for beer now included drinks brewed from any kind of corn, malt, sugar or saccharin substance, or rendered agreeable to the sight by any non-injurious coloring matter.

The Customs and Internal Revenue Act of 1885 defined as "beer" every liquor "which is made or sold as a description of beer, or as a substitute for beer, which on analysis of a sample thereof shall be found to contain more than 2 per cent of proof spirit."

Under this provision numerous so-called "temperance drinks" began to be manufactured; but, to stimulate trade, the manufacturers commonly made them with much more than the statutory 2 per cent of proof spirit as shown by the accompanying Table I, presented to the Royal Commission on Liquor Licensing Laws, June 17, 1896, by Mr. Richard Bannister, Deputy Principal of the Inland Revenue Branch of the Government Laboratory at London (see "Minutes of Evidence Taken Before the Royal Commission on Liquor Licensing Laws," vol. i, Appendix V, London, 1897).

In 1888 the employment of saccharin in the manufacture of beer was prohibited because its use resulted in a reduction of revenue. It tended to replace the heavier beers with the lighter ones which paid less tax.

Pressure alike from venders, authorities, and purchasers, who found the conditions of manufacture, sale, and purchase difficult and inconvenient, resulted in the appointment (1894) of a new commission, and eventually in a new Food and Drugs Act (1899).

Meantime an extensive use of substitutes for malt resulted from the repeal of the Malt Acts in 1880 already mentioned. A

Substitutes for Malt considerable agitation against the use of the substitutes followed.

The movement became so important that a "Beer Materials Committee" was appointed by the Chancellor of the Exchequer, and they considered the matter in 1896-98. It was argued before them, on the one hand, (1) that customers expect "all malt" beers and that therefore those in which substitutes are used defraud the purchaser; (2) that the substitute beer is less nutritious; (3) that some substitutes are unwholesome; (4) that their use is unnecessary; and, finally (5) that, though difficult to detect, they can be detected, and their use prevented. On the other hand, it was

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claimed (1) that there are greater variations among different samples of malt beer than between a standard beer and substitute beer; (2) that the consumer is not forced to drink any particular beer; (3) that the difference in food value is little or nothing; (4) that light and sparkling beers are demanded and can be best made from substitutes; (5) that substitutes are used because they are better, not because they are cheaper; and (6) that substitutes can not be detected. The majority of the committee declared for the existing laws, but a minority report advocated a much closer control of materials.

The Food and Drugs Act of 1899 created an expensive and complicated machine to enforce it in the appointment of the necessary officers, the institution of frequent and numerous analyses, and other measures leading to the detection and punishment of adulteration of any kind of "food," a term which, by British official definition, included alcoholic drinks.

In his evidence before the Royal Commission on Liquor Licensing Laws, June 17, 1896, Mr. Richard Bannister presented the accompanying Table II of the chemical examinations of various beers since the year 1843 (*l. c.* Appendix IV.) It illustrates the gradual disappearance of the old ingredients used for adulteration.

TABLE I

Specimens of Herb Beer, and other "non-intoxicating" Liquors sold without License, supposed to contain less than Two per Cent of Proof Spirit.①

DESCRIPTION OF SAMPLE	ORIGINAL GRAVITY	PERCENTAGE OF PROOF SPIRIT
Ginger beer	1030.4	8.4
Herb beer	1025.4	4.2
Her beer	1031.7	4.9
Herb beer	1030.5	5.8
Medical porter	1034.0	6.9
Herb beer	1025.0	2.9
Blue ribbon drink	1028.5	2.9
Herb drink	1026.4	7.0
Herb beer	1032.6	8.0
Beer	1033.4	5.7
Horehound beer	1030.0	6.6
Horehound beer	1030.4	6.4
Ginger beer	1024.4	6.5
Bicycling tonic	1037.8	4.1
Ginger beer	1027.4	5.4
Herb beer	1016.7	4.8
Herb beer	1021.7	5.9
Liverpool stout (herb)	1023.7	3.6
Sarsaparilla	1035.8	3.3
Tonic beer	1027.1	3.8
Tonic beer	1010.5	2.6
Yarrow beer	1009.9	2.6
Herb beer	1064.1	5.9
Parsnip beer	1057.8	13.7
Sarsaparilla	1018.6	4.1
Temperance beer	1009.9	4.3
Temperance beer	1016.3	4.3
Dandelion stout	1026.7	6.1
Botanic porter	1037.1	4.9
Botanic porter	1036.5	6.4
Treacle beer	1030.4	6.0
Oatmeal ale	1032.0	3.9
Oatmeal ale	1032.3	3.9
Brewed drinks	1016.5	3.9
Herb beer	1027.1	7.3
Herb beer	1031.5	7.7
Orangeade	1030.8	8.0
Tonbur pale ale	1017.9	4.7
Tonbur stout	1015.0	3.3
Botanical beer	1033.1	3.5
Hop ale	1011.0	3.0
Australian XXX	1022.8	5.4
Simpson's XXX	1029.7	6.4
Kop's ale	1009.6	2.2

① The actual alcoholic content by volume would be 57.09 per cent of the amount of proof spirit.

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TABLE II

ADULTERATION OF BEER AND HOPS

Samples of Beer and of Substances used in the Adulteration of Beer analysed in the Laboratory, Somerset House, during the years ended 31st March, 1844 to 1896.

YEAR ENDED 31st MARCH	NO. OF SAMPLES			PERCENTAGE OF SAMPLES ADULTERATED	FOUND ADULTERANTS
	GENUINE	ADULTERATED	TOTAL		
1844	6	30	36	83	Not described
1845	7	—	7	11	" "
1846	8	1	9	11	" "
1847	16	25	41	60	" "
1848	2	2	4	50	" "
1849	—	3	3	100	" "
1850	4	1	5	20	" "
1851	8	47	55	85	" "
1852	6	9	15	60	" "
1853	15	9	24	37	" "
1854	2	8	10	80	" "
1855	5	54	59	91	" "
1856	6	9	15	60	" "
1857	No report made			—	
1858	No details			21	
1859	11	10	21	47	Grains of paradise; ground chicory.
1860	4	8	12	66	Grains of paradise; ground chicory; sweet flag.
1861	13	29	42	69	Grains of paradise; sweet flag; cocculus indicus; ginger; liqui- uorice; capsicum; caraway seeds; co- riander seeds.
1862	1	4	5	80	Not described.
1863	—	4	4	100	Grains of paradise; cocculus indicus.
1864	6	20	26	76	Grains of paradise; cocculus indicus; tobacco; capsicum; sulphate of iron.
1865	8	23	31	74	Grains of paradise; coriander seeds; mustard seeds; sul- phate of iron; sweet flag.
1866	3	10	13	76	"Drugs" (description not stated); tobacco.
1867	2	15	17	88	Grains of paradise; treacle; liquorice.
1868	4	30	34	88	Grains of paradise; treacle; caramel; sugar.
1869	No report made			—	
1870	5	14	19	73	Grains of paradise; liquorice; treacle; ginger; unmalted oats.
1871					Grains of paradise; liquorice; sugar; caramel; salt; cop- peras.
1872	109	25	134	18	Grains of paradise; liquorice; sugar; caramel; salt; cop- peras.
1873	12	6	18	33	Grains of paradise; liquorice; sugar; caramel.
1874	52	8	60	13	Liquorice; caramel; flour; salt.
1875	31	28	59	47	Liquorice; caramel; treacle; salt; gin- ger; tobacco.
1876	20	18	38	47	Sugar; caramel; tre- acle.
1877	28	61	89	68	Not described.
1878	35	40	75	46	Grains of paradise; liquorice; sugar; glucose.
1879	23	27	50	54	Liquorice; sugar; caramel.
1880	147	526	673	78	Not described, but principally water.
1881	57	155	212	73	Principally water.
1882	26	63	89	70	Sugar; treacle.
1883	No details			82	Not described.
1884	No details			33	" "
1885	No details			48	" "
1886	No details			106	" "
1887	1375	624	1999	31	Water; sugar.

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TABLE II CONTINUED

1888	2180	450	2630	20	Water; sugar.
1889	1698	329	2027	19	" "
1890	673	275	948	29	" "
1891	1497	459	1956	23	" "
1892	1652	392	2044	19	" "
1893	2406	620	3026	20	Water; sugar; sac- charin.
1894	2322	498	2820	17	Water; sugar; sac- charin.
1895	2331	507	2838	17	Water; sugar.
1896	2928	534	3462	15	" "

In 1900 a serious but obscure disease, resembling beri-beri and variously described as "multiple neuritis," "peripheral neuritis," and "alcoholism," broke out in parts of England and Wales, affecting about 6,000 persons and causing about 70 deaths. Investigation showed a close relation between this disease and the use or manufacture of beer. Analysis of the suspected liquor revealed the presence of arsenic. Many samples from all parts of the country showed minute traces of this poison, but the largest quantities were found in beers in the manufacture of which glucose, made by a single firm, was one of the materials. As much as four grains of arsenic per pound of glucose was found in some cases. The presence of arsenic in the glucose was discovered to be due to the use in its manufacture of impure sulfuric acid containing compounds of arsenic. Malt thus dried was found to contain arsenic almost invariably, and it was believed that English beers had undoubtedly been for many years thus contaminated.

A Royal Commission, popularly known as "The Beer-Poisoning Commission," was appointed to make investigations concerning the beer-poisoning epidemic, the chairman being Lord Kelvin. They were directed to report on the amount of the recent sickness and the number of deaths due to arsenic poisoning, whether due to arsenic in beer, how the arsenic was introduced, and how its introduction might be prevented. At a sitting of the Commission in 1901 the health officer of Manchester reported 2,000 cases of neuritis, or arsenical poisoning, in Manchester in six months, all, or nearly all, of which had been associated with the drinking of beer or stout (*Alliance News*, March 7, 1901). Arsenic was found in the beer distributed by no fewer than 18 out of 35 breweries.

The Society of Chemical Industry and the Society of Public Analysts also appointed in 1901 a joint committee to decide upon a method of testing, appropriate for the detection of arsenic in beer. This committee, in reporting, indicated that a small amount of arsenic is likely to be in any beer and is not dangerous. They recommended that the Royal Commission should define the maximum amount of the poison which should be disregarded (*Journal of the Society of Chemical Industry*, Jan. 31, 1902). Arsenical beer poisoning was not, strictly speaking, a form of adulteration, as it was not occasioned by intent, but by carelessness. (For further information see ROYAL COMMISSION ON ARSENICAL POISONING.)

A table in the "Encyclopaedia Britannica" (11th ed. i. 228), showing the working of the British Food Acts in 1904, contains the follow-

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ing items relating to the adulteration of liquors:

	SAMPLES EXAMINED	FOUND ADULTER- ATED	PERCENTAGE ADULTER- ATED
Wine	308	54	17.5
Beer	1,065	75	7.0
Spirits	6,938	832	12.0

Substances like hops, sugar, and unmalted cereals, which were formerly regarded as adulterants, are now permissible as sources of beer in Great Britain, as formerly in America. Even restrictions on the amount of salt that might be used have been removed. While defining the minimum amount of alcohol, and prohibiting the use of substances "injurious to health" and of saccharin, Great Britain still permits as beer liquor made or sold as a description of beer or as a substitute for beer, which contains more than 2 per cent of proof spirit, which is equivalent to about 1.15 per cent alcohol by volume (0.95 per cent by weight). Nothing, not even water, may be added after the manufacture of the beer has been completed.

A Government departmental committee recommended in 1901 that preservatives, such as formaldehyde or formalin, should be absolutely prohibited, also the use of salicylic acid in greater proportions than one grain per pint in liquids designed for human consumption. Sulfites are commonly used as preservatives in English beers, but are not treated strictly as adulterants; that is, their use is neither sanctioned nor interfered with by the Board of Inland Revenue.

In the United States the chief form of adulteration of beer, when it existed, appears to have been the use of preservatives, such as salicylic acid. A report of the Massachusetts State Board of Health in 1895 found salicylic acid in 3 of 7 samples of pale ale analyzed and in 5 of 15 beer samples. One beer contained fusel-oil. The Thirty Seventh Annual Report (1905) of the same board stated:

Particular attention has been paid this year to the question of preservatives in malt liquors, with the result that a large proportion of the brands sold on the market have been found to be thus adulterated. Three hundred and twelve samples of beer, ale, and porter were analyzed, 118 of which contained preservatives.

While exceedingly small amounts of salicylic acid in beer and ale exercise a preservative action, it has commonly been found to be present to the extent from .02 to .03 of 1 per cent.

Beer preservatives obtained from breweries and examined in the laboratory have included ammonium fluoride in crystals and in tablets. According to directions accompanying these commercial preservatives, the amount commonly used in beer would be about 1 part of ammonium fluoride in 50,000.

Forty samples of lager beer and seven of ale manufactured by nine different firms were examined at the Connecticut Agricultural Experiment Station (*Report*, 1898). Eleven samples of the beer and one of the ale were found to contain salicylic acid. Under the United States Federal Food and Drug Act (1906) beer and other alcoholic liquors containing salicylic acid or saccharin were regarded as adulterated.

Wine. In Great Britain wine not being legally defined as to composition, stands in the same position with regard to adulteration as beer. Under British law wine is held to be "adulterated" only if it contains "foreign substances injurious to health." The United States standard for wine, under Judgment 83 of the Department

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of Agriculture (June 28, 1909) was described as follows:

The product made by the normal alcoholic fermentation of the juice of sound grapes, and the usual cellar treatment, and contains not less than seven nor more than sixteen per cent of alcohol by volume, and in one hundred cubic centimeters not more than one tenth grain of sodium chloride nor more than two thirds grain of potassium sulphate; and red wine is wine containing the red coloring matter of the skins of grapes.

For standards of fortified and other wines see WINE.

In general, wines are adulterated by adding substances to new wine that will give it the aroma of the aged product. Plaster and other alkalis remove or neutralize an excess of acid; esters and chemicals are utilized to improve flavor; and coloring ingredients give the desired color. Wines are diluted with water; alcohol is added for fortification, and sugar for sweetening. Technically adulteration of wines consists in the addition of any substance to give them some property they do not naturally possess. Some of these substances have in time become necessary to bring out the best qualities of certain kinds of wine as these have commended themselves to the taste of the users. If the additions are not deleterious no great harm is done to the consumer beyond the fact that he is deceived if he supposes that he is obtaining the pure product of the vineyard. Many of the compounded wines can not be detected chemically from the pure or standard product of the same name, especially when artificial esters are added.

The fortification of wine by adding alcohol, weakening to appropriate strength, and adding flavoring and coloring is primarily adulteration, although as a well-understood process it is regarded as legitimate by the trade in the production of wines like sherry, malaga, and port. But it is evident that wines thus made could not rightly be classified as "pure" wines in the sense of being derived naturally from the grape.

Akin to adulteration is the misbranding of wines or so labeling them that the purchaser is led to believe that he is buying or consuming a genuine brand of high reputation, which is a common practise. Another deception

consists in placing a false vintage date on the label, to give an incorrect impression as to the age of the wine contained in the bottle.

The adulteration of wine which, as already shown, was prevalent in ancient times, reappears throughout the centuries. In France, as far back as 1371, a decree of the provost of Paris required wine to be drawn from the cask in the presence of the customer. Still earlier (1330) a law forbade the mixing of wines and the use of false names. Similar acts appeared from time to time in the following centuries. The use of litharge was prohibited by an ordinance of 1696.

In Germany in 1718 a wine-dealer and his wife were punished at Bergheim for adulterating wine with some poisonous plant, probably belladonna. Decrees of the eighteenth century also forbade the use of litharge, isinglass, and other substances in wine-making. An Augsburg wine-seller was sentenced in 1390 to be led

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bound out of the city for dealing in adulterated wine. In 1435 a German tavern-keeper, Christian Corper, and his wife were pilloried for having sold wine in which roasted pears had been placed for sweetening purposes. A Rhenish wine-maker at Biebrich, who adulterated his product in 1482, was condemned to drink six quarts of it, and died from the effects.

In England in the reign of Edward III (1312-77) persons were chosen each year "the most cunning of the craft (that hold no taverns)" who were to keep watch on the quality of the wine sold by the "taverners." Bad or adulterated wine was thrown into the gutters, and the possessors were pilloried.

During this reign, also, the Vintners' Company was incorporated. It controlled the price and purity of wine. Under its direction all imported wines were assayed twice a year, and any that had soured or spoiled, or had been tampered with were condemned as harmful to public health and destroyed. Nor was destruction of the wine the only penalty; for the offender, whether personally guilty of adulteration or merely of possession, was sent to the pillory.

Notwithstanding prohibitory legislation, the practise of adulteration continued, for in the tenth year of Henry VI (1432) a petition was presented praying for relief from it. It is related by Stow ("Survey of London") that in 1428 John Rainwell, mayor of London, finding that the Lombards were corrupting their sweet wines, he,

in divers places of the citie, commanded the heades of the butts and other vessels in the open streets to be broken, to the number of fifty, so that the liquor running forth passed through the city like a stream of rain water, in the sight of all the people, from whence there issued a most loathsome savour.

In the reign of Henry VIII (1509-47) "if there was any fault in quality or quantity of wines sold, the dealers forfeited four times the amount" (Froude, "History of England," i. 25). According to another statement, "the quality of the wine sold was looked into from time to time, and when found tainted or unwholesome according to the ancient customs of the city, the heads of the vessels were broken up and the wine in them put forth open into the kennels, in example of all other offenders" (*l. c.*).

Further legislation was invoked in the reign of Mary (1553-58), the adulteration of wines in taverns being alluded to in Parliament in the following terms:

And besyde the Samin, sic wynis as are sould in common tavernis ar commounlie be all tavernis mixt with auld corrupt wynis and with water, to the greit appeirand danger and selkness of the byaris, and griet perrill of the saulis of the sellaris.

In 1553, by Order in Council, the Lord Mayor was directed to examine the wines of various vintners. A little later, a certificate from him tells of drawing off the wine from several "pipes" in which had been found bundles of weeds, sulfur, a piece of a "match," and "a kind of gravel."

The evil apparently continued; for a century later, under Charles II (1660-85), when almost every form of corruption that brought revenue was licensed, a law was enacted by Parliament that contained the following prohibition:

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No merchant, vintner, wine cooper, or other person selling or retailing wine, shall mingle or utter any Spanish wine mingled with any French wine or Rhenish wine, cyder, perry, honey, sugar, syrup of sugar, molasses or any other syrups whatsoever; nor put in any isinglass, brimstone, lime, raisins, juice of raisins, water, nor any other liquor nor ingredients, nor any clary or other herbs, nor any sort of flesh whatsoever (12th Car. II. c. 25 11.)

Some of the prohibited substances in this list are legitimated today.

The penalties for violation of this law were: for merchants and wine-coopers, confiscation of goods and a fine of £100 (\$500) for each offense; for vintners, confiscation and a fine of £40 (\$200).

Similar laws were enacted in other countries, but, while they restrained, they did not stop the manufacture of spurious wines and the adulteration of genuine ones. Thus early German laws prohibited the use of gypsum, which is now used in the process known as "plastering" in the manufacture of sherry. They also prohibited the use of sulfur and milk, but failed to prescribe adulteration with lead.

Early in the eighteenth century Addison, in *The Tatler* (No. 131, Feb. 9, 1709), wrote thus in his characteristic style of the compounding of wines:

There is in this City [London] a certain fraternity of Chymical Operators, who work underground in holes, caverns, and dark retirements, to conceal their mysteries from the eyes and observation of mankind. These subterraneous Philosophers are daily employed in the transmutation of liquors, and, by the power of magical drugs and Incantations, raise, under the streets of London, the choicest products of the hills and valleys of France. They can squeeze *Bordeaux* out of the *Sloe*, and draw *champagne* from an *Apple*.

Wine adulteration in modern times may be said to have been reduced to a science, to judge from the recommendations of trade books. As in the case of malt liquors, some former adulterants, or processes deemed adulterating, have become accepted as legitimate trade processes. On the whole, however, it appears that, the products of past centuries were not purer and more wholesome than those of the present. One authority thinks "that it cannot be doubted that the wine which the Greeks and Romans made and praised was so compounded, as to render it inconceivable how any person could have swallowed it," and "that it is an erroneous idea to suppose that pure, natural, or fine wines were the general or favorite kinds in use by our ancestors" (T. G. Shaw, "Wine, the Vine, and the Cellar," p. 24). He thinks the evidence is to the effect that the care of the vineyards and the processes of wine manufacture were crude and imperfect, due to lack of technical knowledge, of capital, and of security, the latter being menaced frequently by the constant wars.

A writer in the *Edinburgh Review* for 1824 (vol. 40, p. 414), complaining of the excessive and unjustifiable duties on foreign wines, remarks:

The quantity of fluid sold under the name of wine has been greatly increased since 1803, notwithstanding the falling off of imports . . . The public have long been the victim of the frauds of the wine-adulterators . . . When the bounty on adulteration is so enormous as at present it might fairly be concluded, even though there had been no direct evidence on the subject, that the wine-brewing trade must now be prosecuted to an infinitely greater extent than in the reign of Queen Anne . . . Every day we meet with advertisements . . . announcing sales of old crusted port, sparkling

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champagne, etc., at prices which would not cover the prime cost of such wines, were they genuine.

A "Practical Man" (London, 1826) gives recipes for the adulteration of liquors. He says:

"The acid used in combination of counterfeit brandy is commonly called spirit of nitre, and some distillers use *quicklime* in rectifying their spirits" (Axel Gustafson, "The Foundation of Death," p. 47). This use of quicklime however would not necessarily result in any adulteration of the distilled product. (See DISTILLATION; RECTIFICATION.) In 1829 another work, "Wine and Spirit Adulteration Unmasked," stated that "spirits of wine are generally made from the fruits and refuse of all other spirits and compounds put together and distilled" (*ibid.*).

Beastall, in his "Useful Guide for Grocers, Distillers, Hotel and Tavern Keepers, and Wine and Spirit Dealers" (1829), states on the title-page that it contains "the most approved and valuable receipts, (1) for making artificial and imitation wines, brandies, rum, and geneva, (2) for lowering brandy, rum, and geneva down to proof," etc. In the preface the author remarks that "The wisdom of this age has been to bring down science from her heights to the practical knowledge of every-day concerns . . . It would be prudent for us to endeavor to become less dependent on foreign countries for their especial kinds of liquors." In directions for preparing madeira, sherry, and other wines it is stated that one of the chief defects is "using too small a proportion of fruit with the sugar employed. For this reason our wines required the introduction of spirits [fortification] to render them tolerable." For "diseased" wines numerous "cures" are given—lime for acidity; catechu, logwood, sugar, brandy, etc. for various other imperfections. The use of lead compounds, which the author states had been often employed to destroy acidity, is condemned as "a murderous practice."

The article on "Wines" in the "Encyclopedia Metropolitana" (London, 1845) states that "the rectifiers simulate all sorts of liquors; brandy, geneva, every kind of cordial is imitated, and no great care is observed in the choice of ingredients as far as respects public health; spirits of nitre, of turpentine, all kinds of drugs, prunes, juniper berries, and things of a less harmless quality are used."

Lacour (1863) gave directions for "the manufacture of liquors, wines and cordials for bars, hotels, wine cellars, and private use" which "will insure a saving of from forty to two hundred and fifty per cent per gallon of liquor; and the most critical examination will scarcely detect the imitation from the genuine, a chemical test alone being able to indicate the difference of one form from the other."

Gustafson (*op. cit.* p. 50) cites the following advertisement from a London daily in 1866:

Partner Wanted.—A practical distiller, having been experimenting for the last seventeen years, can now produce a fair port and sherry by fermentation, without a drop of grape juice, and wishes a party with from £2000 [\$10,000] to £3000 [\$15,000] capital, to establish a house in Hamburg for the manufacture of his wines. Has already a good connection in business.

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In the preface to "The Bordeaux Wine and Liquor Dealers' Guide" (1857), the object of the book is frankly stated as "to introduce an entirely new system of manufacturing and adulterating liquors, by which the use of poisons and poisonous compounds are avoided."

The author says:

It is well known to the trade, and generally supposed by those not engaged in the sale of liquors, that adulteration is carried on to a very great extent in the United States as well as in England. In France also, the source of more than three-fourths of the liquors imported into this country, it is conducted on an extensive scale.

The systems in use in England and in the United States have been of a character to condemn the practice. Drugs of a deleterious nature and possessed of qualities poisonous in the extreme, have been, and are now more or less in use.

In the interests of pure and wholesome adulteration, the author, who states that he is a practical liquor manufacturer with large experience in Bordeaux and New York, proposes that "harmless French methods of falsifying liquors" shall be resorted to instead of the dangerous ways of the Anglo-Saxons. He argues that:

Although the adulteration of liquors has been generally condemned as pernicious in the effect produced, still it ever has been, and will continue to be resorted to, that the dealer may extend his profits; nor will any amount of legislation or prohibition ever cause its discontinuance. That the system needs improvement all will admit; and that the principles laid down in this treatise do away with the objectionable part of adulteration, experience has fully demonstrated.

It is true that there is no necessity for adulteration of liquors—any more than there is for their consumption; but, so long as men drink liquors, so long will other men adulterate them. And as adulteration is going to take place, let us at least place before the drinker that which will do him the least harm (Preface, p. 7).

The clear and full presentation by this author of methods by which all liquors may be fraudulently produced leads the reader to believe that the aspiration of the writer was probably accomplished. Numerous other books of like nature appeared subsequently from time to time. The directions for adulterations given in them include recipes for the various brandies, for gin, rum, wines, for beers and whiskies. Among the "harmless" ingredients are oenanthic acid, butyric acid, oenanthic and acetic ethers, tincture of kino, spirits of niter, juniper-berries, oil of juniper and of turpentine, creosote, alum, lime, and fusel-oil.

In presenting some estimate of the amount of fraud perpetrated, the Bordeaux "Guide" states that France and the Continental countries of Europe do not produce a sufficient quantity of liquor, "if the entire products of their vineyards were exported, to supply the natural trade of New York city alone." The French are said to be "compelled to resort to imitation to supply the deficiency."

In order to produce the vast quantity of fraudulent liquors, France imported about the middle of the nineteenth century large quantities of American whisky most of which Americans received again in the form of expensive brandies, cordials, and liqueurs. The Bordeaux "Guide" states that "The City of New York alone sold annually three times as much 'pure imported brandies' and four times as much of 'pure imported wines' as all the wine-producing countries export." The "Practical Liquor Manufacturer" after viewing these facts, felt that "if

we can induce the adoption of a system of manufacturing that is free from the objections now existing, that is, the free use of poisonous compounds, we shall have accomplished some good."

Even in France itself adulteration of its wine products continued to be extensively practised; in 1892, the Report of the Commission of the United States to the Paris Exposition of 1900 said (vol. 4):

It must not be supposed that all, or even the greater part, of the wine that is shipped from Bordeaux is grown in the district, or that the high-sounding labels that are found on the bottles of the various shippers indicate even remotely the character of the beverage within. In fact, it is a reasonably fair supposition that if any name is found upon a bottle of wine shipped from Bordeaux, that wine will not be found in the bottle.

There are notable exceptions to this rule, for instance, in what are called "château bottlings." If the wine is shipped from France with the château marks—that is, the private mark of the vineyard on the corks—it is certain that it is the genuine product of that vineyard. It does not follow, however, that it is not a very bad wine. Instances are not unknown in which vintages have been sold with permission to put the vineyard marks on the corks when the wine was so bad as to be utterly unworthy of its name. It is fair to say that such practices are considered by reputable growers and wine-merchants exceedingly reprehensible. But the fact remains that a very large proportion of the wine shipped from Bordeaux is made up by blending the wines of the district with the various productions of Spain, Italy, Algiers, the South of France, and Germany.

An article in *Harper's Monthly* for 1859 (p. 344), entitled "What'll you Drink?" though written in a jocose vein, indicated that the suggestions of the Bordeaux "Guide" had fallen on fertile soil. The most approved methods for compounding spirituous, malt, and vinous liquors are there set forth.

The writer of another article in the same periodical (1870), advocating the home production of wine, remarks that "wines transported by sea are almost sure to be 'fortified,'" and that our imported wines are practically all adulterated. A further article in the same magazine for 1885, entitled "A Glass of Beer," contains the statement that beer is probably not "adulterated in this country to any considerable extent, in which respect there is a strong contrast with distilled spirits." The "American Encyclopedia" (1883) remarks: "Wine and spirits . . . are almost universally adulterated to some extent; while many are made up entirely of ingredients wholly foreign to the country which produces the genuine wine," and further: "From our native ciders with a due mixture of cheap French wine, sugar, brandy, and a little lemon or tartaric acid, more champagne is bottled than ever crosses the Atlantic."

The Voice (Jan. 22, 1885) published an article by a former wholesale liquor-dealer of New York who stated that adulteration of foreign wines in the United States had become an extensive business. The writer says:

From 1,250,000 to 1,500,000 gallons of pure spirits are used in New York and in the eastern cities annually, in addition to large quantities of native Rhine wine and Jersey cider, in the manufacture of factitious wines of all kinds. New frauds are being constantly developed in the manufacture of factitious wines, and the business of preparing these poisonous flavorings has attained the dimensions of an important branch of trade. This new industry is becoming more and more important. . . . Establishments for the manufacture of these flavorings are located in London, Paris, New York, and

other large cities, and the business is large and profitable.

Wiley stated (1906) that poor château wines are not sold under château names, but rather "under the name of the district or as a common wine as, for instance, Médoc, Sauterne, or Graves. It is possible also that fine 'district wines, that is, common wines, may be sold under the name of a château, and the character of the dealer must be a guaranty in many cases that a fraud of this kind is not practised."

Other mid-century wine practises were described by Rack (1863), who called especial attention to a new method for making cheap wines by which, he was assured, several manufacturers had already amassed large fortunes. This was the manufacture of wines from raisins and spirits with various coloring and flavoring materials. It was urged in favor of the adoption of this method that as "it is very seldom that one bottle of what could be honestly called 'the real article' ever reaches these shores . . . it is better to do our own work at first cost rather than let others do it for us and pay them a profit of at least two hundred per cent for their unnecessary labor. Port, sherry, Madeira, and other wines may be made by using the raisin-wine as a basis."

Directions given by Rack for making red and white wines from raisins included the use of water, sugar, tartaric acid, yeast, 95 per cent spirit, and linden or tilia flowers and leaves. This was declared to make such excellent wine that not a drop of imported wine need be added. The production of raisin-wine was stimulated during the years when the ravages of the phylloxera reduced the production of wine grapes. Prunes were also used. Coloring matter was sometimes supplied by dried hollyhocks. The well-made raisin-wine product, however, was said to bear a close resemblance to natural French wines (Sadler), and reports of the United States consular agents showed that the manufacture of this raisin-wine became an industry of large proportions in France. Such manufactured wines call for a large quantity of sugar in sweetening, and the amount of sugar used in France for manufacture of grape-wines rose from about 15,000,000 lbs. in 1885 to over 55,000,000 lbs. in 1886; while in making fruit-wines about 50,000 lbs. were used in 1885 and nearly 300,000 lbs. in 1886. The same cause resulted in a decrease in the manufacture of genuine cognac and a corresponding increase in the factitious product (Sadler, p. 216).

Lacour's recipe (1863) for "pale English sherry" provided for making it from "unsound raisins such as are unmerchantable Artificial and in the last stages of decay." To Sherry the raisins were to be added water, sugar, white tartar, and cider. After standing some time, further additions were to be made in the form of neutral spirit, oils of bitter almond and of cassia, tincture and spirit of orris-root, sliced oranges, and lemons.

Artificial sherry is compounded of cheap grape-wines mixed with honey, bitter almonds, brandy, and the rinsings of brandy-casks. If the color is too high, it is lowered by means of blood; and softness is imparted to it by gum benzoin. Pale sherries are produced by "plaster-

ing," which is the adding of plaster of Paris or gypsum to the unpressed grapes or to the must, resulting in a pale, dry, bitter, and sub-acid wine, charged with the sulfates of lime and potash. In France the process is controlled by law. The plastering of wines is not confined to sherries and is not considered strictly as adulteration. It is extensively used in Spain, Portugal, Italy, and France.

Port wine has long been a favorite for artificial compounding. In the early years of the nineteenth century the island of Guernsey seems to have been one of the favorite seats of the wine-adulterators. Henderson relates that "in the year 1812, according to the custom-house books of Oporto, 135 pipes and 20 hogsheads of wine were shipped for Guernsey. In the same year there were landed from that island at the London docks alone, 2,545 pipes and 162 hogsheads of wine, reputed to be Port ("History of Ancient and Modern Wines," p. 315, note).

Beastall (1829) suggested the making of port wine from equal quantities of cider and real port wine and one half this quantity of brandy, the whole to be colored with cochineal, fined, if necessary, with isinglass, and flavored, if not sufficiently rough, with alum.

Testimony before the Select Committee on Wines of the British House of Commons, in 1852, showed that

Though the annual export of port wine [from Portugal] amounted to only 20,000 pipes, no less than 60,000 were consumed; a goodly amount being concocted out of Cape wines, cider, brandies, etc., most of the spurious ports being concocted in the London Docks.

The following item from the Comptroller of the Customs in the London docks (1850), cited by Gustafson, indicates the process:

Spanish wine, 1,529 gallons; of Fayal wine, 544 gallons; of French wines, 4,492 gallons; of Cape wines, 689 gallons; of Portugal wine, only 117 gallons, with 155 gallons of brandy, the result attained being 7,524 gallons, minus 8 gallons loss; and the grand result is 7,533 gallons of port wine.

Lacour (1863) suggested as a means of making cheap port wine a compound of cider or claret, honey, carbonate of soda, strong tincture of grains of paradise, powdered catechu, logwood, and burnt sugar. A writer in the *Edinburgh Review* (1867, p. 179) says:

The article consumed and imported as wine ceased to be wine at all, and became something else . . . The fiery potations now consumed under that magic name [port] are the result of a long process of manipulation, of "fortifying," of "coloring," and "sweetening," of degrading, in short, good wine to a supposed standard demanded by British taste.

Of port and sherry he says, "Both of these wines are adulterated to an extent few people would believe." The same writer

Artificial states that, in order to make a strong, sweet wine, supposed to be a favorite in England, the fermentation of the must is stopped while a considerable quantity of sugar is still unchanged and spirits are added to suit the trade. Such artificial wine is asserted to contain as much as 42 per cent of alcohol. Port, he says, is made from washings, leavings, etc.

All the refuse wine, red or white, old samples, heeltaps of bottles, half-tasted glasses, are thrown down and passed away into the collecting barrel . . . and with the addition of a little spirit and colouring matter, it comes out a very good eighteen-shilling port.

The secretary of the British Legation at Lisbon wrote in 1867: "All port wine intended for the English market is largely mixed with brandy and composed almost quite as much of elderberries as grapes." Sadtler (1900) reported it as "frequently flavored with a mixture of elderberry juice, grape sugar, brown sugar, and crude brandy." Spoiled cider, poor brandy, infusions of logwood, and other dyestuffs are named as constituents of some port wine.

The color and fruitiness of certain port wines, according to Vizetelly, are due to the addition of geropigia, which is composed of one third spirit and two thirds unfermented grape-juice. With reference to the alleged use of logwood as a colorant, the same authority quotes a scientist to the effect that it is "quite impossible to dye wine of any kind with logwood, for the colour of logwood is purple only in alkaline solution, and not in acid, in which it is only tawny." It is claimed by Henderson that poke-weed (*Phytolacca decandra*) is also used for coloring in the Alto Douro whence port wine is derived.

Port wine is compounded sometimes by mixing Beni Carlos, Cape, Figueras, and Mountain. The latter imparts richness and softness; gum tragacanth, the flavor; berry dye, derived from bilberries, the color. The rinsings of brandy-casks are added, with a small quantity of tartrate to form a crust.

In giving directions for making an "American Champagne" Rack states that New York alone sold "five times as much of this world-renowned nectar [champagne] as all the champagne districts produce."

The *Edinburgh Review* writer cited above asserted that in America it was understood that petroleum was used to give a fa-

Artificial vorite flavor to champagne. **Adulterated** champagnes have been produced from cider, cheap French wines, gooseberries, rhubarb-wine, turnip-juice, and sugar, with lemon and tartaric acid and sugar of lead sometimes added to give sweetness and astringency.

A Belgian royal order of Jan. 29, 1894, declared that among the substances considered injurious to health were salicylic acid, sulfurous acid, or their salts, and that they might not be used as adulterants. Sulfurous acid was sometimes tolerated in beer when the proportion did not exceed 14 milligrams per liter and might have had its origin in the disinfection of the container.

The *Independent Liquorist* for 1886 published directions by Monzert for doing away "as far as possible with the use of obnoxious and poisonous adulterations," remarking that "many articles have been introduced into the modern system, such as alcohol, raw spirits, minerals, etc., which, instead of being beneficial, are injurious to health." Monzert, however, did not succeed in dispensing with the use of "alcohol," "raw material" or even "minerals," in his own directions; for proof spirits, rum, and zinc-white are among the ingredients mentioned. One brief paragraph deals with the topic "To make Wine with Grapes." But the recipe for champagne, began at least one step from grapes and depended on artificial processes and materials to

produce the so-called champagne. This was compounded of old white wine, heavy white sirup, high-flavored brandy, high-proof 95 percent spirits, and a small amount of Marseilles wine to give the real champagne color. It was then to be fined with French gelatin and charged with carbonic acid.

For another factitious champagne the basis was gooseberries, to which were added boiling water and orris and ginger roots. After boiling, yeast, white sugar, cream of tartar, and rock candy were added; and the liquid was allowed to ferment for several weeks, at the end of which period it was fortified by brandy and fined by Russian isinglass.

For artificial Muscat wine, white wine and pure spirits in equal parts were recommended with half the quantity of water, used with raisins, currants, white sugar sirup, oil of vitriol, essence of port wine, and huckleberry-juice.

Artificial Madeira wine is a mixture of wine to which are added bitter almonds and sugar.

Reference has been made to the compounding of certain French wines for export trade. The home wines of modern France have not, however, wholly escaped the hand of the "improver." Out of 1,118 samples of "foods," mostly wines, examined in Paris in March, 1883, by government officials, 271 were marked "good," 231 "possible," and 616 "bad," the last including 71 marked "injurious" ("American Annual Encyclopedia," 1884).

The national wine committee of France established in 1906 a maximum standard of 400 milligrams of sulfurous acid per liter.

Various German cities legislated on the adulteration of liquors from the fourteenth to the seventeenth century. That the

Adulteration in Germany practise was not stamped out, however, is shown in "A Book about Sherry" by Walter McGee (1876), who says of some of the Rhine wines of that time that "dealers from abroad" bought up the vintage, and made of it "five or six times the quantity of wine which the press of an honest vintner would produce."

German law now permits the addition of sugar to must before fermentation, provided the addition is made to improve the quality of wine without notably increasing its quantity. A solution of pure cane, beet, or invert sugar may be used; but in composition, content of solids, and minerals the sugared wine must not fall below the average composition of the unsugared wines of the neighboring vineyards to the product of which the wine corresponds in name. Alcohol not to exceed 1 volume in 100 volumes of the wine may also be added for preservative purposes, except in the case of dessert wines or sweet wines of foreign origin. The law thus permits the sale of an artificial product under the name of a genuine wine. This was deceptive to both domestic and foreign consumers. However, under German law it is a misdemeanor to supply a sugared wine when a natural wine is demanded.

The so-called "stretching" of wine, by the addition of sugar and water to increase the quantity, is illegal in Germany. The difficulty of determining adulteration in a drink to which users become accustomed was illustrated in an account of a trial at Stuttgart (*Frankfurter*

Zeitung, Dec. 1, 1904). Several lots of Palatinate wine, amounting to some 17,000 liters, had been seized, and the dealers were tried for "stretching" it. Four experts agreed that it had been stretched; three decided that it had received only the treatment customary in the Palatinate where, one witness testified, there was no demand for "pure" wine. The court released the wine to the owners.

White wine may legally be used in Germany to increase the quantity of red wine, and precipitated chalk may be added to counteract the acid which occurs when vintages are poor. "The Encyclopaedia Britannica" (11th ed., i. 233) is authority for the statement that:

German wines sometimes contain salts of zinc in small quantities. These are introduced by a fining agent, protected by a German patent, consisting of solutions of sulphate of zinc and potassium ferrocyanide, which when added together in "suitable proportions" produce a precipitate of zinc-ferrocyanide which carries down all turbidity in the wine and is supposed to leave neither zinc nor ferrocyanide behind in solution. As a matter of fact, one or other of these highly objectionable substances is almost invariably left behind.

The sulfuring of wine, as practised in Germany, seldom causes an excessive amount of sulfurous acid.

The matter of labeling wines has given trouble in nearly all countries. At the Paris Exposition of 1900, when the interna-

American Wines at Paris Exposition tional wine-jury was about to inspect the wines of the Exposition they adopted the resolution: "That the wines and grape-brandies from France or from foreign countries

with labels affixed bearing a false indication of origin shall not be examined, and consequently not compete for awards." This was adopted unanimously by the jury. The American juror protested when it was offered, but had not the courage to vote alone against it. Bulletin No. 72 of the United States Department of Agriculture ("American Wines at the Paris Exposition of 1900") continues the story as follows:

This unexpected move on the part of the jury placed the juror from the United States in a most embarrassing position, as the adoption of this resolution practically excluded from competition at large number of wines from the United States.

The American representative then withdrew the wines in question until by diplomatic action through the American Commissioner permission was accorded by the jury for a separate examination of them, but with directions "that the jury give no recompense for these wines but deposit the markings with the president of the jury for such subsequent use as may be deemed desirable." It was argued that many foreign names, such as Burgundy, Bordeaux, Spanish, etc., are not geographical as applied to wine, but are descriptive of the type of wine. Probably the names were used innocently by the manufacturer in many cases. But in some cases the label and capping of the wine, as well as the name, were "very close imitations of those used in foreign countries."

Some of the more modern methods of adulterating wine appeared in a judgment (No. 83) of the United States Department of Agriculture (June 28, 1909). Several hundred barrels of wine under various names having been seized and analyzed, it was shown that some of the

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wine consisted of a fermented solution of commercial dextrose, colored with a dye, and preserved with benzoic acid. Another kind consisted of commercial dextrose and cane-sugar, artificially colored with a coal-dye, sweetened with saccharin, and preserved with benzoic acid. A "port" wine was composed of a fermented solution of commercial dextrose and cane-sugar, colored with a coal-dye, sweetened with saccharin, and contained only 10.36 per cent of alcohol, a quantity much below the regular strength of port wine.

Vermuth was misbranded to give the impression that it was produced in Italy and contained at least 50 per cent of wine, when, as a matter of fact, it was a domestic product containing about 17.5 per cent of wine (U. S. v. August Petrucci, 1917, Notice of Judgment 5917).

Spirits. It is impossible to trace the adulteration of spirits as minutely as that of beer and wine, since the process itself is not one generally known to the people, and improper practises are therefore more easily overlooked. The easiest and commonest method is the addition of water, a profitable way of increasing the quantity at the expense of alcoholic strength, the adulteration being concealed by the addition of flavorings. But the history of the adulteration of spirits shows a wide range of materials and methods.

The recipe of the "Bordeaux Wine and Liquor Dealers' Guide" (1857) for rye whisky provided for the use of over-proof pure spirit to which were to be added imitation gin, juniper-berries, sweet-fennel seed, spirits of niter, and loaf sugar. A variation of the recipe called for the addition of a small amount of pure oil of turpentine. Lacour's recipe for "rye whisky" (1863) called for plain spirit to which was added an alcoholic infusion of dried peaches, sawdust, and green tea. Byrn's "Practical Distiller" (1866) states that in imitating "Dutch Geneva" in England, it was the common practise to add oil of turpentine and various other substances to raw spirit.

Authoritative British statistics for 1899 showed that of 4,724 samples of spirits 611, or 12.9 per cent, were adulterated.

British Adulteration Statistics for 1904 showed 12 per cent of adulterations among spirits. The British sale of Food and Drugs Amendment Act specified that rum, brandy, and whisky made for sale must contain at least 43 per cent, and gin 37 per cent of alcohol by volume. The British Royal Commission (1909) reported against confining the term "whisky" to the liquor produced by "pot-still distillation" (see FUSEL-OIL), and defined whisky as "a spirit obtained by distillation from a mash of cereal grains saccharified by the diastase of malt."

Potato-spirit is not infrequently used to adulterate whisky distilled from grain or as the basis for artificially compounded whisky. This spirit is nearly pure alcohol, cheap and flavorless, and the fraud in its use consists in substituting it for a more expensive material that is valued for its flavor. The belief that potato-spirit is more injurious than the same grade of grain alcohol seems not to be well-founded, since

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the former contains, as a rule, a smaller quantity of the higher alcohols. A cheap artificial whisky is sometimes made from spirits and water to which are added caramel for coloring and an oil, composed of distilled oil of sweet almonds, sulfuric acid, ammonia, and proof spirit, to supply head.

Artificial whiskies are also made by distilling strong alcohol to the proper strength, coloring with caramel or prune-juice, and flavoring with the oil of wintergreen or artificial fruit essences such as heptylic and pelargonic ethers. A little pure whisky may be added as a flavor. Creosote sometimes gives a burnt taste resembling Irish whisky made from peat-dried malt. Cayenne pepper is reported as an adulterant, but Leach says "no record is known of any substance being used more injurious than the alcohol." Provided properly rectified spirit is used, artificial whisky may even be freer from injurious substances than that naturally distilled, especially if potato-spirit is employed, since the latter contains, as a rule, a smaller quantity of the higher alcohols.

Brandy, long known to be subject to adulteration, is normally obtained by the distillation of wine and is stored in wood to mature and develop natural ethers and oils. Imitations have been made from inferior spirits with bitter almonds, coloring matter, and a small amount of genuine French brandy, or from cider and dried peaches. Rack (1863) quoted "The Anatomy of Quackery," by Dr. Cooly, to the effect that pure brandy could only be obtained by taking it "direct from the bond store without allowing it to enter a private cellar even for an hour," or by buying of "some known respectable party." Dr. H. W. Wiley, chief of the United States Bureau of Chemistry in 1905 said (*Public Opinion*, March 25, 1905): "I should hardly like to venture a guess at the percentage of deceptions in brandy, but I fear if it could be really ascertained it would approach very nearly three figures." Rack suggested compounding brandy by using pure overproof spirit with a small quantity of oil of cognac, oil of prune-kernels cut in 95-per-cent alcohol, sugar sirup, and acetic ether, the whole colored with a sugar coloring. Directions were given for improving the flavor of inferior brandies, imparting the appearance of age to new barrels, etc.

English (or British) brandy, according to Brannet, could be made to appear like French brandy by adding tincture of japonica and spirits of sweet niter.

To the Montpellier and other cognacs, some burnt sugar is sometimes added in order to give them the required color, which otherwise they only acquire by long storing in wood . . . other ingredients are added to age the cognac and also to disguise the peculiar taste derived from the origin of the wine from which it has been prepared.

Various formulas are given by Brannet for imitation of Armagnac cognac, Rochelle brandy, Holland gin, and Scotch, Irish, and other whiskies.

The *Lancet* of London published in 1902 a report on "Brandy, its production at Cognac and the supply of genuine brandy to this country," which stirred up an investigation of the brandy situation in Great Britain. It was found that genuine brandy made by the pot-still method

contained, besides ethyl alcohol, organic acids which combined with various alcohols (see FUSEL-OIL) to form substances known as "esters," to which much of the flavor and distinctive character of brandy are due. These would be lacking in the synthetic brandies. As a result brandy, to be genuine, must contain at least 60 parts of esters in 100,000 parts of alcohol. The result of this ruling was the production of artificial esters which could be added to a liquor, transforming it into so-called "brandy."

The Royal Commission on Spirits (1909) recommended that brandy should be defined as "a potable spirit manufactured from grape-juice and no other materials," but "the compound known as English brandy might be sold as such if prepared by a rectifier or compounder by redistilling duty-paid spirits made from grain with flavoring ingredients or by adding flavoring materials to such spirits." It was advised that the addition of alcohol derived from other sources be held as adulteration.

Cheap grades of brandy are made from inexpensive wines or from the fermented refuse of grapes, lees and scrapings of the casks, or spirits colored with caramel and flavored with "cognac oil" a distillate of mixed melted coconut, sulfuric acid, and alcohol. Yet, says Leach, "In twenty years not one sample has been found, among the many examined by the Massachusetts Board of Health, containing a more injurious ingredient than alcohol."

Artificial rum is compounded of spirit, colored with caramel and flavored with a rum essence composed of black oxid of pyroligneous acid, alcohol, sulfuric acid, acetic ether, butyric ether, saffron extract, and oil of birch. Prune-juice is sometimes added.

In the cheaper forms of gin, oil of turpentine is sometimes used instead of the usual oil of juniper.

The artificial spirituous drinks are often so skillfully prepared that a chemist can not distinguish them from the natural product. "Even when inferior wine oils and essences are employed" says Abel, "such, for example, as contain balsam of Peru (cinnamic and benzoic acids), it is more than probable that the chemist will overlook these unnatural by-products. Their proportional quantity is so small that they may be even less dangerous than others which occur in the natural process." The use of a badly rectified spirit will, of course, increase the amount of fusel-oil, or higher alcohols. Furfural, produced by modern distilling processes, is thought to be a more deleterious agent than fusel-oil. Yet Abel says that: "Even the more harmful alcoholic beverages contain only a small percentage of dangerous and intoxicating substances other than ethyl alcohol. Exception need only be made for some of the grosser and adulterated products which may contain a little methyl alcohol or allyl alcohol in addition to one half per cent of the higher alcohols." Nevertheless, a table compiled by Daremburg showed that old natural cognac contained from 1.7 to 1.93 gms. per liter of the higher alcohols, ethers, aldehydes, etc., while the artificial cognacs contained only 0.1 to 0.2

gms. per liter. Natural Jamaica rum contained 5.1 gms. and artificial rum only 0.6 gm. Abel remarks further:

Ethyl alcohol is present in all spirits somewhere in the proportion of fifty per cent by weight. . . . It is evident, then, that the by-products would have to be extremely poisonous in comparison with ethyl alcohol to play a rôle of any importance in either acute or chronic alcoholism.

Official reports from India in the last quarter of the nineteenth century told of methods used there for adulterating native India Spirits spirits. A number of adulterants were used, such as hemp-leaves, poppy-heads, the juice of stramonium, and other deleterious substances, to suit the taste of the liquor-consuming community. The analysis made by the Bombay Government chemical analyst frequently revealed the presence of copper in various proportions in the different samples submitted for examination. His report for 1887 said:

Two samples of country liquor sent by the First Assistant Collector of Khandeish contained suspended in it numerous minute particles of a compound of copper. Four samples were sent by the collector of Kanara on account of a general complaint from the consumers of the liquor that it caused nausea. All samples were found to contain about one-tenth of a grain per ounce of the same copper. On another occasion one sample was found to contain over 2 grains per ounce of copper, while the same stuff after filtration through cloth yielded metal (*Report of the Chemical Analyst to the Government of Bombay, Bombay, 1888*).

In order to conceal the presence of copper, some distillers on the eastern coast of India put washing-soda (sodium carbonate) into the liquor. Another adulterant commonly used in country liquor was sulfuric acid, probably added for the production of an artificial bead. Country liquor was sold to the dealers by the bead, this being the froth obtained upon the surface of the liquor when poured backward and forward from one vessel into another. The length of time during which the bead remained was the basis of contract for the valuation of the liquor, the more permanent bead fetching a higher price, inasmuch as it signified higher alcoholic strength. High alcoholic strength, however, means high duty; it was therefore the object of the distillers to pass off a liquor of a low alcoholic strength (bearing low duty) as one of apparently high alcoholic strength, by adding to it something which would produce an artificial bead. This was generally sulfuric acid and an essential oil with other ingredients, but in such small quantities that their presence was detected only with difficulty. This artificial bead had a peculiar appearance which was not that of pure liquor (*Report of the Chemical Analyst to the Government of Bombay, 1895*). See INDIA TODDY.

A commercial scheme was devised in the United States to evade laws interfering with the transportation of liquors. An "Extract" tract, consisting of flavoring materials and represented as non-alcoholic, was furnished by mail for home production of various kinds of liquors. To make up the liquors the extract was added to a solution containing water, sugar, and from one half-pint to one pint of grain alcohol per quart of liquor, according to the kind to be produced.

Analyses of some of these extracts made by the Louisiana State Board of Health showed beyond question that they were artificially colored alcoholic solutions of essential oils and bitter principles.

The laws of the United States directed against adulteration have been enacted both by the Congress and by the legislatures of the several States. In 1890 the Turner Bill, introduced into the House of Representatives, sought to prohibit the use in brewing of any materials other than malt, hops, and yeast. This was opposed by the brewing interest which wished to "avail itself of the discoveries of science," and the bill failed to pass. In the closing session of the Congress, in the early part of 1899, the Senate authorized the Committee on Manufactures "to conduct a recess investigation on the subject of food adulterations in the United States" (*Science*, ix, 793). Evidence was given before this committee "in the matter of making artificial whiskies from Cologne spirits, burnt sugar, and the ethers of the organic acids, together with an essential oil to give the proper head. It was developed that the trade in these synthetic drinks was very large" (*l. c.*).

The investigation by this committee and corresponding labors in the House of Representatives led to the introduction in both Houses of bills dealing with the subject. A law forbidding the adulteration of butter was passed, and legislation on broader lines was attempted in the Fifty-Seventh Congress in "An Act for preventing the adulteration, misbranding, and imitation of foods, beverages, etc." The report accompanying the bill as introduced into the Senate states that "almost any brand of wine can be drawn from the same tank and priced in the market according to the value of the wine it is colored to imitate." The Act provided that adulteration of foods should consist (1) in any mixture injuring quality or strength so as to deceive the customer; (2) in any substitution that shall deceive; (3) in the abstraction of any valuable content resulting in deception of purchaser; (4) in adding poisonous or injurious ingredients; (5) in using "filthy, decomposed or putrid" substances or any product of a diseased animal.

The Pure Foods and Drugs Act, enacted June 30, 1906, attacked the "manufacture, sale, or transportation of adulterated or misbranded or poisonous or deleterious foods, drugs, medicines, and liquors," being limited to articles of interstate commerce, or articles in the Territories, District of Columbia, or insular possessions. It affected also importations for sale from a foreign country and articles prepared for exportation except when they were prepared according to the specifications of a foreign purchaser. In the latter case articles which, if sold in the United States, would be deemed adulterated, would not be so rated if they were not in conflict with the laws of the country to which they were to be shipped, and if they were not offered for sale for domestic consumption. The term "food" as used by this Act is defined to include drinks. Adulteration is declared to exist

(1) if any substance is mixed or packed with the liquor so as to reduce, lower, or injuriously affect its

quality or strength; (2) if any substance is substituted wholly or in part for it; (3) if any valuable constituent has been wholly or partly abstracted; (4) if it is so mixed or colored as to conceal damage or inferiority; (5) if it contains any added poisons or other added deleterious ingredient which may render the liquor injurious to health; (6) if it consists wholly or partly of a filthy, decomposed, or putrid animal or vegetable substance.

A beverage is termed "misbranded" under this law

(1) if it is an imitation of another or is offered for sale under its distinctive name; (2) if it is so labeled or branded as to mislead the purchaser, or purports to be a foreign product when it is not, or if the original contents of the package have been wholly or partly removed and other contents placed in the package, or if the package fails to bear in its label notice of the presence of opium, morphine, cocaine and other designated drugs. A beverage is also misbranded if it is in package form and the weight or measure of the contents when stated are not correctly and plainly stated on the outside of the package.

Misbranding was further defined as placing on the package containing the liquor any statement, label, or device regarding

Misbranding its ingredients which was false
in U. S. or misleading in any particular.

Defined Exception was made in the case of mixtures or compounds not containing any added poisonous or deleterious ingredients which might be known under their own distinctive names (not as an imitation or offered for sale under the distinctive name of another), if the name is accompanied on the same label or brand with a statement of the place where the liquor was manufactured or produced. A second exception was made in the case of articles labeled, branded, or tagged so as to indicate plainly that they are compounds, imitations, or blends, the word "compound" "imitation" or "blend" being plainly stated on the package offered for sale. "Blend" was defined as "a mixture of like substances not including harmless coloring or flavoring ingredients used only for the purpose of flavoring or coloring."

Out of this proviso and definition arose the famous controversy over the definition of "whisky," the makers of blended beverages contending that "like substances" did not mean that a blend must be a mixture of two or more kinds of "straight" whiskies, but that neutral spirits and whisky were "like substances." (For a full account of this controversy see the article on WHISKY.)

The Pure Foods and Drugs Act does not specify the alcoholic content of alcoholic beverages.

Under the Act the Secretary of Agriculture issued regulations to be observed by those who came within its provisions. These regulations were not made public unless they had been made the basis of court action, in which case they were printed in the form of notices of judgment. Advisory opinions were given producers who wished to know whether the use of certain materials or labels would conflict with the Act. These were opinions only, given as representing the attitude of the Bureau of Chemistry of the Department of Agriculture in the light of its knowledge at the moment and of the facts as presented by the correspondent.

The Food Inspection decisions and notices of judgment, even after some years of enforcement

of the Pure Foods and Drugs Act showed that adulteration and misbranding of alcoholic beverages under the meaning of the Act still persisted to some extent. The adulteration was not always necessarily injurious, as in *U. S. v. Obermeyer and Liebmann* (Notice of Judgment 3436), in which adulteration of beer was charged because a beer made from barley malt, hops, and some other cereal or cereal product had been substituted for a beer made exclusively from barley malt and hops which the article in question purported to be. The same case afforded an illustration of the misbranding of beer, in that the label bore the statement "Brewed from choice malt and fine hops," conveying the impression that the product had been brewed exclusively from barley malt and hops, whereas in fact it had been brewed from barley malt, hops, and some other cereal or cereal product. These instances are typical of a considerable proportion of the proved violations of the Pure Foods and Drugs Act by the adulteration or misbranding of malt liquors. Illustrative devices on the label, such as stems and heads of hops and shafts of barley, have been used to intensify the deception practised upon the buyer. Sugar was sometimes found to have been used in the manufacture of a beer advertised as derived exclusively from malt and hops.

Judgments on the adulteration of wine under the Pure Foods and Drugs Act revealed articles branded as wine, made either by a second pressing of the grape or from pomace, sometimes with artificial coloring (*e. g.*, *U. S. v. Cosimo Catalano*, Notice of Judgment, 1917, No. 5037). Artificially carbonated wines of domestic manufacture, sold as champagne, with labels giving the impression that they were high-class foreign products, proved to be neither champagne nor wines of foreign origin (*U. S. v. Ernest Schraubstadter et al.*, 1914, Notice of Judgment 3493). A "sparkling wine, champagne type" of ostensibly French origin was found to be an imitation champagne made in the United States, in part from pomace wine, and artificially colored (*U. S. v. Theodore Netter*, 1914, Notice of Judgment 3421). A so-called "Extra Dry Sauterne" "was not genuine sauterne, but a domestic white wine, artificially carbonated and not extra dry" (*U. S. v. Theodore Netter*, 1914, Notice of Judgment 3434). A cheap white wine charged with gas was found labeled as for champagne of superior quality and "Extra Dry." It was found "not to be a champagne," nor was it a wine of superior quality, nor was it a wine commonly known as "Extra Dry." (Notice of Judgment, 1913, No. 3109.)

A change in decisions regarding wine was made necessary in the course of enforcement of the Pure Foods and Drugs Acts by the advantage taken of a liberal decision. Under Decision No. 109 (1909) the Board of Food and Drug Inspection expressed the opinion that the term "wine" without modification was an appropriate name solely for the product made from the normal alcoholic fermentation of the juice of sound, ripe grapes, without addition or abstraction, either prior or subsequent to fermentation, except as such may occur in the usual cellar treat-

ment for clarifying and aging. The addition of water or sugar, or both, to the must prior to fermentation was considered improper, and a product so treated should not be called "wine" without further characterizing it. A fermented beverage prepared from grape-must by the addition of sugar would properly be called a "sugar-wine"; or the product might be labeled in such a fashion as clearly to indicate that it was not made from the untreated grape-must, but with the addition of sugar, as the consumer, under the Pure Foods and Drugs Act, is entitled to know the character of the product he buys.

Evidence was offered on the preparation of "wine" from the marc. In these cases it appeared customary to add both water and sugar to the marc and sometimes to use saccharin, coloring matter, preservatives, etc., to make a salable article. In the opinion of the Board no beverage could be made from the marc of grapes which was entitled to be called "wine," however further characterized, unless the label bore the word "imitation." The words "Pomace Wine" were deemed unsatisfactory, since the product was not a wine in any sense, but only an "imitation wine," and should be so labeled.

During the year following this decision, the question arose whether fermented beverages made in Ohio and Missouri Ohio Wine and by adding a solution of sugar Missouri Wine and water to the natural juice of grapes could be legally labeled "Ohio Wine" or "Missouri Wine," since, it was claimed, it was impracticable in Ohio and Missouri to produce a merchantable wine without the addition of a sugar solution before fermentation. Food Inspection Decision 120, signed by the secretaries of the Treasury, of Agriculture, and of Commerce and Labor, reviewing this condition and the fact that such beverages were recognized by the law of Ohio, which permitted within certain limits the addition of pure white or crystallized sugar or of necessary clarifiers, determined that Decision 109 of 1909 would be complied with if the product from Ohio and Missouri grapes were labeled "Ohio Wine" or "Missouri Wine" when the grapes were completely fermented by proper cellar treatment and the juice was corrected by the addition of a sugar solution before fermentation, provided that the finished product contained not less than 5 parts per 1,000 of acid and not more than 13 per cent of alcohol. It was also decided that a dry, still wine, sweetened with sugar solution which did not increase the volume more than 10 per cent and fortified with tax-paid spirit, might be properly labeled "Ohio Sweet Wine," "Missouri Sweet Wine," etc. Further, the door was opened to "pomace wines," permission being given to make a beverage by adding water and sugar to the pomace of grapes and fermenting the mixture, the same to be labeled "Ohio Pomace Wine," or "Missouri Pomace Wine," as the case might be.

In 1914 Food Inspection Decision 156 reported that the result of investigations carried on by the Department of Agriculture in 1913 led to the conclusion that "gross deceptions" had been practised under Food Inspection Decision 120 of 1910, and that the definition of wine in Decision 109 must be modified so as to permit the

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correction of natural defects in grape-musts and wines due to climatic or seasonal conditions. Decisions 109 and 120 were therefore abrogated and superseded by the following as a guide for officials: "Wine is defined to be the product of the normal alcoholic fermentation of the juice of fresh, sound, ripe grapes, with the usual cellar treatment."

To correct the natural defects mentioned above, the following additions to musts or wines were permitted:

In case of excessive acidity, neutralizing agents which do not render wine injurious to health, such as neutral potassium tartrate or calcium carbonate;

In the case of deficient acidity, tartaric acid;

In the case of deficiency in saccharine matter, condensed grape-must or a pure dry sugar.

The foregoing definition does not apply to sweet wines made in accordance with the Sweet Wine Fortification Act of June 7, 1906 (34 Stat., 215).

A product made from pomace, by the addition of water, with or without sugar or any other material whatsoever, is not entitled to be called "wine." It is not permissible to designate such a product "pomace wine," nor otherwise than "imitation wine."

A cider branded as "Extra Dry Queen Cabinet Sparkling Apple Champagne" was found in the enforcement of the Pure Foods and Drugs Act, to be merely a "carbonated beverage similar to cider made up or compounded with, among other things, alcohol and benzoate of soda" (Notice of Judgment, 1916, No. 4813).

In adulterated brandies, the adulteration often consisted in the substitution, in whole or in part, of neutral spirits colored with caramel for the cognac brandy which the beverages purported to be (*U. S. v. Wm. P. Bernagozzi and Ferdinando Bernagozzi*, 1917, Notice of Judgment 5648; *U. S. v. I. Goldberg*, 1917, Notice of Judgment 5676). By misbranding, the impression was given that the brandy was of genuine French manufacture (*U. S. v. Beno C. Samuel, Sanford Samuel, and Lawrence Samuel*, 1916, Notice of Judgment 5108) or genuine California brandy (*U. S. v. I. Trager Co.*, 1917, Notice of Judgment 5823). An "essence" for making "Cognac brandy" by adding alcohol and water was found to be a diluted solution of methyl alcohol, colored with caramel, and flavored with oil of juniper berries (*U. S. v. Antonio Valsecchi*, 1916, Notice of Judgment 5060).

Food Inspection Decision 152 (1913) defined brandy as:

The alcoholic distillate obtained solely from the fermented juice of fruit, distilled under such conditions that the characteristic bouquet, or volatile flavoring and aromatic principles, is retained in the distillate.

Grape brandy is the distillate obtained from grape wine under these conditions.

Apple, peach, and other fruit brandies are similarly prepared from the fermented juices of the respective fruits.

The board is of the further opinion that so-called brandy prepared from grain, potato, or other form of industrial alcohol, or from alcohol obtained from the by-products of wine manufacture, mixed with more or less true brandy or other flavoring material, is adulterated and misbranded unless labeled to indicate its true composition.

Many of the States enacted pure-food laws following more or less closely the model of the Federal Act. This legislation undoubtedly accelerated the tendency in recent years to produce

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liquors increasingly free of deleterious adulterants.

In addition to recent instances of adulteration discovered under the Federal Act, the Louisiana State Board of Health reported that in some cases it had found ciders and wines diluted with water, and whisky so badly made that it contained an excessive amount of fusel-oil. The New Hampshire State Board of Health reported that in instances where the purity of products was tested, the adulterant found was water. Florida found water with a small amount of caramel and occasionally some fruit flavors. Michigan authorities in 1915 found that in certain cases of benedictine and a brand of gin original bottles had been refilled with an imitation product. Similarly in California, the Bureau of Foods and Drugs of the State Board of Health found that the cases of adulteration coming to its notice consisted chiefly in refilling bottles that had contained high-grade liquors with inferior substitutes which were sold under the original high-grade label. One wholesale liquor firm had a long list of liquors of all kinds which were systematically adulterated, a mixture of 25 per cent genuine and 75 per cent adulterated appearing to be the common formula. The firm was prosecuted and fined under the California Pure Food Act, and later went out of business. Tests in the State of Nebraska after the enactment of its Pure Food Law showed that the products of its breweries complied with the law both as to adulteration and misbranding.

In most of the States which prohibited the manufacture and sale of liquor, the effect was to eliminate the question of adulteration of liquors, even when there are laws against adulteration as in Georgia, Kansas,

Michigan, Nebraska, New Hampshire, etc., except in so far as the sale of alcoholic beverages may be permitted for medicinal and sacramental purposes. Such States then concern themselves only with the question whether a beverage seized is of prohibited alcoholic strength. In Tennessee where the sale of liquor is allowed for medical and sacramental purposes, it is governed as to adulteration by the Food and Drugs Act (Chap. 297, 1907; Amendment, Chap. 53, 1911, and Chap. 16, Extra Session, 1913) which follows the Federal Act. Salicylic acid was declared a poison within the meaning of the law by Decision 515a (1913) of the State Department of Food and Drugs.

The North Dakota Beverage Law enacted March 15, 1909, specifically defined the various alcoholic beverages and made it illegal to manufacture, offer for sale, or ship into the State any so-called compound or imitation brandy, whisky, rum, or wine or other imitation spirituous liquor.

The Pure Food Law, enacted March 8, 1915, forbade the addition to foods or beverages "of any mineral color, aniline or other coal tar dye," or coloring "with a harmless vegetable dye" unless the name of it is given on the label. But the food commissioner is given power to exempt such dyes or colors as he deems proper for use in foods or beverages.

The addition was prohibited of formaldehyde,

benzoic acid, sulfurous acid, boric acid, nitrous acid, salicylic acid, hydrofluoric acid, pyroligneous acid, copper, saccharin, dulcete, gluten, betanaphthol, abrasol, oxids of nitrogen, or any salt or antiseptic compound derived from these products, or any other added ingredients of a deleterious or harmful nature.

Massachusetts, in addition to the general provisions of its Pure Food Law, specifically forbade (Revised Laws 213), under penalty of forfeiture of the liquor and a term in the State's prison, the use in liquors intended for sale of "Indian cockle, vitriol, grains of paradise, opium, alum, cochineal, capsicum, copperas, laurel water, logwood, Brazil wood, sugar of lead, or any other substance which is poisonous or injurious to health." Wisconsin law (Section 1557 t) carefully defined the various types of malt liquors and forbade (Section 1557 s) the sale within the State of any malt liquors which did not comply with these standards unless each package, barrel, keg, or bottle was clearly marked, stating in the English language the correct name and quantity of each ingredient. This section did not apply to malted liquors shipped out of the State. The sections relative to the adulteration, misbranding, or false labeling of liquors followed in general the provisions of the Federal Food and Drugs Act. The definition of wines followed the report of the Committee on Food Standards of the Association of Official Agricultural Chemists (see WINE).

Rhode Island's law (Chapter 183 of General Laws of 1909; Amendment, Chap. 1489. P. L. 1917) was similar to the Federal Act. "Food" was defined by the law as including "all articles; whether simply mixed or compound, used for food, drink, etc." By Regulation 9 of the State Food and Drug Commission, "Any food product which contains naturally a poisonous or deleterious ingredient does not come within the provisions of the pure food and drugs act May 26, 1908, except when the presence of such ingredient is due to filth, putrescence or decomposition."

Missouri had the main provisions of the Federal Food and Drugs Act. The official rules and regulations governing its execution required on the labels of containers specific statements if the products were "compounds," "mixtures," or "blends." Standards were established for a large variety of alcoholic beverages, indicating the materials from which they might be made, processes that were essential, and standard constituents. The use of strychnin or other poisonous ingredient was punishable by imprisonment for not more than five years. No substitute for hops or pure extract of hops was legal. The use of saccharin was forbidden.

The Montana regulations adopted by the State Board of Health specifically defined the standards for a considerable number of alcoholic beverages.

The Nevada Food and Drug Law was similar to the Federal Act as regards adulteration and misbranding. Cooperation with federal officials is reported to have shown very few cases of adulteration of liquors. In State work alone the cases most commonly met were those in which adulterated or inferior products were sold to

Indians. Such cases were taken up by the Department of Justice.

Many of the substances commonly used in adulteration, as *cocculus indicus*, grains of paradise, etc., are treated in separate articles, which see.

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ADVENT CHRISTIANS. See SEVENTH-DAY ADVENTISTS.

ADYNAMON OR ADYNAMUM. A medical term for a beverage prepared from unfermented grape-juice, for use in sickness.

ÆIGLEUKES (αἰγλευκες). A still wine in use among the Greeks. It was made from the must, or juice that collected in the vat before the grapes were subjected to the press (*mustum livivum*). Henderson (History of Ancient and Modern Wines, 1824, p. 40), quoting Columella (Book xii, chap. 29), states that the must

was put into an amphora, which was properly coated and secured by a well-pitched cork, and then sunk in a pond, where it was allowed to remain about a month, or till after the winter solstice. When taken up, it was commonly found to have lost all tendency to ferment, and might be preserved unchanged during a whole year or more. In this state it was considered as something between a syrup and a wine; and was termed by the Greeks αἰγλευκες, i. e. *semper mustum*.

Pliny (book xiv. chap. 9), speaking of sweet wines, refers to one which was called "Aigleues," which means "always sweet." Aristotle ("Meteor," book 4, chap. 9) says such wine "would not intoxicate."

ÆELFRIC, CANONS OF. Rules or decrees of the English Church, issued by Ælfric, Archbishop of Canterbury (995-1005). These canons throw side-lights on the relations of the Church to drink in Saxon England. The drinking cus-

toms of the period were the curse of the country. Injunctions had to be made to check the intemperate habits of the priests. The more important of Ælfric's canons are as follows:

(29) Let no priest sottishly drink to intemperance, nor force others so to do, for he should be always in readiness if a child is to be baptized, or a man to be houseled. And if nothing of this should happen, yet he ought not to be drunk, for our Lord bath forbidden drunkenness to his ministers.

(30) Let no priest drink at taverns as secular men do.

(35) Nor ought men to drink or eat intemperately in God's house, which is hallowed to this purpose, that the Body of God may be there eaten with faith. Yet men often act so absurdly as to sit up by night, and drink to madness within God's house.

The drinking habits continued to the end of the Saxon period. William of Normandy invaded the country with an army not much greater than the Saxons, but temperate in eating and drinking, and better prepared for battle than the Saxons, who were slaves to the drinking usages of the country. Fuller, the Church historian, says that "the English being revellers just before the battle of Hastings, were no better than drunk when they came to fight."

AEPPELWIN. The name by which cider was known to the Anglo-Saxons.

AETNA. A heavy, spirituous, still, red wine of Sicily made from grapes grown in the vicinity of Monte Gibello (ancient Aetna). It was at one time largely exported to England, and to cater to the popular taste there it was dosed with a large quantity of adventitious brandy. This completely ruined the flavor of the wine.

AFFENTHALER. A red, heavy, dry, and astringent still wine, produced at Affenthal in the grand duchy of Baden, Germany.

AFFOLTERN. A red or white, astringent, still wine, made in a district of the same name in the canton of Zurich, Switzerland.

AFGHANISTAN. A country of central Asia, bounded on the north by Russian Turkestan, on the east and southeast by India, on the south by Baluchistan, and on the west by Persia; area about 245,000 square miles; population (estimated), 6,380,500. Although any of the inhabitants may be popularly called "Afghans," this term really applies only to the Durranis and the Ghilzais, the dominant tribes, who number about 2,000,000. Other elements of the population are the Aimaks, Hazaras, Tajiks, Uzbeks, and the Kafirs. With the exception of the last-named, the people generally are Mohammedans.

Afghanistan, or Khorassan, as it is called by the natives, is divided politically into the four provinces of Herat, Kabul, Kandahar, and Turkestan, each having a *naiib*, or governor, at its head. The chief and sole ruler is the ameer, whose power is absolute; and succession to the throne is hereditary. The reigning monarch is Amir Amanullah Khan (born June 1, 1892), who succeeded his father, Habibullah Khan, on the assassination of the latter, Feb. 20, 1919. The capital is Kabul (population, 150,000); Kandahar (80,000) is the chief commercial center; and other large towns are Herat (20,000) and Tashkurgan (17,000).

Travelers generally do not give the Afghans a good character. They have been described as unscrupulous in perjury, treacherous, vain and insatiable, passionate in vindictiveness, which they will

satisfy at the cost of their own lives and in the most cruel manner. Nowhere is crime committed on such trifling grounds, or with such general impunity, though when it is punished the punishment is atrocious. Among themselves the Afghans are quarrelsome, intriguing and distrustful; estrangements and affrays are of constant occurrence; the traveller conceals and misrepresents the time and direction of his journey. The Afghan is by breed and nature a bird of prey. If from habit and tradition he respects a stranger within his threshold, he yet considers it legitimate to warn a neighbour of the prey that is afoot, or even to overtake and plunder his guest after he has quitted his roof. The repression of crime and the demand of taxation he regards alike as tyranny ("Encyclopaedia Britannica," 11th ed., 1. 311).

Education is of the most elementary kind. There are no high schools or colleges. The village schools have for years been in the hands of the mullahs, or priests; but an effort is being made to develop education by supplanting the latter. The national tongue is Pushtu, but the better-class Afghan speaks Persian also.

Three fourths of the country is covered by mountains, and much of the land is too dry for successful cultivation; but in the plains and valleys, satisfactory crops of cereals, vegetables, and fruits are obtained. For nearly a century grapes have been grown extensively, especially about Kabul, whence they are exported. The vines are trained over ridges of earth about 9 feet high and on trellises. Morewood states that "they are sometimes found on lilyoaks about eighty feet from the ground." The same writer states that there are ten different kinds of grapes in Afghanistan, and adds:

The people of Cabul convert the grape into more uses than the inhabitants of almost any other country; they employ its juice in roasting meat, and during meals have grape-powder for a pickle. This powder is made by drying unripe grapes and pounding them afterwards: it looks like Cayenne pepper, and has a pleasant taste. Grapes are often purchased for a half-penny a pound, large quantities are preserved as raisins, and grape sirup is in great consumption.

Elphinstone in his "Account of Cabul" (p. 236), cited by Morewood, states that "the Afghans prepare a strong drink from the milk of sheep, which is said to possess a very invigorating property."

While the higher classes sometimes indulge in degrading debauchery, sobriety is a characteristic of the Afghan people as a whole.

From the earliest times the history of Afghanistan has been crowded with wars. One of the most successful Afghan rulers in modern times was Amir Abd-er-Rahman Khan who reigned from 1880 to 1901. He consolidated his dominion, established a powerful administration, put down disorder, checked the tyranny of local chiefs, created an army well supplied with European equipment, and from a collection of disunited tribes evolved a powerful state with many of the attributes of civilization. In his autobiography, published in 1900, there occurs the following passage with reference to the liquor traffic:

There were great quantities of grapes, raisins and such like in Afghanistan, and I considered that it would prove to be a profitable business if I established a distillery for refining wines, &c. I therefore bought machinery and erected a distillery on a sufficiently large scale to produce fifteen hundred bottles of wine in eight hours. I also opened a distillery for making brandy and other spirits. These wines and spirits were intended for export, or for sale to such of my Afghan subjects as were not Muslims.

Before I established this manufactory, the distillery had been carried on by some Armenian Christians who resided at Kabul. After a time other people took up the work, and the nobility and chiefs followed suit, these last carrying on the process in their own houses. As neither the teachers nor their noble pupils knew anything whatever about wine distilling, the stuff they produced was such a vile mixture that those who drank it were afflicted by various diseases, and their general health suffered. As it is against the Muslim religion to take wine, I inflicted severe punishments on all who made, sold or bought any wine whatever. These restrictions broke the people of the bad habits of drinking, into which they had fallen during the reigns of Shere Ali and Azim Khan.

I next appointed a few Kabuli workmen who knew the old way of distilling, they having worked under the Armenians, to learn the newest and best methods, their leader being an Indian distiller named Ram Singh. This work is now carried on by my people without any superintendence from foreigners.

Politically Afghanistan is of the highest international importance in its character of "buffer state" between British India and Asiatic Russia.

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AFHOLDSSAMFUNDET ("Temperance Society"). An organization formed in Denmark in 1888 by Advocate E. Staal after his visit to England, where he had come in contact with temperance leaders. The society demands only personal abstinence from its members, while most of the other Danish temperance societies prohibit its members from dealing in liquor. It has about 10,500 members and 171 branches. Its presidents have been Herman Trier, M. P., 1889-1902; Dr. Michael Larsen, 1902; Otto Larsen, 1906-11; Jens Pedersen, since 1911. The society publishes an official organ, *Afholdssamfundet*, edited by H. F. Hansen. The society includes in its various departments one for life insurance.

AFHOLDSTALERNES FORBUND ("Temperance Speakers' Alliance"). A Danish organization of temperance lecturers, founded July 10, 1889, consisting of a band of 28 members who spend much of their time in traveling and lecturing on temperance. The band has a pension fund to which the Government donates 1,000 kroner (\$270) annually. The Government donates also 500 kroner annually as an honorary pension to the president of the Temperance Speakers' Alliance, William Petersen, of Copenhagen.

AFRICA. One of the five continents; separated from Europe by the Mediterranean Sea, and connected, at the northeast extremity, with Asia by the Isthmus of Suez, 80 miles in width; area, including its islands, about 11,500,000 square miles, population variously estimated at 100,000,000 to 150,000,000. It has been computed that there are spoken on the continent as many as 523 distinct languages and 820 dialects (Patton).

The chief native drinks are forms of palm-wine and of kafir-beer under many names. Sugar-cane, honey, and the cashew-nut are also sources of beverages. Many of these are described in the articles dealing with the individual countries.

The opening of Africa to European trade, in the fifteenth century, introduced foreign liquors, especially spirits, which were

Introduction of Foreign Liquors made articles of commerce in exchange for native products, with deplorable results to the natives, especially in western, eastern, and central Africa. Explorers, missionaries, administrators, and even natives have made the trade in liquor the object of repeated reports and protests typical examples of which follow:

As early as 1766 Philip Quaque, a Christian native missionary, reported from the West Coast as follows:

With the bad examples of Europeans, it was a matter of regret rather than of surprise that the missionary was unable to make but slight impression on his countrymen, who preferred the white man's vices to his religion, and spent their Sundays in idolatrous ceremonies and drunkenness (Pascoe).

A resolution adopted at the Supplemental Meeting of the Centenary Conference on the Protestant Missions of the World (London, June 20, 1888) declared:

That this International Conference, comprising delegates from most of the Protestant missionary societies in the world, is of opinion that the traffic in strong drink, as now carried on by merchants belonging to Christian nations among native races, especially in Africa, has become the source of terrible and wholesale demoralization and ruin . . . The evil, already gigantic, is rapidly growing.

Resolutions adopted at meetings held in August and September, 1895, in Abeokuta and Lagos, and bearing the signatures of more than 12,000 natives, declared:

That this meeting, recognizing that the traffic in spirits, *i. e.* gin, rum, and other poisonous liquors, introduced into Western Equatorial Africa as elsewhere in Africa, is working immense harm physically, mentally, morally, and spiritually among every section of its communities, and further recognizing that the time has come when a decisive blow should be dealt against the traffic, pledges itself to support every effort that may be made in Africa or Europe to suppress it (Dennis, vol. I).

Sir George Goldie, K. C. M. G., president of the Royal Niger Company, said (*Missionary Record*, August, 1895) that he had "long been convinced that the whole African movement will end in failure unless European spirits are practically excluded . . . that the

Sir Harry Johnston's Observations rum traffic is the most important African topic of the day."

Sir Harry Johnston, G.C.M.G., the British explorer and administrator, said, in describing his careful observations of the alcohol traffic in Africa (*Daily News*, London, July 23, 1918):

I saw this mischievous traffic first in 1882, when I had an open mind and when in an anxiety to be free from sentimental trammels I was prone to take an anti-missionary point of view. I saw it some years later as both Consul and Administrator and never ceased to inveigh against the mischief alcohol was working among blacks and whites alike.

Much of the liquor sent to Africa was of a particularly noxious type. "Poisonous drink adulterated with all sorts of oddments, as waste petroleum from the camps," says Cureau, "had caused whole sections to fall into the lowest depths of besottedness and physical and moral degradation." Crawford describes "gin-soaked Bihe . . . the liquor so bad that it must almost corrode a paving-stone." Unretified spirits, costing not more than 15 centimes by the liter, after being transported to Africa are

bought by the natives because of their cheap price and strong flavor (Nouet). On the other hand, the conclusion that the quantity rather than the quality of the spirits, at least as far as Nigeria was concerned, was the injurious factor, was reached by the British Committee of Inquiry into the Liquor Trade of Southern Nigeria (1909). Analyses of samples of spirits purchased showed them to be "of about the same quality as the cheaper classes sold in England," being made by a process which reduced the amount of higher alcohols, leaving ethyl alcohol the chief injurious constituent.

The conditions of the liquor traffic and the laws relating thereto in the various countries of Africa are discussed in the separate articles dealing with such countries. For the purposes of a discussion of liquor conditions in Africa as a whole, the continent may be roughly divided into five great regions, each possessing individual characteristics, though not mutually exclusive as to the status of the liquor traffic. These are: North (or Mohammedan) Africa; West Africa; East Africa; South Africa; and the Prohibition Zone, which is largely Central Africa.

North Africa comprises nearly all that part of the continent lying to the north of the Sahara Desert. In recent years Mohammedanism has been advancing into the Sudan, Nigeria, the Kongo, and British and German East Africa, also; but North Africa remains its stronghold, Morocco, Algeria, Tunis, Africa and Tripoli being the chief Mohammedan countries. To these may be added Egypt which, however, has many Christians. As Mohammedanism formerly compelled abstinence, the drinking of intoxicants was confined almost entirely to the foreign residents and Jews; but abstinence is breaking down before the introduction and use of foreign alcoholic beverages by European officials and merchants and the aggressive trade encouraged by them.

West Africa comprises colonies or protectorates of European powers, which at the beginning of the World War were: *Great Britain*: Gambia, Sierra Leone, Nigeria, Gold Coast including Ashanti. *France*: Senegal, Upper Senegal and Niger, the Military Territory of the Niger, French Guinea, Ivory Coast, Dahomey, Mauritania, and French Equatorial Africa (French Kongo). *Germany*: Togoland, Kamerun, and German Southwest Africa. *Portugal*: Portuguese Guinea, Angola, and coastal islands, as Principe and San Thome. There are also the republic of Liberia and the small Spanish dependencies Rio di Oro and Rio Mundi. By the treaty of peace Togoland was divided between France and Great Britain, France received all of Kamerun except a strip along the frontier of Nigeria given to Great Britain together with German Southwest Africa.

Throughout West Africa the liquor traffic rages appallingly and has for years steadily increased. Disastrous effects have followed in its wake and have rendered Africa this section of the continent the most degraded portion of the world. Bishop William Taylor states that when he went to West Africa in 1884 there were 200 steamships in the

African rum trade. Natives who handled cargo on a three months' cruise down and up the coast were paid in gin of wretched quality. The Rev. Charles S. Morris, a traveler in South and West Africa, states that he journeyed in coast-boats that were practically wholesale liquor-houses for "the vilest rum that ever burnt its way down human throats" and that "turned the entire west coast into one long barroom (Crafts and Leitch).

Until Great Britain introduced silver currency into the West-African colonies it was almost impossible to trade without a liberal quantity of "trade gin" and "trade rum," the cheaper classes of these liquors.

Restrictive measures relating to spirits, such as raising the duties, only slowed importation temporarily.

These constantly increasing importations of spirits before the World War came mostly from Holland, Germany, and the United States. Much of that imported from Germany was made in Holland. During the War the direct German shipments practically ceased, and that of all nations fell off. Rum was not only shipped direct from the United States, but was also sent to Holland, there put into Dutch demijohns, sent across to England, and thence transported by British vessels to Africa (Blackburn). Sir Harry Johnston, after referring to the prohibition of spirits to the natives in the interior of Africa, said (*Contemporary Review*, May, 1915).

But the trade in alcohol, the local distillation now forbidden, and the sale of alcohol among the natives were allowed to continue in the coast regions of West Africa. . . . Consequently in all parts of the West African coastlands where the inhabitants are not too strictly Mohammedan, the poison of alcohol has continued to circulate and to induce constant internecine wars and tribal quarrels, many crimes of violence, much stupidity, brutishness, idleness, and disease.

The spread of Mohammedanism has helped in some sections to check the liquor evil, partly because abstinence is technically required by the religion, and partly because some Mohammedan priests use as a propaganda against Christianity the argument that it is the liquor of so-called Christian nations that has done so much harm to the natives (Nouët).

All the four chief nations controlling the west coast territory have endeavored by increasing restrictions and partial prohibitions to check or limit the trade in spirits; but the lack of uniformity in regulations, smuggling, the abundant supply by importation, and the exceptions made for foreign population have failed to check the evil sufficiently.

The German West African territories, all captured in the World War, were temporarily administered by France and Great Britain. In the Kamerun the French prohibited in their area all importation and sale of spirits, and the sale to natives even of wine and beer. The Kamerun area administered by the British was proclaimed Prohibition territory six years ago (Nov. 15, 1916).

East Africa included before the World War: Abyssinia; British Somaliland; East Africa Protectorate; Uganda Protectorate; and the islands of Zanzibar and Pemba; Italian East Af-

rica, including Eritrea and Italian Somaliland; German East Africa; French Somaliland, and Madagascar; Portuguese East Africa, including Lourenço Marques and Mozambique. By the treaty of peace German East Africa became British.

European traders have introduced and pushed the sale of liquors in East Africa with results disastrous enough, but less wide-spread than in West Africa, partly because of **East Africa** the Mohammedan population. From the coast the trade spread inland to the natives. This movement has not been unopposed by native officials. Menelik II of Abyssinia and several rulers of Madagascar, before that island passed under French sovereignty, did their utmost to protect their people against foreign liquors. Explorers and missionaries have testified that the East-African natives were naturally sober, but that the importation and sale of liquors by Europeans have gradually brought about a deplorable condition which is extending inland even into supposedly Prohibition zones.

South Africa is British and includes: the Union of South Africa (composed of the Cape of Good Hope, Natal, Orange Free State, and the Transvaal); the dependencies of Swaziland and Basutoland; the Bechuanaland Protectorate; Northern Rhodesia, including Barotseland; and South Rhodesia. Here are the oldest and largest settlements of Europeans in Africa. The chief native drinks are kafir-beer and similar beers. In the countries of the South-African Union the manufacture of wine and brandy has long been an important agricultural and trade interest, which has hampered efforts to restrict the sale of intoxicants. Because of its outstanding importance as a commercial factor, problems of the liquor question and its treatment are more analogous to those in Europe and America than elsewhere in Africa. The presence of a large native and negro population led in most of the colonies and states to restrictions or prohibitions concerning the sale of spirits to these classes of peoples. It has been found difficult to enforce these measures when the sale to whites is permitted. The various systems of restriction are described in the articles on the several countries. Some of the natives themselves, notably in Basutoland and in the Bechuanaland Protectorate, have endeavored, with fair success for a time, to stamp out the spirit trade.

The Prohibition Zone of Africa, established by the Brussels General Act (1890), includes the territory lying between the Atlantic and Indian oceans and between the twentieth degree north latitude and the twenty-second degree south latitude. It extends southward from the Desert of Sahara into the northern part of the South African Union, including inland portions of nearly all the coast countries of West and East Africa as well as the Belgian Kongo and British Nyasaland Protectorate.

Systematic efforts to deal with the liquor traffic in Africa date practically from the Berlin Conference (1884). The Brussels Conferences of 1890, 1899, and 1906 agreed upon the zone in

which the alcohol trade should be prohibited under certain limitations, and fixed the minimum import duty on spirits first at 15 francs per hectoliter of alcohol at fifty degrees Centigrade, then at 70 francs, and, finally (1906) at 100 francs. Individual powers fix it as much higher as they choose. The taxes on spirits manufactured in Africa were not to be less than the minimum of the import duties. The terms of the agreement were chiefly aimed at preventing the extension of the traffic in spirits into the interior of the continent, as along the coast the use and traffic were already prevalent. Here the intention was to deal with it under the terms of the agreement, and by the importation tax, which was increased by later congresses with a view to making the price of the spirits prohibitive to the natives. Nevertheless the ravages wrought by the use of this class of intoxicants became so great that little by little the prohibition of spirits was established by the various powers in the coastal districts of some of their possessions, especially after the Brussels Conference of 1912.

Missionaries in Africa have not been backward in using their educational and moral influence against liquor. In some cases **Forces** church fellowship has been refused **Opposing** to any but abstaining natives, in **Liquor** order that the liquor trade and Christianity might be regarded as distinctly opposed to one another. Moreover, several of the native leaders, among them Khama and Moroko, chiefs of Bechuanaland, Chief Moshesh of the Basutos, and Lewanika, paramount chief of Barotseland, have been strongly opposed to the introduction of liquor among their people, and have done their utmost to prevent it.

Though the liquor trade in Africa had long been a matter of deep interest to missionaries and visitors to the continent and to many statesmen and moral leaders in European countries (Great Britain, France, Germany, and Belgium) and in the United States, the trade and customs revenues, together with a disposition to wait for concerted international action, greatly delayed the adoption of radical measures. Organizations for arousing public sentiment against the liquor traffic in Africa have been at work for years, among them the United Committee for the Prevention of the Demoralization of the Native Races by the Liquor Traffic (British); the International Federation for the Protection of the Native Races Against Alcoholism; in Germany, Deutscher Verband zur Bekämpfung des afrikanischen Brantweinhandels; in Italy, Comitata contro l'Alcoolismo nelle colonie; and in France, the Commission Coloniale of La Ligue Nationale contre l'Alcoolisme.

The Société de Pathologie Exotique, representing some of the highest medical authorities of Paris, after hearing a report by Dr. Kermorgant, inspector-general of the Colonial Health Service, adopted (July 21, 1909) resolutions urging that the importation of alcohol into French possessions for trading purposes be forbidden; that all spirits should be heavily taxed and limited as to alcoholic content; that the number of selling-places should be regulated; that the wages of natives should never be paid in whole or in part with alcohol, and that heavy

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penalties should be imposed for violation of this prohibition; that coins should be provided for paying wages, or the quantity available should be increased so as to avoid the scandals due to using alcohol for wages; that the sale of alcoholic liquors outside of the authorized places should be prohibited (Nouët).

In the United States the leading national temperance organizations supported international movements for checking the

Action of U. S. Senate made some efforts to stop the active part taken by the United States in shipping liquors to that continent.

The United States Senate passed (Jan. 4, 1901) the following resolution:

Resolved, That in the opinion of this body the time has come when the principle, twice affirmed in the international treaties for Central Africa, that native races should be protected against the destructive traffic in intoxicants should be extended to all uncivilized peoples by enactment of such laws and the making of such treaties as will effectually prohibit the sale by the signatory powers to aboriginal tribes and uncivilized races of opium and intoxicating beverages.

An effort to check the exportation of spirits from the United States was made in 1916 by a bill introduced into the House of Representatives to prohibit the exportation of rum and other intoxicants to Africa. The bill provided

that any person or corporation that shall knowingly consign, export, or transport any rum and other intoxicating drink from the United States to any state or province or district of Africa, or shall in any way participate knowingly in such consignment, exportation, or transportation shall be punishable by a fine of not less than \$50 and not more than \$1,000 for each and every original package so consigned, exported, or transported; and liquors so consigned, exported, or transported shall be forfeited.

This bill was not reported out of committee.

The exports of liquors and wines to Africa from the United States for the years ending June 30, 1914, and June 30, 1917, respectively were as follows:

	1914 Gals.	1917 Gals.
Malt Liquors	2,310	31,353
Distilled Spirits	827,261	1,183,723
Wines	370	89
Total	829,941	1,215,165

The exportation of liquors to Africa from the United States was automatically stopped by the Eighteenth Amendment to the Constitution, which prohibits their manufacture, importation, and exportation.

The International Conference for the Study of Anti-Alcoholism, held in Paris April 3-5, 1919, adopted a resolution declaring:

That this Conference welcomes the declaration of the draft Covenant of the League of Nations to the effect that the liquor traffic should be prohibited in native territories, and trusts that the Peace Conference will give effect to that recommendation.

A second Paris conference, held April 6, 1919, and composed of some of the delegates to the

Paris Conferences holding the abstinence and Prohibition point of view, adopted resolutions addressed to the Peace Conference expressing the wish "that the Brussels Act should be extended in the sense of absolute prohibition of the manufacture and sale of alcohol in all its forms in the territories occupied by native races."

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The Covenant of the League of Nations, adopted by the Paris Peace Conference, included the following paragraph providing for prohibition of the liquor traffic:

Other people, especially those of Central Africa, are at such a stage that the mandatory must be responsible for the administration of the territory subject to conditions which will guarantee freedom of conscience or religion, subject only to the maintenance of public order and morals, the prohibition of abuses such as the slave trade, the arms traffic, and the liquor traffic. . . .

On Sept. 10, 1919, there was signed at Saint-Germain-en Laye, in France, by representatives of Belgium, the British Empire, France, Italy, Japan, Portugal, and the United States of America, a "Convention Relating to the Liquor Traffic in Africa." This convention was an outcome of an international conference of temperance leaders held in Paris in the previous April on the suggestion of the Anti-Saloon League of America, but called, at the request of the League, by the French temperance organization the Ligue Nationale contre l'Alcoolisme. The convention, which was drafted in French, is given here in the official English translation:

CONVENTION RELATING TO THE LIQUOR TRAFFIC IN AFRICA AND PROTOCOL

Signed September 10, 1919

(Translation.)

THE UNITED STATES OF AMERICA, BELGIUM, THE BRITISH EMPIRE, FRANCE, ITALY, JAPAN AND PORTUGAL,

Whereas it is necessary to continue in the African territories placed under their administration the struggle against the dangers of alcoholism which they have maintained by subjecting spirits to constantly increasing duties;

Whereas, further, it is necessary to prohibit the importation of distilled beverages rendered more especially dangerous to the native populations by the nature of the products entering into their composition or by the opportunities which a low price gives for their extended use;

Whereas, finally, the restrictions placed on the importation of spirit would be of no effect unless the local manufacture of distilled beverages was at the same time strictly controlled;

Have appointed as their plenipotentiaries:

THE PRESIDENT OF THE UNITED STATES OF AMERICA:

The Honourable Frank Lyon Polk, Under-Secretary of State;

The Honourable Henry White, formerly Ambassador Extraordinary and Plenipotentiary of the United States at Rome and Paris;

General Tasker H. Bliss, Military Representative of the United States on the Supreme War Council;

HIS MAJESTY THE KING OF THE BELGIANS:

M. Paul Hymans, Minister for Foreign Affairs, Minister of State;

M. Jules van den Heuvel, Envoy Extraordinary and Minister Plenipotentiary of His Majesty the King of the Belgians, Minister of State;

M. Emile Vandervelde, Minister of Justice, Minister of State;

HIS MAJESTY THE KING OF THE UNITED KINGDOM OF GREAT BRITAIN AND IRELAND AND OF THE BRITISH DOMINIONS BEYOND THE SEAS, EMPEROR OF INDIA:

The Right Honourable Arthur James Balfour, O.M., M.P., His Secretary of State for Foreign Affairs;

The Right Honourable Andrew Bonar Law, M.P., His Lord Privy Seal;

The Right Honourable Viscount Milner, G.C.B., G.C.M.G., His Secretary of State for the Colonies;

The Right Honourable George Nicoll Barnes, M.P., Minister without portfolio;

And:

for the DOMINION OF CANADA:

The Honourable Sir Albert Edward Kemp, K.C. M.G., Minister of the Overseas Forces;

for the COMMONWEALTH OF AUSTRALIA:

The Honourable George Foster Pearce, Minister of Defence;

AFRICA

for the UNION OF SOUTH AFRICA:

The Right Honourable Viscount Milner, G.C.B., G.C.M.G.;

for the DOMINION OF NEW ZEALAND:

The Honourable Sir Thomas Mackenzie, K.C. M.G., High Commissioner for New Zealand in the United Kingdom;

for INDIA:

The Right Honourable Baron Sinha, K.C., Under-Secretary of State for India;

THE PRESIDENT OF THE FRENCH REPUBLIC:

M. Georges Clemenceau, President of the Council, Minister of War;

M. Stephen Fichon, Minister for Foreign Affairs;

M. Louis-Lucien Klotz, Minister of Finance;

M. André Tardieu, Commissary-General for Franco-American Military Affairs;

M. Jules Cambon, Ambassador of France;

HIS MAJESTY THE KING OF ITALY:

The Honourable Tommaso Tittoni, Senator of the Kingdom, Minister for Foreign Affairs;

The Honourable Vittorio Scialoja, Senator of the Kingdom;

The Honourable Maggiorino Ferraris, Senator of the Kingdom;

The Honourable Guglielmo Marconi, Senator of the Kingdom;

The Honourable Silvio Crespi, Deputy;

HIS MAJESTY THE EMPEROR OF JAPAN:

Viscount Chinda, Ambassador Extraordinary and Plenipotentiary of H.M. the Emperor of Japan at London;

M. K. Matsui, Ambassador Extraordinary and Plenipotentiary of H.M. the Emperor of Japan at Paris;

THE PRESIDENT OF THE PORTUGUESE REPUBLIC:

Dr. Afonso da Costa, formerly President of the Council of Ministers;

Dr. Augusto Luiz Vieira Soares, formerly Minister for Foreign Affairs;

Who, having communicated their full powers found in good and due form, Have agreed as follows:

ARTICLE 1.

The High Contracting Parties undertake to apply the following measures for the restriction of the liquor traffic in the territories which are or may be subjected to their control throughout the whole of the continent of Africa, with the exception of Algiers, Tunis, Morocco, Libya, Egypt and the Union of South Africa.

The provisions applicable to the continent of Africa shall also apply to the islands lying within 100 nautical miles of the coast.

ARTICLE 2.

The importation, distribution, sale and possession of trade spirits of every kind, and of beverages mixed with these spirits, are prohibited in the area referred to in Article 1. The local Governments concerned will decide respectively which distilled beverages will be regarded in their territories as falling within the category of trade spirits. They will endeavour, as far as possible, to establish a uniform nomenclature and uniform measures against fraud.

ARTICLE 3.

The importation, distribution, sale and possession are also forbidden of distilled beverages containing essential oils or chemical products which are recognized as injurious to health, such as thujone, star anise, benzoic aldehyde, salicylic esters, hyssop and absinthe.

The local Governments concerned will likewise endeavour to establish by common agreement the nomenclature of those beverages whose importation, distribution, sale and possession according to the terms of this provision should be prohibited.

ARTICLE 4.

An import duty of not less than 800 francs per hectolitre of pure alcohol shall be levied upon all distilled beverages, other than those indicated in Articles 2 and 3, which are imported into the area referred to in Article 1, except in so far as the Italian colonies are concerned, where the duty may not be less than 600 francs.

The High Contracting Parties will prohibit the importation, distribution, sale and possession of spirituous liquors in those regions of the area referred to in Article 1 where their use has not been developed.

The above prohibition can be suspended only in the case of limited quantities destined for the consumption of non-native persons, and imported under the system and conditions determined by each Government.

AFRICA

ARTICLE 5.

The manufacture of distilled beverages of every kind is forbidden in the area referred to in Article 1.

The importation, distribution, sale and possession of stills and all apparatus or portions of apparatus suitable for distillation of alcohol and the rectification or redistillation of spirits are forbidden in the same area, subject to the provisions of Article 6.

The provisions of the two preceding paragraphs do not apply to the Italian colonies; the manufacture of distilled beverages, other than those specified in Articles 2 and 3, will continue to be permitted therein, on condition that they are subject to an excise duty equal to the import duty established in Article 4.

ARTICLE 6.

The restrictions on the importation, distribution, sale, possession and manufacture of spirituous beverages do not apply to pharmaceutical alcohols required for medical, surgical or pharmaceutical establishments. The importation, distribution, sale and possession are also permitted of:

1. Testing stills, that is to say, the small apparatus in general use for laboratory experiments, which are employed intermittently, are not fitted with rectifying heads, and the capacity of whose retort does not exceed one litre;

2. Apparatus or parts of apparatus required for experiments in scientific institutions;

3. Apparatus or parts of apparatus employed for definite purposes, other than the production of alcohol, by qualified pharmacists and by persons who can show good cause for the possession of such apparatus;

4. Apparatus necessary for the manufacture of alcohol for commercial purposes, and employed by duly authorised persons, such manufacture being subject to the system of control established by the local administrations.

The necessary permission in the foregoing cases will be granted by the local administration of the territory in which the stills, apparatus, or portions of apparatus are to be utilised.

ARTICLE 7.

A Central International Office, placed under the control of the League of Nations, shall be established for the purpose of collecting and preserving documents of all kinds exchanged by the High Contracting Parties with regard to the importation and manufacture of spirituous liquors under the conditions referred to in the present Convention.

Each of the High Contracting Parties shall publish an annual report showing the quantities of spirituous beverages imported or manufactured and the duties levied under Articles 4 and 5. A copy of this report shall be sent to the Central International Office and to the Secretary-General of the League of Nations.

ARTICLE 8.

The High Contracting Parties agree that if any dispute whatever should arise between them relating to the application of the present Convention which cannot be settled by negotiation, this dispute shall be submitted to an arbitral tribunal in conformity with the Covenant of the League of Nations.

ARTICLE 9.

The High Contracting Parties reserve the right of introducing into the present Convention by common agreement after a period of five years such modifications as may prove to be necessary.

ARTICLE 10.

The High Contracting Parties will use every effort to obtain the adhesion to the present Convention of the other States exercising authority over the territories of the African Continent.

This adhesion shall be notified through the diplomatic channel to the Government of the French Republic, and by it to all the signatory or adhering States. The adhesion will come into effect from the date of the notification to the French Government.

ARTICLE 11.

All the provisions of former general international Conventions relating to the matters dealt with in the present Convention shall be considered as abrogated in so far as they are binding between the Powers which are parties to the present Convention.

The present Convention shall be ratified as soon as possible.

Each Power will address its ratification to the French Government, who will inform all the other signatory powers.

The ratifications will remain deposited in the archives of the French Government.

The present Convention will come into force for

each signatory Power from the date of the deposit of its ratification, and from that moment that Power will be bound in respect of other Powers which have already deposited their ratifications.

On the coming into force of the present Convention, the French Government will transmit a certified copy to the Powers which under the Treaties of Peace have undertaken to accept and observe it, and are in consequence placed in the same position as the Contracting Parties. The names of these Powers will be notified to the States which adhere.

In faith whereof the above-named Plenipotentiaries have signed the present Convention.

Done at Saint-Germain-en-Laye, the tenth day of September, one thousand nine hundred and nineteen, in a single copy which will remain deposited in the archives of the Government of the French Republic, and of which authenticated copies will be sent to each of the signatory Powers.

The following protocol was signed by the plenipotentiaries at the same time:

PROTOCOL.

At the moment of signing the Convention of even date relating to the Liquor Traffic in Africa, the undersigned Plenipotentiaries declare in the name of their respective Governments that they would regard it as contrary to the intention of the High Contracting Parties and to the spirit of this Convention that pending the coming into force of the Convention a contracting Party should adopt any measure which is contrary to its provisions.

Done at Saint-Germain-en-Laye, in a single copy, the tenth day of September, one thousand nine hundred and nineteen.

Inquiries addressed to the contracting Powers have elicited the fact that the Convention has been ratified by France and Great Britain, but not by the United States. Replies have not yet been received from the other Powers.

See BRUSSELS CONVENTION; KAFIR-BEER; KHAMA; LEWANIKI; MALIKE; MOROKO; MO-SHESH; PALM-WINE; NATIVE RACES AND THE LIQUOR TRAFFIC UNITED COMMITTEE.

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ceedings of the Twelfth International Congress on Alcoholism, pp. 219-224, London, 1909. The Convention relating to the liquor traffic in Africa and the Protocol have been published by the British Government, Treaty Series, 1919, No. 19.

AFRICAN LIQUOR TRAFFIC CONVENTION. See BRUSSELS CONVENTION.

AFRICAN METHODIST EPISCOPAL CHURCH. See METHODIST EPISCOPAL CHURCH.

AFRICAN METHODIST EPISCOPAL ZION CHURCH. See METHODIST EPISCOPAL CHURCH.

AFRICAN PEPPER. See GUINEA PEPPER (2).

AFTER-FERMENTATION. A process of fermentation which begins with the casking of new wine or beer. The process does not differ essentially from the earlier fermentation, except that it is much slower. The sugar still remaining in the liquor is gradually transformed into alcohol. The slow rate of change is due to the comparatively small amount of sugar present, together with the low temperature, and the small air supply.

The earlier fermentation in the vats continues, both in wine- and in beer-making, for seven or eight days. At the end of that time the yeast-cells sink, and some lighter by-products rise as scum to the surface. Before casking, the scum is removed. The liquor is drawn off from the lees or settlings into casks, which are loosely bunged and placed in cool cellars. The temperature is kept low to prevent acetic acid fermentation (see FERMENTATION) as well as to check the alcohol fermentation.

The after-fermentation often proceeds for several months. Strong wines may be kept in casks until they are quite clear. The weaker ones must be soon bottled to avoid souring. The beginning of the process in new beer is indicated by the appearance of a white foam at the bung-hole. If it is delayed, it may be hurried by fresh addition of green beer. A few weeks before the beer is to be used the bungs are driven tight so that the liquor may be charged with carbon dioxide, thus rendering it lively and sparkling.

AGNEW, DANIEL. American jurist and Prohibition advocate; born at Trenton, N. J., Jan. 5, 1809; died at Beaver, Pa., March 9, 1902. He was graduated from Western University of Pennsylvania (now University of Pittsburgh), and received later the degree of LL. D. from Dickinson College, Carlisle, Pa., and from Washington and Jefferson College, Washington, Pa. Admitted to the bar in 1829, he practised law in Pittsburgh, subsequently moving to Beaver, Pa. In 1831 he married Elizabeth, daughter of Gen. Robert Moore.

Agnew was a member of the Constitutional Convention of Pennsylvania (1837-38), presiding judge of the Court of Common Pleas, 7th judicial district of Pennsylvania (1851-63), justice of the Supreme Court of Pennsylvania (1863-79), and chief justice (1873-79). He had a life-long conviction in favor of Prohibition, and wrote and spoke extensively on the subject. A notable incident in his judicial career was a decision, which he rendered in 1872, declaring the constitutionality of local option and reversing the Supreme Court decision of 1847. After retiring from the bench he became a leader of the forces which fought for a constitutional Prohibition amendment.

AGUAMIEL

AGUAMIEL. The Spanish word for mead, hydromel, metheglin, or honey and water. It is applied also to maguey, the unfermented juice of the Mexican aloe-tree.

AGUARDIENTE. The Spanish term (contracted from *agua*, "water," and *ardiente*, "burning") for brandy; usually applied to spirit of an inferior kind. *Aguardiente de grano* is whisky; *aguardiente de nebrina*, gin. In several Spanish-speaking countries *aguardiente* is more or less loosely applied to all spirituous liquors, and especially to the product of the sugar-cane. In Mexico the term is used for pulque; in southern California and New Mexico, for American whisky.

Aguardiente is made from a number of substances. In Chile it is the product of potatoes, grapes, darnel, wheat, and, especially of the waste of the flour-mills. In Salvador, Central America, it is manufactured from sugar-cane. The juice obtained from the crushed cane is boiled to a molasses, placed in large oaken tanks, and there allowed to ferment. From this compound *aguardiente* is distilled. *Guaro* and *cushusha* are the vulgar names for it, and Americans call it "white eye." The beverage is usually taken with lime-juice and a pinch of salt to neutralize its burning quality. It tastes very much like diluted alcohol, which it resembles in color.

In Honduras a cheap rum, of which there is a large consumption, is called *aguardiente blanco*.

AHLEN, JOHAN. Swedish educator and temperance leader; born at Karlstad, Sweden, June 16, 1859; died at Grängesberg, April 7, 1903. A school-teacher by profession, entering sympathetically into the lives of the children and young people gathered about him, he filled a large place in the Swedish temperance movement, becoming, indeed, a very essential part of its history and development. In 1877 he joined a Band of Hope at Karlstad, and a little later became a member of the Independent Order of Good Templars. He rendered skilled and valuable assistance in organizing the Juvenile work, and in 1882 he was elected Grand Supreme Juvenile Templar. He was repeatedly reelected after short intervals of work in other departments; so that he may be said to have been virtually the head of that department of the work in Sweden from the date of his first appointment until the end of his life. He was for one year Grand Marshal, and for ten years he served as District Chief Templar in Dalarne District Lodge. Six times he was representative to the International Supreme Lodge. He visited the United States three times, and was also sent to England by his Grand Lodge to study the Juvenile work of that country. His death made a profound impression upon all classes, and in October of the following year a memorial stone was erected in Grängesberg churchyard and dedicated with appropriate ceremonies in the presence of a large concourse of people, whose sincere and affectionate regard for the departed teacher was plainly demonstrated.

The monument consists of a handsome granite pillar three meters high, on which is carved a medallion of Johan Ahlen's portrait; and under-

AIREN

neath is an inscription of which the following is a translation:

PUBLIC SCHOOL TEACHER

JOHAN AHLEN,

Born 16-6, 1859; Died 7-4, 1903,

THE WORTHY

AND WARM-HEARTED

TEMPERANCE CHAMPION

AND

FRIEND OF THE YOUNG.

His untiring work for the small and weak shall be held in thankful remembrance. Let his friends strive to be worthy of him.

Ahlen will always rank as one of the great leaders of temperance in Sweden, especially among the young.

AHLIN, JOHN OLOF. Swedish clergyman, lecturer, and author; born in the parish of Alunda, Uppland, Sweden, Aug. 6, 1838. Finishing his college course in 1859 and his theological studies in 1862, he was ordained to the ministry, and at once became assistant pastor at Veckholm, Uppland. After several years of pastoral work he retired to devote himself to journalism and other services in the interest of reform movements. He became a total abstainer in 1877, joined the Sons of Hope in 1879, and in 1882 became a member of the Independent Order of Good Templars, in which he has since held various offices. A few years later he removed to Stockholm, continuing his active connection with the Order and being for a number of years lodge deputy of Lodge 56, St. Jacob. At the annual meeting of the District Lodge of Stockholm in 1903 Ahlin was elected District Leader of Studies. Popular as a public speaker, Ahlin has lectured in all of the Swedish cities and in most of the country districts. His temperance pamphlets have been scattered by the thousands throughout the country. A severe critic of the clergy of the State church for their failure to deal positively with the drink evil, he has stated his views with great clearness and force. In more recent years he has devoted himself to authorship and the translation of the reform literature of other countries.

AHRWEILER. A red, slightly astringent, still wine made in the vicinity of the city of the same name in Rhenish Prussia.

AIGLE. A spirituous, subacid, red or golden, still wine made in the district of Aigle, near Lake Leman, in the canton of Vaud, Switzerland.

AIKSHAVA. A liquor, known to the inhabitants of ancient India, made from sugar-cane, black pepper, plums, curds, and salt, fermented and distilled.

AIPY. A wine prepared by the "slaves and aborigines" of Brazil from the roots of a species of manioc. According to Morewood ("History of Inebriating Liquors," p. 315),

The roots are first sliced and chewed by the females, then put into a pot of water and boiled until fit for expression. The liquor thus obtained is called *kaviaraku*, and drunk lukewarm. . . . In appearance it is like buttermilk.

From this liquor, after fermentation, *aipy* is produced.

AIREN or **AIRIK.** See KUMISS.

AIRLIE, JAMES. Scottish temperance leader; born in Glasgow, Scotland, May 20, 1829; died Oct. 29, 1913. His experience as a member of various temperance societies, operating in the many different communities where his business carried him for a number of years, served to fit him for the great task which awaited him on his return to his native city in 1857. He was first appointed assistant secretary and collector of the Glasgow Abstinents' Union, and then, after six years of this work, he was made secretary. His long term of service in this position enabled him to try out almost every method that has ever been suggested in the way of counter-attractions to the dram-shops; and in this line of work he evidenced something like genius. There were penny readings, lectures, and soirées on alternate Monday evenings; there were concerts in the City Hall every Saturday evening; and there were coffee-stands on the streets early in the morning. Seaside homes were provided for the poor and infirm during the summer months; while the ablest preachers of the city took turns in holding religious services in the City Hall on Sunday nights, a rich program of sacred music being provided for every one of the City Hall meetings. The Kilmun Seaside Home project was little less than Airlie's individual creation: for this he toiled incessantly, raising the funds for its support, so that the Union was in no way involved. Like a skilled and benevolent magician, he seemed to have the power to create an atmosphere in which the slavery of appetite gave way to the winsome spell of goodness and right aims in life.

AITKEN, JOHN. Scottish temperance advocate; born about 1807 in Edinburgh, Scotland; died there May 17, 1855. He was one of the first to join the total-abstinence movement in that city, and to the end of his life he continued to be a tireless worker in the cause. He was impressed with the need of low-priced eating- and lodging-houses conducted on temperance principles, and was the founder of the first teetotal coffee-house in Scotland, which he opened on High Street, Edinburgh. He was a good speaker, frequently on the platform in his own city, and active in various movements for extending the work in other communities.

AJREAN. See ARJAN.

AKA-ZAKE. A red variety of Japanese sake. When Hideyoshi, the Japanese general, invaded Korea (A. D. 1591) there went with him a daimio by the name of Kiyomasa Kato, who was lord of the province of Higo. He acquired from the Koreans a formula for aka-zake, and after his return he began to make it. To about 437½ gallons of refined sake are added nearly 18 gallons of ashes. After thirteen months the ashes are strained out. The sake at first is yellowish in color; but eventually it turns to a red hue, from which color its name is derived. The older it becomes the better it is considered to be. Formerly it was much in demand. At the time of the Saigo rebellion (1877) in the city of Kumamoto, Kyushu, there were 76 establishments which annually manufactured a total of 119,100 gallons of this sake. Of these 76 houses only 3 now remain. Aka-Zake causes severe headaches and other disorders in

those who drink it, and its use has been largely discontinued. See SAKE.

AKBAR. The popular name of JELAL-ED-DIN-MOHAMMED.

AKED, CHARLES FREDERIC. English and American clergyman, author, and lecturer; born in Nottingham, England, Aug. 27, 1864; educated at Midland Baptist College and University College, Nottingham; received the honorary degree of D. D. from Temple College, Philadelphia, in 1901 and from Brown University in 1907. In 1913 the University of Nevada conferred upon him the honorary degree of LL. D. Dr. Aked married Anne Hithersay, of Ilkeston, England, Nov. 10, 1886, and was ordained to the Baptist ministry in the same year. His English pastorates were at Syston, Leicestershire, St. Helens and Earlestown, and Pembroke Chapel, Liverpool. In April, 1907, he became pastor of the Fifth Avenue Baptist Church, New York city, retaining that position until April, 1911. He then accepted a call from the First Congregational Church of San Francisco, Cal., and served that church until 1915, when, together with others, he crossed the ocean on a peace mission to the warring countries of Europe. For the past three years he has been pastor of the First Congregational Church, Kansas City, Mo.

Exceedingly popular as a lecturer on general topics, his contributions to the temperance reform in America were timely and effective. During his California pastorate he was made a member of the headquarters committee of the State Anti-Saloon League, and was also a member of the California Dry Federation. In England he served as one of the vice-presidents of the United Kingdom Alliance. He is the author of a number of books and pamphlets, mostly on religious and social topics. His home is at 157 W. 57th St., New York, N. Y.

AKIL. A member of the inner circle of the Druses of Syria. The term *akil* is derived from the Arabic *akl*, signifying "intelligence"; and the Akils are so called in contradistinction from the rest of the Druses, who, regardless of their attainments or their position, are called *Jahel* ("the Ignorant"). They number about 15 per cent of the adult population, and are of either sex. All are required to undergo a year's probation, and to abstain from wine and tobacco.

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AKPALE. A wine made from the juice of berries in parts of Togoland, West Africa.

AKRON. A sweet, amber-colored, still wine of the muscat type, made in the Jewish agricultural colonies in Palestine.

AKTIEBOLAG. See BOLAG.

ALABAMA. One of the southern States of the United States; bounded on the north by Tennessee, on the south by Florida and the Gulf of Mexico, on the east by Georgia, and on the west by Mississippi; area, 51,279 sq. miles; population (1920) 2,248,174; admitted to the Union Dec. 14, 1819; seceded 1861; readmitted 1870; capital, Montgomery.

The territory now represented by Alabama was included in the province of Carolina granted

by charters (1663 and 1665) of Charles II of England to certain favorites of his. In 1702 the French settled on the Mobile River and built Fort Louis. Their occupation was terminated by the peace of Paris (1763). In 1798 and 1812 the Mississippi Territory, which included Alabama, was set off from South Carolina and Georgia; and in 1817 the area which is now Alabama was set off as a Ter-

Early History ritory, which, as stated above, received the dignity of statehood two years later. The earliest history of the licensing and regulation of the sale of liquor in Alabama is almost identical with that of every other State. In the days when Alabama was a part of Mississippi Territory, any person who could get six reputable freeholders to indorse his application and \$20 for a license fee could keep a tavern and sell liquor. A tavern-keeper who got drunk theoretically forfeited his license. Any one else getting drunk was fined one dollar. In 1814 the license fee was reduced to \$10. Liquors could not be legally sold to a slave without the written consent of his master.

A license to sell liquor in cities cost \$100.00; in towns having 500 or more inhabitants, \$50.00. In places with less than 500 inhabitants the cost was \$30.00, and a license for sale in the country was \$30.00.

The first prohibitory laws were passed in 1857. These were local, and laid a prohibitory zone about certain churches and schoolhouses. Four such laws were passed in 1857. Sixteen local Prohibition laws were enacted in 1861, and an increasing number until 1907, when the first county unit local-option law was enacted. Under the provisions of this law the

First Prohibitory Laws State progressed in temperance sentiment until 50 of the 67 counties had outlawed the saloon. Of the 17 in which liquor was legally sold, 12 had dispensary saloons, 1 had barrooms with 2 dispensary saloons, while only 4 had open barrooms.

In September, 1905, the Anti-Saloon League of Alabama was organized, the Hon. J. D. Norman undertaking the duties of superintendent for several months.

In 1906 the Rev. Brooks Lawrence, who for many years had been in charge of the work of the Anti-Saloon League at Toledo, Ohio, succeeded to the superintendency of the Alabama Anti-Saloon League. He at once organized a vigorous campaign the result of which was the passage by the Alabama Legislature in 1907 of a county option law under which 24 counties voted dry during the first six months. In October of the same year Jefferson County, including the city of Birmingham, voted for the abolition of the saloons by a majority of over 1,800. The progress of temperance sentiment was so rapid that during a special session, held in the following month (November, 1907), the Legislature passed a State-wide Prohibition law by more than the necessary two-thirds vote, the subject not being mentioned in the call of the Governor for the special session.

A special session of the Alabama Legislature in 1909 submitted the question of Constitutional Prohibition to the electorate of the State. On Nov. 29 of that year this prohibitory amendment

was rejected by the people, after an intense campaign, in which falsehood and misrepresentation of an unbelievable character resulted in the confusing and bewildering of a large number of the ignorant voters.

This rejection of the prohibitory amendment did not affect the statutory Prohibition law, but the moral effect of this campaign of 1909 was such as to bring about a reaction which led to the enactment by the 1911 Legislature of a whisky-option law. This law allowed the calling of an election in any county that was dry, and this process could be repeated until the dry county voted wet, but after it was once wet no election could be called to vote the county dry.

In 1915 the true temper and sentiment of the State of Alabama in regard to the liquor traffic was reflected in the action of her Legislature, which passed a State-wide Prohibition law, and then repressed it over the veto of Governor Charles Henderson, Alabama's last liquor governor. At the same session was enacted a law that was unique. It allowed any citizen to secure from outside the State for his personal use as much as two quarts of liquor every two weeks. There was much unfavorable comment over the passage of this law, but its wise provisions led to the easy enactment of a "bone-dry" law by the Legislature of 1919. This body in both of its branches ratified the National Prohibition Amendment on Jan. 14, 1919; and Alabama thus became the twenty-ninth State to take action for the complete destruction of the liquor traffic in the United States of America.

The prohibitory law in Alabama became effective on July 1, 1915. Under date of Nov. 22, 1919, Governor Thomas E. Kilby wrote of its effects:

The effect of Prohibition has been even better than its friends expected. Crime has decreased to such an extent that in many counties the jails are empty a part of the time. Moral and economic conditions throughout the state are wonderfully improved as the direct result of the prohibition of the manufacture and sale of intoxicating liquors. It is true that Bolshevism exists in some parts of this country, but there is very little in the South, where we have but a small foreign population. There is industrial unrest throughout the country, but these things have not resulted from Prohibition; they exist in spite of it. But for the fact that the nation is sober, they would, in my judgment, have been very much intensified.

In the spring of 1920 Judge B. M. Miller, of the Fourth Judicial Circuit of Alabama, remarked as follows:

Those who advocated and secured the passage of county, state and National Constitutional Prohibition should be congratulated, as well as the officials who are enforcing it. It is a great blessing to humanity. It is doing and will do mankind—the public—more good than any law passed in this century.

The mayor of Birmingham, Alabama, held that Prohibition had reduced the number of automobile accidents 50 per cent.

On Sept. 1, 1922, the Rev. Brooks Lawrence resigned the superintendency of the Alabama Anti-Saloon League, which he had held continuously since 1906, with the exception of a year (October, 1905, to October, 1906), when the Rev. J. C. Persinger was superintendent. Mr. Lawrence was succeeded by Mr. J. Bibb Mills.

The Woman's Christian Temperance Union began work in Alabama in 1881, in which year Miss Frances E. Willard organized the first

ALABAMA

local Union at Mobile with Mrs. Thomas La-Prade president. The State W. C. T. U. was organized in Tuscaloosa the following year. The second local Christian Union was formed at Gadsden (1884) and became most active in organizing its own county, Etowah, forming five new Unions and seven Bands of Hope the same year.

The first State meeting of which there is any record was held in the spring of 1884, when a few of the pioneer members—Mesdames L. C. Woodliff, of Gadsden, Annie T. Brooks, of Selma, Ellen Peter Bryce and M. A. Searcy of Tuscaloosa—held a convention at Tuscaloosa under the leadership of Miss Henrietta G. Moore, national organizer. The State officers elected were: President, Mrs. L. C. Woodliff, of Gadsden; corresponding secretary, Miss Charlie Sibert, also of Gadsden; treasurer, Mrs. M. A. Branch, of Union Springs. Three departments of work were inaugurated at this meeting. Following the convention Miss Henrietta G. Moore, and, later in the year, Mrs. Sallie F. Chapin were exceptionally active in field work, organizing new Unions and Bands of Hope, reorganizing others, and inspiring the women of the various communities to organize.

The first regular convention was held at Selma in November, 1884, when Mrs. Ellen P. Bryce was elected president, Mrs. Annie T. Brooks, vice-president, Miss Helen Rothrock, corresponding secretary, Miss Sallie Maxey, recording secretary, and Mrs. M. A. Branch, treasurer. Seven departments of work were formed, that of Prisons and Jails being placed under the superintendency of Mrs. Julia S. Tulwiler.

The State W. C. T. U. has had nine presidents; namely: Mrs. Ellen Peter Bryce, Mrs. M. A. Stratford, Mrs. Morgan Smith, Mrs. Martha L. Spencer, Mrs. J. B. Chatfield, Mrs. Annie K. Weisel, and Mrs. Mary T. Jeffries. Of these, Mrs. Spencer was longest in office, serving twelve years. The Union has been instrumental in securing a number of beneficial measures for the State. It was the first organization in Alabama to protest against child labor and the low age of consent, and it continued its protests until remedial legislation was adopted. Thirty-one years ago the Mercy Home in Birmingham, Ala., was founded by the W. C. T. U., and it has been operated under its auspices ever since. The Scientific Temperance Instruction Law (1885) was passed largely through the efforts of the W. C. T. U. workers, Mrs. E. P. Bryce and Mrs. A. T. Brooks, aided by those of their husbands. Temperance Day in the public schools, established by the Legislature in 1907, was another outcome of W. C. T. U. work. In the great Prohibition campaign of 1907-11 the members of the Union did heroic work in the face of almost overwhelming ridicule and opposition.

There are 35 local unions in the States, with a membership of about 1,500.

Since 1903 the W. C. T. U. has published an official organ, the *Alabama White Ribbon*, the first editor of which was Mrs. Marie R. Douglass, of Bridgeport.

The motto of the Alabama W. C. T. U. is "We overcome all difficulties."

ALARME

A LA HUSSARDE. A French phrase applied in France and Switzerland to the common method of preparing absinth for drinking, by pouring it into water drop by drop, or through a funnel with a minute opening.

ALAK. A Tagalog word applied to any variety of alcoholic liquors, fermented or spirituous. It is the equivalent of the Spanish *vino* and the Ilocano *tapuy*, as used in the Philippine Islands.

ALARME: SOCIÉTÉ FRANÇAISE D'ACTION CONTRE L'ALCOOLISME, L' A movement in France, inaugurated in January, 1914, under the auspices of the Ligue Nationale contre

L'Alcoolisme, to bring public sentiment **Origin** for increased restrictions upon the liquor traffic to bear upon the election of candidates for the Chamber. It owed its origin to the defeat by the Chamber of Deputies, in February, 1912, of a bill, which had been pending for thirteen years, for the limitation of the number of drink-shops. The rejection of the bill had been followed by official protests not only from the Ligue Nationale contre l'Alcoolisme, but from the Academy of Medicine, from departmental committees on hygiene, and from many philanthropic and public health organizations, and had evoked a memorial signed by 250,000 Frenchwomen. As the period for elections approached, a committee of action (*Comité d'Action Antialcoolique*) was organized; and this body, under the name *L'Alarme*, inaugurated a systematic campaign of great meetings to rouse public sentiment and to influence candidates for election.

The plan was financed by M. Leonard Rosenthal, a native of Holland; the chairman of the committee was Henri Schmidt, leader of the anti-alcohol group in the Chamber of Deputies; and the membership was composed of a considerable number of the administrative council of the Ligue Nationale contre l'Alcoolisme. The campaign began at Nancy Jan. 17, 1914. By the end of March the principal cities of the country had been visited and public meetings had been addressed by Deputy Schmidt, Maurice Bertrand, a lawyer of the Paris Court of Appeal, and other influential representatives of law, medicine, labor, and the general public.

The next step in the campaign was a manifesto to voters, issued late in March, urging that each candidate for election be asked to sign a statement to the effect that he pledged himself, if elected, to vote for the laws necessary to check alcoholism. The reforms demanded by *L'Alarme* and emphasized at the public meetings were three: (1) prohibition of the manufacture and sale of absinth; (2) limitation of the number of selling-places; and (3) suppression of the privilege of home distilling. An appeal to voters, of which the following is a translation, was posted in public places:

L'Alarme begs all voters to use all their efforts to send to the Chamber deputies determined to carry on an energetic struggle against alcoholism. If four years more should have to pass without the passage of effective laws, the evil would increase, and it would become more difficult every day to end it. The cause is just; it is sacred. It is for the health and happiness of the people.

The effect of the movement on the elections was not conspicuous, but it was believed that the campaign was worth while from an educational point of view.

After the World War had broken out and the results of alcoholism were thrown into high relief by war exigencies, *L'Alarme* was revived, and with a new subtitle, "Société Française d'Action contre l'Alcoolisme," appealed on patriotic grounds for the abolition of the traffic in ardent spirits. M. Raymond Poincaré, president of France, became honorary president, and Jean Finot, director of *La Revue*, president of the organization. There was a large honorary committee including Henri Bergson of the French Academy, Senators Leon Bourgeois and Alexander Ribot (who was also Minister of Finance), Deputy Jules Siegfried, and former Deputy Joseph Reinach, who had been one of the antialcohol leaders in the Chamber of Deputies. The general secretary was Luciana Delpech; and the treasurer was Hector Passega. Jean Finot, however, was the moving spirit of the organization.

The object of the reorganized society, as stated in the by-laws, was "to combat alcoholism by every moral and practical means." It was to be non-partisan and non-sectarian. Its principles soon became apparent from its proposals. It was opposed to spirituous liquors, but favored the retention of wine, beer, cider, and other fermented liquors and endeavored to enlist in the campaign against spirits the wine-producers and wine-dealers on the ground that, with spirits sold under a high tax or abolished, the wine interests would be the natural beneficiaries.

The committee issued pamphlets, posters, and books, including one by Jean Finot, "Union Sacrée contre l'Alcoolisme," which was a scathing indictment of France's expenditures in drink in war-time, and of the delinquencies of the Government, especially of certain members of it, in dealing with the traffic in ardent spirits. In 1916 *L'Alarme* issued a poster with the following statements, "alcohol" meaning "distilled spirits."

TO FRENCHWOMEN AND THE YOUNG PEOPLE
OF FRANCE:

1. Alcohol is as formidable an enemy to you as Germany.
2. It has cost France since 1870 in men and in money more than the present war.
3. Alcohol pleases the taste; but, a veritable poison, it destroys the body.
4. Drinkers grow old early. They lose half their normal life and are easy prey to numerous weaknesses and maladies.
5. The "little glasses" of parents are transformed into hereditary weaknesses in their descendants. France has today about 200,000 insane, twice as many consumptives, to say nothing of the victims of gout, scrofula, rickets, premature degeneracy, and the majority of criminals.
6. Alcoholism reduces our productivity two thirds, and increases the cost of living, and misery.
7. Like the criminal Kaiser, alcoholism decimates and ruins France, to the great joy of Germany. Mothers, young people, husbands, fight alcoholism and remember the country's glorious dead and wounded.
8. You will thus accomplish a great task, equaling that of our heroic soldiers.

L'ALARME.

So late as 1919 *L'Alarme*, as represented by Jean Finot, not only did not oppose fermented liquors, but considered wine and wine-producers among the most powerful forces against ardent spirits, to which the alcoholism opposed by *L'Alarme* was considered to be due.

See FINOT, JEAN; SCHMIDT, HENRI.

ALASKA. A Territory of the United States, situated at the extreme northwest of North America, and including adjacent islands in the Pacific and Arctic oceans; formerly known as "Russian America"; total area, 590,884 square miles; population (1920) 54,899. The region was discovered and partially explored in July, 1741, by two Russian officers, Vitus Bering and Chirikov. Kodiak was discovered twenty-two years later (1763), but settlement was not effected till 1784. In the meantime expeditions from Spain had visited the southeastern coast in 1774 and 1775, and on these visits were based the Spanish territorial claims involving the seizure of Nootka Sound in 1789. The first surveys of the coast were made by Captain James Cook in 1778; but more extensive ones were made by Vancouver in 1793-94, and only in recent years have his charts been superseded.

The discovery of the territory by the Russians had been followed by a wild rush of adventurers and traders in privately owned vessels in search of furs. In 1788 a monopoly of American trade was given to the Sholikof, a private trading company; but other trading companies and private traders dealt so treacherously with the native Indians, many of whom were massacred, that in 1799 a charter for the regulation of the region and the control of its trade was granted to the Russian-American Company, which was a semiofficial corporation. This charter ran for a period of twenty years, and was twice renewed for a similar term. The chief resident director of the Russian companies from 1790 to 1819 was Alexander Baranov, a man of great ability and conspicuously successful as governor. In 1804 he founded Sitka, after the people of a near-by settlement had been massacred by the natives in revenge for gross abuses to which the latter had been subjected.

With the advent of the Russians had come spirituous liquors. The agents of the Russian-American Company were allowed with their provisions eight gills of rum a year, with an increased allowance for fatiguing labor or bad weather; so that the quantity actually averaged one or two gills a week. Craftsmen were usually paid in rum (H. H. Bancroft, "Works," xxxiii. 581), and even the priests of the Russian Orthodox Church were entitled to an annual allowance of spirits. With the example of frequent debauches by the governors and their officers before them, it is not surprising that among the people drunkenness became common upon feast-days (*id.* 516-519, 560). As a matter of precaution, the supply of liquor to the natives was restricted; but they still managed to secure their share. When the Russian officials found it necessary to conciliate the natives or to make treaties with them, the leading chiefs were assembled at headquarters and plied with rum and brandy until they became so drunk that they had to be carried to their beds (*id.* pp. 438-439, 463). Moreover, the Russian-American Company gave the natives rum in exchange for furs; and, when the natives worked for the Company, rum was a part of their ration (House of Representatives Executive Document 135-44-i, p. 30).

As long as the Russian-American Company held the monopoly of the liquor and fur trade with the natives, no legislation was considered necessary; but at the beginning of the nineteenth century American and British ships began to engage in the Alaskan trade and to exchange liquor for furs. One of these vessels was John Jacob Astor's "Enterprise," which visited Sitka in 1810 (W. H. Dall, "Alaska and its Resources," p. 326). This competition led to international complications. By the ukase of Sept. 4, 1821, the Russian Government attempted to prevent foreign ships from engaging in the Alaskan trade. Great Britain and the United States protested so vigorously, however, that the ukase was never enforced. In 1824 Russia negotiated a treaty with the United States, and in the following year one with Great Britain, whereby the Russian Government renounced its excessive claims, and the boundaries of the Russian possessions were definitely and permanently fixed. It is worth noting here that Article 5 of the treaty of 1824 read: "All spirituous liquors . . . are always exempted from the commerce permitted by the preceding article, whether to sell or suffer them to be sold to the natives"; also that the treaty with Great Britain contained a similar prohibitory clause.

Having to some extent warded off American and British competition, the Russian-American Company continued to trade rum with the natives. Whenever rum was very scarce, the Russians supplied in its place a kind of beer known as *kvass*. Meanwhile gradual encroachments were being made by the Hudson's Bay Company; and, in the consequent competition, both companies traded liquor with the natives. At length the liquor traffic became so corrupt that on May 13, 1842, an agreement was signed by Sir George Simpson, on behalf of the Hudson's Bay Company, and by Adolphus Etholen, the governor of the Russian-American colonies, to the effect

that no spirituous liquors shall be sold or given to Indians in barter, as presents, or in any pretense or consideration whatever, by any of the officers or servants belonging to or attached to the establishments or vessels belonging to either concern, or by any other person or persons acting in their behalf (Sir George Simpson, "Report on the Hudson's Bay Company," 1857, p. 369).

The last period for which the charter of the Russian-American Company had been renewed expired Dec. 31, 1861; and then Prince Maksutov was appointed governor to administer the affairs of the colony for the imperial Government. During the presidency of James Buchanan overtures were officially made by the United States to Russia with a view to the purchase of her American possessions by the former; and in 1867 a treaty was negotiated between the two countries whereby, in consideration of the payment of the sum of \$7,200,000, Russia ceded her American territory to the United States. The treaty was signed at Washington, D. C., on March 30, at four o'clock in the morning; it was ratified by Russia on May 27 (May 15 according to the Russian calendar) and by the United States on May 28; and on June 20 the necessary proclamation was issued by President Andrew John-

son. The actual transfer of the territory did not take place until Friday, Oct. 18, 1867, when the Stars and Stripes replaced the Russian flag at Sitka, the capital (Bancroft, *l. c.* xxxiii. 594-603; Dall, *l. c.* pp. 359-370).

At once there was the usual rush of gamblers, saloonmen, office-seekers, traders, adventurers, and dissolute women to the new possession. City lots were platted for miles in the unbroken forest, and those on the one straggling street of Sitka brought fabulous prices. A city government was organized, and a mayor and other officers were elected.

But months in advance of the crowd, and months before the United States came into possession, the United States had taken steps to prevent the introduction of ardent spirits into Alaska. On June 3, 1867, the Secretary of the Treasury announced his intention to send the revenue cutter "Lincoln" at once to superintend the discharge of cargoes at Sitka; and a few days later he issued instructions to the collector of the port of San Francisco not to allow the shipment of liquor to the Alaskan port. On Sept. 2 following, Major-General Halleck, in command of the Department of the Pacific, requested, through General Grant, Secretary of War *ad interim*, that "the President will by proclamation declare the newly acquired Russian territory an Indian territory, in order to prevent the introduction of ardent spirits among the Indians there" (Dall, *l. c.* p. 369). Major-General Halleck's request was promptly transmitted to William H. Seward, Secretary of State, and by him referred to E. Peshine Smith, examiner of claims, who decided that Alaska became a part of the Indian country upon the issue of the President's proclamation of June 20, 1867. In transmitting (Sept. 6, 1867) this opinion of Mr. Smith to General Grant, Mr. Seward stated that this view was adopted by his department, but that the President would give the matter further consideration.

Thus, at the very commencement of the American occupation the question arose, whether or not Alaska was "Indian country" within the meaning of the law; and for many years afterward the terms "Indian country" and "Indian Inter-course laws" appear constantly

in the temperance legislation and other proceedings of the courts of Alaska. The former term had originated in 1802, when Congress, treating the Indian tribes as quasi-independent nations, established (March 30) a boundary-line between the territory then allotted or secured by treaty to Indians and the other territory of the United States, and designated the sections so set apart as "Indian country." Many similar treaties, made after 1802, caused confusion; and Congress, on June 30, 1834, enacted that all that part of the United States west of the Mississippi River, and not within the States of Missouri and Louisiana, or the Territory of Arkansas, shall be considered the Indian country." In 1850 the Indian country was extended to include the territory of the Indian tribes in Oregon, and in the following year to include that of the tribes in New Mexico and Utah. Alaska was officially recognized as part of the Indian country in 1873.

Territory Officially Part of Indian Country

ALASKA

The Act of June 30, 1834, imposed a fine of \$500 on any person selling, exchanging, giving, bartering, or disposing of any spirituous liquors or wine to any Indian (in the Indian country), and a fine not exceeding \$300 on any person introducing or attempting to introduce any spirituous liquors or wine into an Indian country, except as military supplies under the direction of the War Department. It was made lawful for any person in the service of the United States, or any Indian, to take and destroy any ardent spirits or wine found in the Indian country, except military supplies, and a fine of \$1,000 was imposed for setting up a distillery in an Indian country. In 1847 the penalty of imprisonment was added by Congress.

In 1868 the President was empowered by Congress (Act approved July 27) "to restrict and regulate or to prohibit the importation and use of distilled spirits into and within Alaska," and on Feb. 8, 1870, President Grant, pursuant to the authority thus vested in him, issued an order declaring the importation of distilled spirits into and within the District of Alaska prohibited.

On Nov. 11, 1872, three indictments were found by the grand jury of the district of Oregon, against a resident of Alaska for introducing spirituous liquors into the Indian country, for distilling spirituous liquors without having paid a tax, and for disposing of liquor to an Indian. The judge declined jurisdiction, because the Act of July 27, 1868, did not give the court jurisdiction over the introduction of spirituous liquors and their sale in Alaska. In consequence of this decision, Congress amended the Act in question by adding to it sections 20-21 of the Indian Intercourse Act of 1834, and extended the same over Alaska, thus forbidding the importation and sale of spirituous liquors or wine, and the erection of distilleries in Alaska, and giving district and circuit courts of the United States jurisdiction.

On Nov. 13, 1873, the attorney-general rendered an opinion that, as to the introduction of spirits, "Alaska is to be regarded as 'Indian country,' and that no spirituous liquors or wines can be introduced into the territory without an order by the War Department for that purpose" (*ibid.*).

On May 16, 1874, the War Department (Adjutant-general's Office) issued General Order No. 40, prohibiting the introduction of spirituous liquors and wines into Alaska except for the use of the army, and then only on special permits from army headquarters at San Francisco or Vancouver.

On June 3, 1874, Secretary of War Belknap inquired: "Has this Department authority to permit the introduction of spirituous liquors or wines into the territory of Alaska, when the liquors or wines are not for the use of the officers of the United States or troops of the service?" To this inquiry Attorney-general George H. Williams replied affirmatively, thus practically giving the War Department power to nullify Prohibition in Alaska. On June 15, 1874, the War Department issued General Order No. 57:

Such articles [liquor and wines] will be introduced into the territory only upon special permits, to be given from headquarters Military Division of the Pacific or from the headquarters of the Department of the Columbia.

ALASKA

In the United States District Court, District of Oregon, Jan. 7, 1875, in *re* John A. Carr on *habeas corpus*, Judge Deady an-

The Carr Case

nounced his celebrated opinion, which for a time prevented the enforcement of liquor prohibition in Alaska. Carr had been arrested by the military authorities upon the charge of introducing spirituous liquors into Alaska. The nearest district court was at Portland, Oregon, more than 1,000 miles away, and the only means of communication was by a monthly steamer. The law required that the prisoner should not be detained over five days after arrest and before removal. If removal could not be commenced within that time the prisoner must be discharged; and on that ground he was released by the Court (House of Representatives Ex. Doc. No. 135-44-1, pp. 14, 22, 27, 1872-75). On Jan. 21, 1875, General Orders of the Department of the Columbia revoked all permits for the sale of spirituous liquors in Alaska, to the great improvement of public order during the remaining two years of military occupation.

For the better protection of the Alaskan natives from liquor, the commanding officer of the Department of the Columbia asked, on March 9, 1875, the sanction of the Department of the Interior to the appointment of the commandant in Alaska as *ex-officio* Indian agent. This request being granted, on May 18 the Secretary of War, by direction of the President, appointed the commanding officer of the United States troops in Alaska "to execute the duties of Indian Agent in controlling the intercourse with the Indians in Alaska." On July 12, 1875, Capt. J. B. Campbell, of the Fourth Artillery, assumed the duties of Indian agent in Alaska, and announced that the strictest provisions of the Indian intercourse laws would thereafter be enforced.

The policing of Alaska by the Army did not, however, prove satisfactory; and in 1877 the President ordered the withdrawal of the military and the turning over of the public property to the agents of the Treasury Department. In 1881 the Treasury Department ruled that Section 1955, Revised Statutes, which prohibited shipments of distilled spirits to Alaska, did not include wine; and a little later, that the same section did not include beer, the latter being a fermented liquor and not a distilled spirit. From the time of the withdrawal of the military in August, 1877, up to May, 1884, Alaska was a customs district, governed by regulations made by the Secretary of the Treasury and protected in the southeastern portion by a small naval vessel.

At the beginning of 1878 Deputy Customs Inspector Isaac C. Dennis instituted a strenuous campaign against liquor-selling in Alaska.

Dennis's Campaign Against Liquor-Selling

At great personal peril he, assisted by the Indians themselves, summarily seized and destroyed illicit stills. He assessed fines and turned the proceeds over to mission schools. He was supported in his efforts by his immediate superiors, but was not sustained or encouraged by the Federal authorities at Washington, whereupon he resigned in disgust. For a time, however, his local efforts, supplemented by the

assistance of the natives, proved exceedingly beneficial.

In 1884 Congress passed "An Act providing a Civil Government for Alaska," creating the offices of governor, district judge, district attorney, etc. Section 14 of the Act prohibited the importation, manufacture, and sale of intoxicating liquors in the Territory, except for medicinal, mechanical, and scientific purposes, and required the President to make the regulations necessary to carry out the provisions of this section. These regulations were formulated in Treasury Department Circular No. 30, Division of Customs (Feb. 26, 1885). They provided that no intoxicating liquors should be landed without a permit from the chief officer of customs, to be issued upon evidence satisfactory to such officer that the liquors were imported and were to be used solely for medicinal, mechanical, and scientific purposes, and that no person should manufacture or sell intoxicating liquors in Alaska for such purposes without having first obtained a license from the governor.

The introduction of liquor for sacramental purposes was permitted by Treasury Department Circular No. 53, approved by President Cleveland May 4, 1887; and Circular No. 34, approved by President Harrison, March 11, 1892, allowed the governor to grant or revoke at his discretion permits to sell liquor for medicinal, mechanical, and scientific purposes. The outcome of these regulations was that the collector of customs was made responsible for the landing of liquor in Alaska; the governor, for the issuance of permits to sell after it had been landed; and the United States District Attorney, for the enforcement of the law. By further regulations of the Treasury, issued in 1897 and approved by President Cleveland and President McKinley respectively, the introduction of intoxicating liquors into Alaska was prohibited, except for sacramental, medicinal, or scientific purposes.

From the beginning of American occupation in Alaska the half-hearted attempts to prevent the importation and sale of intoxicants were so abortive and ineffectual that a popular demand arose for the establishment of a high-license system. This proposal was urged principally by the liquor interests, but the project received much support from other sources. Even John G. Brady, then governor of Alaska, who went to the Territory originally as a missionary, journeyed to Washington to lend his support to the overthrow of the Prohibition policy, urging that the law could not be enforced. The old "spoils system" was then in vogue in America, and the Federal officials in Alaska were not of a high order. Governor Brady himself stated that these officials were of such a disreputable sort that 11 per cent of them were then (1899) under indictment for crimes.

In deference to this sentiment Congress, in "An Act to punish crimes in the District of

High-License System Alaska and to provide a criminal code for said district" (approved March 3, 1899), established a system of high license, under which the annual tax was: For a brewery license \$500; a wholesale liquor license \$2,000; and a barroom, or retail liquor, license \$500 to \$1,500 according to the population. It was provided in Section 466 of the Act that "no intoxicating

liquors shall be sold, given, or in any way disposed of to any minor, Indian, or intoxicated person, or to an habitual drunkard."

The surrender of the prohibitory law at the demand of the liquor interests was abject and complete. Little difference in the Alaskan situation was, however, apparent from the change. The liquor interests had been powerful enough to secure the nullification of the Prohibition law, and they were still sufficiently well-entrenched politically to secure the practical nullification of the restrictive features of the new high-license law. Their control during this period of Alaskan history was not seriously challenged.

Reviewing the early history of American rule in Alaska, in its relation to the alcohol problem, it can not be said that the record is one of which a nation could be proud. Immediately upon the occupation of Alaska by the United States, saloons openly conducted business at Sitka, although a United States revenue cutter and a detachment of United States soldiers were in the vicinity to enforce Prohibition; and the drunken debauches of the soldiers and some of the citizens caused the other inhabitants to live in constant fear of their lives. Liquors were introduced into the Territory during 1867-75 under the Army clause. In 1869 the manifest of the steamer "Newbern," of the Quartermaster's Department, U. S. A., showed 10 barrels of distilled spirits, 20 barrels of ale, and a large number of cases of porter and wine for the use of four officers at Fort Tongass and one company at Fort Wrangell. From the same steamer 900 gallons of pure alcohol, marked "coal oil," were landed at Sitka (Bancroft, *l. c.* xxxiii. 622).

In 1869 confiscated liquor was sold at auction on the streets of Sitka.

In 1877 between Aug. 1 and Dec. 31, no less than 4,889 gallons of molasses were landed at Sitka, and 1,635 at Fort Wrangell, for the manufacture of hoochinoo (described later in this article). Henry de Ahna, ex-collector of customs, reported to the Secretary of the Treasury (Nov. 4, 1877) that in Sitka, with a population of "231 besides Indians," the mail steamers left between 100 and 115 barrels of molasses a month for making hoochinoo and that, "with the exception of perhaps a dozen people, everybody is in the habit of getting drunk daily."

Governor Knapp, in his report (1889) to the Secretary of the Interior, described the period between 1867 and 1877 as "Rum and Ruin" one "which brought nothing but rum and ruin." Capt. L. A. Beardslee, U. S. N., reported to the Secretary of War that at Sitka, in 1879 and 1880, "stills for the manufacture of hoochinoo were in operation in a great many of the houses of both creoles and whites, that the use of this rum was very common with them, and that it was freely dispensed to the Indians."

In fact the supply of liquor was limited only by the means of the purchaser (Bancroft, *l. c.* xxxiii. 621). John H. Keatly, ex-judge of the United States District Court, testifying before the Senate Committee on Territories, in 1892, described the sale of liquors in Alaska in 1888 as free and unrestricted. At the same hearing Max Pracht, ex-collector of customs at Sitka, testified that Juneau and Douglas, with a popu-

lation of about 2,000, had 32 open saloons and 2 breweries. Governor Knapp in his annual report for 1892 to the Secretary of the Interior stated that "intoxicating liquors of various kinds are sold openly and without concealment to white men in all the principal towns of south-east Alaska."

It should be noted that from 1873 to 1899 the open sale of liquor was indirectly fostered by the issue of internal-revenue licenses, which, while legally conferring no authority to sell, practically prevented the enforcement of the penalty against selling. When a saloon-man was placed on trial for selling liquor he would exhibit his receipt from the internal-revenue collector, showing that he had paid the United States for the privilege of engaging in the liquor business. The judge would promptly rule this evidence to be inadmissible, but the jury with equal promptness would accept it and bring in a verdict of "Not guilty" (Annual Report of Governor of Alaska, 1897, p. 6). A striking commentary on the working of an internal-revenue license in Alaska under Prohibition is the fact that in 1897, when it was unlawful for a single saloon to exist in the Territory, the internal-revenue agent collected in Alaska a special tax from 147 retail liquor-dealers, 6 breweries, 1 wholesale and 8 retail dealers in malt liquors.

As was to be expected, smuggling was not unknown in Alaska. The two principal centers from which liquors were "received clandestinely" were Honolulu (Hawaiian Islands) and Port Simpson (British Columbia).

Each winter vessels cleared from San Francisco for whaling, fishing, and trading in Bering Sea and the Arctic Ocean. Some of them would take on quantities of American whisky and rum, in bond for Honolulu for the Siberian trade, which the skippers would sell in Alaska or Siberia, wherever they could find a market. Other ships cleared from San Francisco with cargoes of bay rum, pain killer, Florida water, Jamaica rum, and other compounds of alcohol, which they sold in Alaska for drinking purposes. The larger number of vessels, however, after leaving San Francisco, would visit Honolulu and load up at that place with rum for Alaska and Siberia.

In 1878 thirteen vessels trading rum visited Kotzebue Sound. Six arrived in one day, one of them having on board 50 barrels of rum. (Anticipating events, it may be stated that at the same place in 1903 several vessels were unable to dispose of their liquors because of the temperance reformation among the Eskimos due to the labors of the Quaker missionaries.) In 1879 the revenue cutter "Rush" seized the schooner "Loleta" while smuggling 1,600 gallons of rum into Alaska. The same year the brig "Timaudra" was wrecked in Alaska with 100 barrels of rum on board. In 1879, also, Harrison G. Otis, Treasury special agent, on an official visit to Bering Sea, learned of four schooners, one bark, and one brig with more than 12,417 gallons of rum on board, and many more vessels that were suspected of carrying equally large quantities. In 1880 Capt. Geo. W. Bailey, commanding the cutter "Rush," wrote officially to the Secretary of the Treasury that it was re-

ported that intoxicants were sold in such large quantities to Eskimos on the shores of Bering Sea and the Arctic Ocean as to keep whole villages drunk and quarreling the best part of the season, and that large quantities of liquor were continually reaching the natives of the interior.

Smuggling from Port Simpson was carried on under different conditions. Port Simpson is on the international boundary-line and near the southeast portion of Alaska and the Alexander Archipelago, with its innumerable islands, sheltered bays, and hidden coves, many of these coves being known only to the natives and the smugglers. White men and natives, procuring British liquors at Port Simpson and loading them into small sloops, schooners, and canoes, would flit in and out among the islands, traveling mostly by night and lying concealed in some hidden inlet by day. They distributed liquor at all the native villages on the coast without detection by the officers of customs. (The quantity of liquor thus smuggled into Alaska during 1897 was estimated at 60,000 gallons.)

A very large quantity of liquor was procured by illicit distillation and native manufacture, carried on by Russians, Americans, and natives. The native liquor was known to the Eskimos by various names. In southeastern Alaska it was called *hoochinoo*, or *hooch*, from the fact that it was first made on Admiralty Island by the Hootznahoo natives. The first native who learned the process of manufacturing it charged 40 to 100 blankets (\$120 to \$300) for teaching others. In southern, western, and northern Alaska and on the Aleutian Islands it was known by different names at different places. Thus, at Point Barrow it was called *tangah*; at Point Hope, *tongah*; at Kotzebue, *tonik*; at Nushagah, *bevak*. The Russians at Unalaska had their *kvass* or *quass*, and at Kodiak, *pevo* (Russian for "beer") or *macoola*.

The manufacture of *hoochinoo* is thus described in a letter to W. E. Johnson from the Hon. John G. Brady, Governor of Alaska (March 23, 1903):

The still was a common five gallon coal oil can and the worm was made of pieces of tin pipe soldered together. . . . This worm was attached to the top of the still and made tight by dough or other material. The mash for the most part was made of the molasses (black strap) from the Sandwich Islands. It was started to ferment by yeast or dried apples, and kept in a warm place. At the proper time the still was filled and placed upon a slow fire. The worm passed through a barrel of cold water. The rum came in drops and was caught in a cup and poured into bottles, if not drunk upon the spot. At one time the importation of molasses at Sitka was as much as one hundred barrels a month. This rum was highly intoxicating and seemed to bring out all the murderous instincts of those affected by it. It showed a marked effect upon the physical organisms of habitual users, especially upon the eyes and facial muscles. In some of the communal houses three and four stills were kept in operation.

The Promyshleniki (Russian freebooters) who first went to Alaska, being unable to procure

Native Intoxicants all of the ingredients used in Russia for their *kvass*, mixed rye-flour with water. The poorer natives used any kind of flour, with candy, sweet crackers, berries, etc. (see *KVASS*). Dr. A. W. Newhall, of the Jesse Lee Home, Unalaska, describes the intoxication produced by *kvass* as transient and its effects as mild; but

Ivan Petroff, a Russian, who has written much on Alaska, says "it transforms the quiet husband into a howling brute."

The methods and apparatus of distillation were naturally very crude. Thus at Point Hope, above the Arctic Circle, where the distillation of tongah was first introduced by a white man in 1887, flour and molasses were fermented, and then distilled from a tin can fitted with an old gun-barrel for a cooler. On the Nushagak River Graham flour and sugar were mixed with water and yeast in a barrel and left to ferment. After fermentation, the mixture was put over a fire in a five-gallon can or kettle, tight at the top and connected with a tin pipe about one quarter of an inch in diameter and two feet long.

At St. Lawrence Island, Bering Sea, molasses and flour were mixed with water in a five-gallon coal-oil can, allowed to ferment from four to seven days, and afterward heated, the vapor passing through an old gun-barrel, which was kept cool, and being condensed into liquor. Sometimes the hollow root of the bladder-kelp (*Nereocystis luetkeana*) was used instead of a gun-barrel. These primitive stills were to be found in operation in recent years.

Some idea of the extent of illicit distilling may be gained from the fact that in November, 1877, Henry C. De Ahna, collector of customs, reported that in the town of Sitka "every other house is a clandestine distillery; and in the Indian village every habitation is one." In June, 1878, Deputy Collector of Customs I. C. Dennis, made a raid in the small native village at Fort Wrangell and destroyed 21 stills. In July, 1879, Capt. L. A. Beardslee, U. S. N., made a raid in the village of Sitka, capturing three stills and large quantities of liquor in the houses of white men, and 38 stills and much liquor in the native houses. Two months later at a salmon-cannery six miles north of Sitka, where 80 natives were employed, 40 stills and much liquor were discovered and destroyed.

As has been stated above, an important ingredient in the manufacture of hoochinoo is molasses. A barrel of the latter

Illicit Distilling makes a barrel of hoochinoo. Strong efforts were made at different dates to restrict the importation of molasses, but several substitutes for it were found, such as sugar, potatoes, and berries. In 1877, according to the collector of customs at Sitka, the United States mail steamer landed at that port on each trip from 100 to 200 barrels of molasses. Other vessels brought in large quantities, and still other quantities were smuggled from Port Simpson. At some of the salmon-canneries, where large numbers of Chinese were employed, *sam-tsiu*, a thrice-distilled rice spirit, was introduced.

Besides the beverages mentioned above, large quantities of patent compounds have been introduced into Alaska and sold as drinks, such as Stoughton's bitters, Jamaica ginger, Hostetter's bitters, essence of peppermint, and extracts of lemon and vanilla. It is probable that many of the bottles thus labeled contained nothing but liquor.

Alaska under Prohibition laws and under high-license laws had "free whisky," because there was no public effort to enforce the laws.

Both Governor A. P. Swineford (in 1888) and Governor James Sheakley (in 1894-96) in their annual reports declared most emphatically that there was really no public sentiment that favored the prohibition of the sale of liquor to white men.

The procuring of liquor being practically without restraint, a large number of the criminal cases in Alaskan courts were due to the sale of intoxicants. In cases where the defendant was charged with selling liquor to the Indians, and the evidence was sufficient, convictions usually followed; but where a white man was charged with selling liquor to white men, grand juries often refused to indict, or even to hear evidence, and petit juries to convict.

In 1892 (Jan. 11) the Rev. Charles H. Edwards was murdered at Kake Island by one Malcolm Campbell, a liquor-dealer and smuggler. Campbell had been illegally selling whisky to the natives. He was brought to trial at Sitka and, although a confessed criminal, the jury acquitted him. Dr. J. H. Connett, who had been active in securing evidence against Campbell, was tarred and feathered by masked men, supposedly friends of the latter. (See TEMPERANCE HEROES AND MARTYRS.)

In 1895 Governor Sheakley stated in his annual report that "at almost every term of the United States Courts held in the Territory since the inauguration of the civil government, eleven years ago, there have been a number of persons held under bonds to appear and answer to the charge of selling intoxicating liquor in the Territory of Alaska in violation of the Statutes of the United States made and provided. Up to the present hour not one of all the accused has ever been indicted, tried, or convicted of that offense."

While it is true that as late as 1910 the overwhelming public sentiment of the white population of Alaska was opposed to Prohibition as applied to the whites, yet there were many earnest friends of temperance among the various missionaries in that country, and the Government school-teachers. Some of the Government officials and a small number of business men, also, stood for temperance, and this class was increased during the large immigrations following the discovery of gold in Alaska. Temperance organization was early effected at a few of the mission stations, and at all the stations a temperance sentiment was created among the natives.

Metlakahtla, under Mr. William Duncan, was a strictly Prohibition village. So was Saxman, in charge of the Rev. Edward Marsden (Presbyterian); also Kotzebue, under the leadership of Messrs. Dana and Otha Thomas (of the Society of Friends).

Before the advent of the missionaries Kotzebue, under the Arctic Circle, had been the great summer rendezvous of a score of whisky ships, which landed at that point hundreds of barrels of liquor annually. This liquor eventually reached and cursed hundreds of Eskimo villages scattered through the great Arctic north-land.

Where, in 1890, men, women, and children

of all ages held their frequent drunken debauches, in 1903 the missionary wrote: "We have not known of a single case of any native here touching any kind of liquor for the past year."

Gradually, the responsibilities of government were placed upon the inhabitants of the Territory with satisfactory results. In 1906 the people of Alaska were given the power to elect a delegate to Congress. Constructive legislation as to land tenure, mining, fishing, and forestry began to be enacted. With responsibility there developed a hostility to those sinister influences which had made government a mockery in the region. From 1893 to 1895 the Government spent \$55,000 for the support of the natives of Fur Seal Island, a policy made necessary because the natives had been debauched with liquor and robbed of their possessions by whisky traders. Stirred by reports of the destruction of the native races of Alaska by the liquor-dealers, Congress began to apply remedial measures. In each of the years 1911, 1912, and 1913 the sum of \$12,000 was appropriated for the suppression of the liquor traffic among the natives of Alaska. In 1914 this amount was increased to \$15,000, and the policy of the Government in this respect became established. Under this appropriation special officers were employed to gather evidence and to press prosecutions against liquor-dealers who persisted in criminal sales. Commenting on the operations of this service, Governor J. F. A. Strong made these observations in his annual report to the Secretary of the Interior for 1917:

LIQUOR TRAFFIC AMONG THE NATIVES

Four special employees for the suppression of the liquor traffic among the natives of Alaska were engaged in the work during the year. The efforts of these special employees have been marked by a good degree of success, and during the past four years there has been a decrease in the liquor traffic among the native people. The reports of the special employees . . . do not include a great amount of what may be termed preventive work. The natives are learning that intoxicating liquors are their worst enemy, and there are many among them who are earnest workers in the temperance cause, and by example and precept they are aiding in the banishment of this curse of their race and of mankind. The missionaries stationed among the natives have also been largely instrumental in turning the natives from the evils of intoxicating liquors, and in this work they have had the earnest cooperation of the superintendents and teachers of the United States Bureau of Education, who are in charge of the native schools in the Territory.

However, while advancement has been made and is continuing steadily, the evil has been by no means entirely eradicated. There are still too many worthless, alleged white men who pander to the natives' thirst for strong liquors for pecuniary gain or for purposes still worse, and this class is a moral ulcer that is difficult of excision. Courts are sometimes inclined to too much leniency in the cases of confirmed violators of laws which prohibit the sale or gifts of intoxicants to natives. United States marshals, too, in some of the districts, seem to be unable or disinclined, through their deputies, to assist in stamping out this traffic, and especially in the first judicial division numerous complaints to this effect are registered.

With a prohibitory liquor law going into effect January 1, 1918, it may be reasonably expected that there will be a still further decrease in the liquor traffic among the Indians. But it must not be expected that the traffic will have ceased, for no doubt considerable quantities of liquor will still remain in the Territory even after its sale has been absolutely penalized; and also it may be expected that it will be smuggled into the Territory to some extent.

Active temperance work in Alaska has been conducted chiefly by the Woman's Christian Temperance Union (W. C. T. U.). It began in 1888, when Miss Jessie Ackermann visited the "Panhandle" portion of the Territory.

In 1897 Miss Belle Kearney visited Alaska and succeeded in forming a modest organization with Mrs. W. A. Brady, wife of Governor John G. Brady, in charge. The first union was established at Sitka. Between that time and 1910 unions were formed at Douglas, Skagway, and Ketchikan, with Mrs. S. E. Short-hill, of Skagway, acting as Territorial superintendent. In the latter year, Mrs. Cornelia Templeton Jewett (afterward Mrs. Hatcher), then editor of *The Union Signal*, visited Alaska as the special representative of the W. C. T. U., having been there the previous year as a member of the National Editorial Association. In 1913 a Territorial organization was formally launched, with Mrs. Hatcher as president. The first Territorial convention was held in Skagway in May, 1915, the number of unions having then been increased to ten.

In 1912 a Territorial form of government for Alaska had been inaugurated, with an elective Legislature of 24 members, and sessions held biennially in the odd-numbered years. The first session began on March 3, 1913. The first bill passed by this Legislature was one for the enfranchisement of women. This brought the liquor question to the forefront, as the women had been the chief opponents of the license system. The second session of the Legislature, beginning on March 3, 1915, submitted to the people the question of Prohibition, the Act authorizing such submission reading as follows:

Be it enacted by the Legislature of the Territory of Alaska, That there shall be submitted to the electors of the Territory of Alaska at the next general election the question whether they are or not in favor of the sale, manufacture, barter, or exchange of intoxicating liquors within said Territory.

Active campaigning was conducted principally by the women under the leadership of the W. C. T. U. New unions sprang up throughout the Territory. Among the active organizers and campaigners were Mrs. Eva S. Gilmore, Mrs. Ella A. Boole (president of the New York W. C. T. U.), Mrs. Hatcher, Dr. Aline Bradley, and others. The *Nome Industrial Worker*, owned and operated by the local branch of the Western Federation of Miners, made a vigorous fight in behalf of Prohibition.

The result of the voting (Nov. 7, 1916) was a surprise alike to most of the advocates and the opponents of Prohibition.

Majority for Prohibition The figures were: For Prohibition, 9,052; against, 4,835; majority for Prohibition, 4,217. The total vote on the Referendum was 13,887. The following table presents a summary of the voting:

SUMMARY OF VOTE IN THE TERRITORY OF ALASKA ON PROHIBITION REFERENDUM

DIV. NO.	TOTAL OF VOTE ON REFERENDUM	DIVISION OF VOTE		DRY MAJORITY
		DRY	WET	
1	4,630	2,941	1,689	1,252
2	1,632	1,035	597	438
3	3,974	2,556	1,418	1,138
4	3,651	2,520	1,131	1,389
Totals	13,887	9,052	4,835	4,217

The vote of the Alaskans in this election was in the way of a referendum, the Territorial Legislature not having the power to enact prohibitory legislation. In view of the overwhelming character of the "no-saloon" vote Congress was prompt to act. A bill providing for Prohibition in the Territory was presented in the House and in the Senate early in January, 1917. The Senate committee reported it to the Senate on the 31st of that month and it was passed the same day by a large majority, without roll-call. The bill presented in the House was not acted upon. The passage of the Senate bill was duly communicated to the House and the bill laid on the Speaker's table, whence it was called up, at the request of the House Committee on Territories, and passed Feb. 2, without roll-call. The bill was signed by the President on Feb. 14, 1917. In a circular, entitled "General Information Regarding the Territory of Alaska" (edition of September, 1918), issued by the Department of the Interior (Washington, 1919), the full text of the Act is given. Section 1 reads:

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That on and after the first day of January, anno Domini nineteen hundred and eighteen, it shall be unlawful for any person, house, association, firm, company, club, or corporation, his, its, or their agents, officers, clerks, or servants, to manufacture, sell, give, or otherwise dispose of any intoxicating liquor or alcohol of any kind in the Territory of Alaska, or to have in his or its possession or to transport any intoxicating liquor or alcohol in the Territory of Alaska unless the same was procured and is so possessed and transported as hereinafter provided.

Whenever the term "liquor," "intoxicating liquor," or "intoxicating liquors" is used in this act it shall be deemed to include whisky, brandy, rum, gin, wine, ale, porter, beer, cordials, hard or fermented cider, alcoholic bitters, ethyl alcohol, and all malt liquors, including all alcoholic compounds classed by the United States Internal Revenue Bureau as "compound liquors": *Provided, That this act shall not apply to methyl or wood alcohol.*

That any person or persons, or any house, company, association, club, or corporation, his, its, or their agents, officers, clerks, or servants, who shall, directly or indirectly, violate the provisions of this section shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be fined not more than \$1,000 or shall be imprisoned for a period of not more than one year, or by both such fine and imprisonment.

The same circular states that special agents for the suppression of the liquor traffic were employed at Juneau, Nome, Valdez, and Ruby.

The Territorial Legislature, by its Act of April 30, 1917, prohibited the "advertising of intoxicating liquors for sale or gift after Jan. 1, 1918." By the same Act it authorized the Legislature of the Territory to "pass additional legislation in aid of the enforcement of this Act not inconsistent with its provisions."

Governor Thomas Riggs, Jr., in his annual Report for 1919 to the Secretary of the Interior, writes that, on the whole, he considers the "bone-dry" law has been very successful in Alaska. The following paragraph from his Report presents an interesting picture of conditions in Alaska with reference to the alcohol problem:

BONE-DRY ALASKA

During the fiscal year there were 91 arrests made by the special officers for the suppression of the liquor traffic among the Indians for violations of the liquor laws—78 convictions and 13 acquittals. Fines amounting to \$8,410 were collected, and jail sentences

aggregating 1,168 days were imposed. Other arrests were made by the marshals of the several judicial divisions and convictions obtained which are not included in the above.

Under an annual appropriation by the Government of \$15,000, there are four special officers for the suppression of the liquor traffic among the Indians employed—one in each of the judicial divisions. To properly enforce prohibition this appropriation is absolutely inadequate; the distances are too great, the expense of travel too heavy. Very little real whisky is now coming into the country, but the resourceful bootlegger is distilling his own "hooch" in neat stills which can be set up on a kitchen stove. Some of the stills captured are marvels of ingenuity. The product of these illicit stills (commonly known as "white mule," on account of its color and powerful "kick") is vile in the extreme and most injurious to health. Another source of drunkenness is found in sweet cider to which has been added raisins or other agents which cause fermentation. There is no prohibition of the import or sale of sweet cider, but cider in a very short time can be made into a powerful intoxicant. If prohibition is to be thoroughly enforced there must be more officers for its enforcement and a fund to be expended in detective work.

On the whole the Alaska "bone-dry" law has been very successful, and its beneficial results are seen everywhere, particularly in the homes. Families formerly living in practical destitution are now well cared for and happy. I should like to see the law rigidly enforced, with, perhaps, an amendment which will allow the use of grain alcohol for medicinal purposes. Doctors advise me that had grain alcohol been available during the epidemics of influenza a great many lives could have been saved.

Governor Scott C. Bone in his annual Report for 1921 to the Secretary of the Interior does not mention the liquor question.

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ALBA FLORA. A dry, subacidulous, white, still wine of Majorca, one of the Balearic Islands, belonging to Spain.

ALBANELLO. A sharp, fiery, amber-tinted, still wine, with a sweet, strongly etherous flavor, made in the island of Sicily.

ALBANIA. A country of the Balkan Peninsula, in southeastern Europe, bounded on the north by Montenegro and Serbia, on the east by Serbia, on the southeast and south by Greece, and on the west by the Adriatic Sea. Its boundaries, subject to delimitation by international commissions, circumscribe an area of probably 10,500 to 11,500 square miles. Estimates of the population vary all the way from 800,000 to 2,000,000.

Albania was a Turkish province from 1431 till 1912 except for a few brief periods of independence. Its independence was proclaimed Nov. 28, 1912, and its autonomy was recognized by the London Ambassadorial Conference, Dec. 20, 1912. Upon the outbreak of the World War the country fell into a state of anarchy with the abdication of its ruler, Prince William of Wied, and was eventually overrun by the Austrians. The latter were in turn expelled by the Italians, who proclaimed Albania an independent country June 3, 1917.

ALBANIA

In 1919 the question of independence for Albania was presented at the Peace Conference, but, owing to objection raised by Mr. Woodrow Wilson, President of the United States, to the partition of the country, the case could not be concluded. About this time the Albanians realized that the Italians were determined to remain in their country under any circumstances, and hostilities commenced between the Albanian irregulars and the Italian troops during the latter part of 1919. In February, 1920, the Albanians established a new and more representative form of government, which was located first at Lyusna and then at Tirana, under the presidency of Suleiman Bey Delvina. Later in the same year the Italians were expelled from Albania, and on Aug. 2, 1920, an agreement was signed by the two nations, by which the withdrawal of the Italian troops was made a certainty and the independence of Albania was fully acknowledged by Italy.

Serbian troops attempted to take advantage of this crisis and attacked Tirana, but were repulsed and driven back. In the fall of 1920 the government of Suleiman Bey was replaced by a ministry under Illias Vrioni. Albania was admitted to membership in the League of Nations at the Geneva meeting in December, 1920.

There is a Diet of 77 members, and at the head of the State is a Council of Regents consisting of representatives of the religious bodies. Its headquarters are at Durazzo.

The latest cabinet to rule the country is that of Djaffer Ypi, formed Dec. 22, 1921. Four regents have been appointed as follows: Omer Pasha Vrionii, a Bektashi Moslem; Refik Top-tani, a Sunni Moslem; Antoine Pistuli, a Catholic; and Sotir Peci, who is of the Greek Church.

The Albanians never refer to themselves as Albanians, but use the term *Shkypetars* ("Sons of the Mountain Eagle"), their land being called by them *Shkypenia* or *Shkyperia*. They are divided into two main groups, the Ghegs and the Tosks, between whom a natural antipathy is by no means extinct. The Albanians are noted for the persistency with which they cling to their ancient customs and institutions, and for their warlike disposition and predatory instincts. The blood-feud is an established usage which prevails throughout the country. Hereditary quarrels are so common and of such a sanguinary nature that it has been estimated that scarcely 75 per cent of the population in certain mountainous districts die a natural death. Education is practically non-existent, and industries and communications are in a very primitive stage. There are no railways in the country and no roads, with the exception of the military roads constructed in southern Albania by the Italian administration.

Although alcoholic beverages are used in moderation by a large proportion of the population, the liquor evil has not been sufficiently pronounced to constitute a national menace. There is little drinking to excess among those who use liquor, and among the Moslems, who comprise three fifths of the population, drinking is strictly forbidden by the Koran. The Bektashi, a secret Moslem sect, disregard this command and drink moderately.

ALBANY

The principal liquors are wine and RAKI, but imported beers have been growing in favor during recent years. The native wines are of only mediocre quality. Raki is an extremely powerful drink. In a semihumorous article in the *Saturday Evening Post* (Oct. 2, 1920), entitled "A Bit of the Balkans," Kenneth L. Roberts thus refers facetiously to the common use of this particular beverage, as observed by him in the peasant houses *en route* from Tirana to Scutari:

No matter how poor the house, the owner is always able to produce a glass of the Albanian national drink, raki. Raki is a colorless liquid distilled from fermented plums and grapes; and a good-sized drink of the average home-made raki is so strong that it lifts the hair along the nape of the neck and causes the ankle-bones to creak ominously. When a person is unused to it, three or four drinks of it are sufficient to put the drinker to sleep abruptly. When he awakens he is said to feel as though somebody had been burning oily rags in his mouth for several days.

Raki is also distilled from the red mulberry fruit.

Pure alcohol is imported for medicinal and fuel purposes, but so far it has not been used for the fortification of wines. It is customary for the Albanians to drink at engagement, marriage, and birth ceremonies, as well as at banquets and similar occasions. No legislative or administrative measures have been taken against drink, and there are no temperance organizations in the country.

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ALBANO. A light, amber to white, still wine of the muscatel type, made in the vicinity of Albano, near Rome, Italy.

ALBANUM. A sweet wine produced about Mount Albanus in the neighborhood of Rome. Horace wished to place nine-year-old Alban wine on the table at the celebration of the birthday of Maecenas. Martial comments upon the "mild Albanian" in one of his epigrams. According to Henderson ("History of Ancient and Modern Wines," p. 23), the wine "was sweet and thick when new, but became dry when old, seldom ripening properly before the fifteenth year."

ALBANY, Georgia. A city of Georgia; county-seat of Dougherty County. About one half of the population are negroes. Albany was settled in 1836, incorporated in 1838, and received its present charter in 1907. It is a summer and winter resort, and the home of the Georgia Chautauqua. It owns its electric-lighting plant and artesian waterworks. The following are the statistics of arrests for drunkenness, which have been furnished by the Police Department of Albany:

YEAR	DRUNKS	YEAR	DRUNKS
1914	411	1918	179
1915	329	1919	150
1916	292	1920	144
1917	141	1921	175

These figures are interesting from the fact that in 1914 and 1915 the city operated under the "Two Quart Law" (see GEORGIA), in 1916 "near beer" saloons were licensed, and in 1917 the city adopted Prohibition.

Chief of Police R. S. Wallace, writing about Albany in August, 1922, remarked: "I think Prohibition is good, and has done a lot of good. It would do more if enforced a little more."

ALBANY, New York. Capital of the State of New York and county-seat of Albany County. Population: (1880) 90,758; (1900) 94,151; (1910) 100,253; (1920) 113,344.

In 1609 Henry Hudson rediscovered and explored the river which now bears his name; and

two years later one of his ship's crew, Henry Christiansen, established an Indian trading-post on the spot where Albany now

stands. Previous to this date the Indian trade north and west of the Hudson River had found its outlet by the St. Lawrence. This new trading-post soon turned the fur trade toward the Hudson; and a large Indian village, sixteen miles west of the post, became a storehouse for the furs brought in from the surrounding trails. The new settlement, called "Aurania," was the home of mercenary traders, not colonists. For valuable furs brought in by the Indians, the traders gave in exchange a few handfuls of beads, an ax, a knife, a blanket, or rum. The Hollander's rum was not a new thing to the Indian, who had long before discovered its charm through the French-Canadian trader. For more than a century the records and ordinances of the new town show that nearly every Indian was a "drunken Indian." The first real colonists, eighteen families from Holland, arrived in 1624; and, in the same year, near the site of the present Capitol, was built Fort Orange, around which the new town grew. From a curve in the river at this point, the place was at first known to the Dutch as *fuyck* ("hoop"), and this was soon changed to *Beverwyck*, meaning "home of the beaver." The value of the annual shipment of furs at this time was about \$20,000.

In 1629 Killian Van Rensselaer, a diamond merchant of Amsterdam, Holland, purchased from the Dutch West India

Company, of which he was a director, two tracts of land on the west bank of the Hud-

son, including Fort Orange and the surrounding houses. Under the provisions of the charter he assumed the title of "patroon," and founded a manor named "Rensselaerwyck." In 1630 he sent over his first company of colonists, and with them a superintendent of "the brewery." In 1637 he purchased land on the eastern side of the river, and the manor now extended 24 miles east and west, and 48 miles along the river. In the same year he built a brewery with the exclusive right to supply retail dealers with beer. His representative resided in the manor-house, a one-story building of Holland brick, which was a fortress as well as a dwelling-house. It was located in the northern part of the present city. In 1765 a new manor-house was built which was "considered the most palatial dwelling in the New World and noted for the princely character of its entertainments." (This historic building was taken down in 1893 and removed to the campus of Williams College, where it was reconstructed into one of the society buildings.) The patroon was lord of the manor; "his flag waved over his own fortress; and soldiers and colonists took the oath of allegiance to him." They regarded themselves serfs of a feudal lord and not subjects of the provincial government. In 1642 the first clergyman, the Rev. J. Megapolensis, "the pious and good," arrived at Fort

Orange. In a letter he says: "I had myself a boat-load of grapes and pressed them. As long as the wine was new, it tasted better than French or Rhenish must; and the color of the grape juice here is so high and red that with one glassful you can color a whole potful of white wine." Evert Pells, a brewer, came over with the new minister, bringing a quantity of malt. His brewery was located across the river. The first church was built in 1643, and had a seating capacity of nine benches. In 1646 the first patroon died at Amsterdam. He was succeeded by a son, and a director of the colony was appointed. Peter Bronck built a new tavern, the third in Fort Orange. The total number of colonists sent to Rensselaerwyck in sixteen years was 216. In 1647 John le Battie built a brewery, for which privilege he paid an annual tax of six merchantable beavers, whose value was reckoned at \$40.

In 1648 the new director arrived at Beverwyck. He refused to recognize the authority of the provincial government. Gov-

Early Excise ernor Stuyvesant, ignoring all
Difficulties feudal rights, claimed to be "the

supreme ruler of the whole country," and sought to maintain his authority at Fort Orange and Beverwyck. The attempt was unsuccessful until 1651, when the colony at Rensselaerwyck refused to pay excise on wines and strong liquors consumed in the patroon's district. It was urged that the patroon had established the colony independently of the Dutch West India Company, expending from his own resources more than \$10,000 in its equipment with stock, farming implements, etc. By Governor Stuyvesant's order the patroon's director was arrested and detained at Manhattan four months, when he escaped and returned to Beverwyck. On April 10, 1652, Governor Stuyvesant issued a proclamation creating a court of justice at Fort Orange for the village of Beverwyck, apart from and independent of Rensselaerwyck. This was the first legal tribunal established in the embryo city of Albany. On April 24, John B. Rensselaer was appointed director of the manor. In 1664 the question of jurisdiction was still unsettled. The patroon's agent, desiring to farm the excise, asked the provincial authorities to what limits they might extend the collection. The answer was an order to the court of Fort Orange to collect the duties on all wines, beers, and spirituous liquors sold by retail "within 1,000 yards of the fort." At this time there were at Beverwyck three taverns as well as a number of breweries, all within the limits indicated. As an enforcement of the order would have destroyed an important source of the patroon's revenue, the director of his colony, in May, 1654, ordered his "subjects" to

refuse payment of such excise. The following November the Supreme
Patroon and Council of New Netherland passed
and "An ordinance for the better collec-
Governor tion of the excise at Fort Orange."

Like former provincial ordinances, this one was treated with undisguised contempt by the tavern-keepers at Beverwyck.

In 1655 Jan de Graff and two others were fined \$210 for selling liquor to the Indians. Orders were issued in 1656 for the arrest of the "contumacious" tavern-keepers at Beverwyck.

They were found at the manor-house in company with Van Rensselaer, and were summoned to accompany him to the fort. Each tapster, answering for himself, said "There sits the lord; he will answer for me." The director of the manor accepted the summons and, with the tavern-keepers, proceeded to New Amsterdam. Here he protested against the action of the provincial government as being opposed to the customs of the fatherland. The director-general and council, regarding the answer impertinent, fined the protester twenty guilders, and informed him that the estimated excise due from his colony was 1,500 guilders (\$630); they further demanded 3,000 guilders for the appearance of the tavern-keepers, otherwise he would be held at Manhattan under arrest. The two tapsters were heavily fined. For the first time since the landing of the patroon's colony, Governor Stuyvesant's drastic measures demonstrated that the prerogative of the director-general and council was coextensive with the province.

On Aug. 25, 1654, the court of Fort Orange and Beverwyck ordered the "farming of the beer and wine excise." The amount bid was \$546. Under this system, called "letting to farm," the amount of license to be paid was agreed upon by the farmer and the retailer. The farmer was generally a tavern-keeper. Eighteen days after this order the court published the following:

Their Honors of the Court here, finding that notwithstanding the good and well-mannered order heretofore posted respecting the burghers and tapsters obtaining a proper permit of the Farmer of the excise before storing their wines and beer, said good order is neglected; therefore, the better to prevent all smuggling in the future, all burghers dwelling in this jurisdiction are ordered to store no wines, or distilled waters, or permit them to be kept in places where they are commonly drunk, under a penalty of fifty guilders.

This ordered by the Court of Fort Orange and Beverwyck this 12th of September, 1654.

In 1657 the excise was farmed to one of the innkeepers of Beverwyck "according to the ordinances of our fatherland." The

Stephen Van Rensselaer amount bid was \$888.30. The rates were: A tun of strong beer, \$1; a tun of small beer 20 cents; a hoghead of French wine, \$2.52 per anker [10¼ gals.]; a hoghead of brandy, Spanish wine, or spirits, 80 cents. In 1658 a brother of the first patroon was appointed director of the colony, and he administered the office for sixteen years. It may be conveniently mentioned here that the eighth and last patroon was **STEPHEN VAN RENSSELAER** (1764-1839), who relinquished his authority as lord of the manor. He was prominent in affairs of state, holding at different times many positions of honor and trust. He was also an active worker for temperance, contributing liberally to the dissemination of literature.

In 1660 Jurian Teunise, an innkeeper, beat some of the magistrates and abused "the worshipful court." He pleaded intoxication and was fined \$12.60. Later he was arrested with another tavern-keeper for entertaining persons at night, after the ringing of the bell, and each was fined \$29.40. The excise was farmed in 1662, for \$1,640, the rates being as follows: Domestic brewed beer per tun, \$4; foreign beer per tun, \$6; French wine per hoghead, \$20; Spanish wine, brandy, or spirits per anker, \$7; cider per anker, \$2.

In 1664 the province of New Netherland came into the hands of the English, and thenceforward the manor of Rensselaerwyck was no longer a political factor under a patroonship. By a new patent a title to the land only was confirmed to the patroon, and the supremacy of the provisional government was established. The name "Beverwyck" was at this time changed to "Albany." Settlers on the plains west of the town "pledged themselves not to sell any brandy to the Indians on pain of confiscation of property."

With the downfall of the Dutch colony the inhabitants of Albany, for the first time, enjoyed the liberty of free men with the right of representation. The first hotel of importance in Albany was built in 1667 and called the "City Tavern." The county of Albany was organized in 1683, and comprised the whole of the State north and west of Dutchess and Ulster counties, as well as part of what is now the State of Vermont.

In 1686 Governor Dongan issued a charter creating Albany a city, its limit extending on the river one mile wide from the southern line of the manor of Rensselaerwyck. The records of the common council began in 1688.

After declaring that "daily disorders and abuses increase in this city by people taking the liberty to sell all sorts of liquor by retail both to Christians and Indians without license," the council ordered that the sale at retail in quantities less than five gallons without license be prohibited, under penalty of five pounds for each offence."

The following is a copy of a license issued in 1685:

THE LYCENCE FOR ONE YT SELLS BY RETAIL.
Peter Schuyler, Esqr mayr of ye city of Albany, to ye sheriffe, constables, and ye King's majes officers, greeting, know ye yt wee ye sd mayor have lycenced and by these presents doe lycence volkie Pieters to sell wine, rum and oyr strong drink by retail in ye house where she now liveth in this city, both to Christians and Indians, for one whole year next ensuing ye date hereof; provided always shee pays such duties and excyse as by ye laws and statutes of this province are established, and behave herself according to ye rules and orders of this city, in that behalfe made and provided, in testimony whereof we have caused ye seale of this city to be hereunto affixed, dated ye 22th day of Novembr in ye Reign of our Souvraign Lord James ye second by ye grace of God, of Engld, Scotland, France and Ireland, king, defender of ye faith.

(Signed) P. R. SCHUYLER, Mayor.

In 1698 the municipal records state that "This city doth wholly rely and depend upon ye Indian trade, upon which account it was first settled." The following is one of the earliest examples of a prohibitory liquor law.

Whereas wee are sensible of ye great Inconvenience which ye selling and giving of strong drink to ye Indians will approach to at this present juncture while his excell the Governour is expecting to make Proposition therewith we do therefore hereby strygly Prohibite and forbid in his majes name, yt no Inhabitants of ye City and County of Albany doe sell or give any Rom, Brandy, Strong Liquor or Beer to any Indian or Indians, upon any pretence whatsoever, upon ye penalty of forfeiting five Pounds, but always Provided, that it shall and may be in ye power of ye mayor, aldermen and commonality of ye sd City if they see cause to give any small quantity of Rom to any Sachems who comes here about Public Bussinesse.

Given in Albany, ye 11th day of July, 1698. Which Prohibition is to stand in force for ye space of Eight days Ensuing this date. God save the King. ("Annals of Albany," vol. 5, 1, p. 38.)

In 1700 the common council ordered constables to take their turns on the Sabbath Day to prevent drawing strong drink in tippling-houses and breaking the Sabbath Day. In 1702 the following order was issued: "These are to forbid all retailers in this city that they shall not presume to sell any Strong Drink to any of ye souldiers belonging to her Majesty's Garrison here. God save the Queen." In 1703 complaint was made "that several persons in ye City doe trust Strong Liquors to Indians upon account of their cloathing." In 1704 it was "ordered, that any tavernkeeper found to draw any Strong Liquor whatsoever to any negro or negros, Indian or Indians upon ye Sabbath day shall pay as a default six shillings."

These ordinances, passed by the common council of the city of Albany during the five years 1700-04, illustrate the trend of liquor legislation not only during the early colonial period, but throughout the eighteenth century. On the one hand, it was desired to prevent the evils coexistent with the sale of liquor, and, on the other, to provide as far as possible for the annual budget of expenses by revenue derived from the liquor trade. It was assumed that the evil could not be suppressed; therefore, it was legitimate to maintain the traffic as one of the sources of public revenue. Thus William Pinhorne in the legislative council of the province, Sept. 20, 1693, said: "There is noe easier way to defray the charge of Government than by a revenue upon trade and excise of liquors which noe man ever feels." In 1709 the colonial council passed an act to prevent the selling or giving of liquors to Indians in the county of Albany, it having "been found by Experience that the selling or giving of Rum to the Indian hath been very prejudicial in time of war and other services." The penalty was three pounds; one half to the informer. This act was revived in 1711. From this period, for more than 100 years, Albany's legislation upon the liquor question related to the sale of liquor to Indians and the farming of the excise.

With the close of the Revolutionary War in 1783, and the signing of a treaty of peace with

the Indians, the tomahawk and the midnight massacre passed away. After the Revolution Then commenced an exodus of the fourth and fifth generations of New Englanders to the Mohawk Valley and Genesee country. Albany was the gateway through which most of these emigrants passed. At times during the winter of 1795 as many as 500 sleighs with families and furniture passed through the city in one day.

Albany became the permanent capital of the State in 1797. At this period the city was still an old Dutch town, the gables of the houses fronting on the street. Most of the living rooms were up-stairs; the first floor, in the majority of the houses, being used as a fur-store. In a single year one firm received over \$40,000 worth of peltries. In 1800 the population numbered 5,603. The *Albany Gazette*, under the heading "Grog Market," stated that there were "175 licensed grocery stores and 67 taverns in Albany, or about one grocery store or tavern for every five families in the city." At the taverns, brandy and spirits were served at dinner free; but an extra charge was made for all other

liquors. The wholesale prices per barrel were: Cider, \$1.50; beer, \$3 to \$10; porter, \$7.25. In 1810 the population was 9,610. It had nearly doubled in ten years, the gain having been chiefly from New England; and Puritan ideas began to dominate. The principal business men, merchants, and mechanics were from those States. Among the clergymen was the Rev. ELIPHALET NOTT, who became pastor of an Albany church in 1795. The building of the Erie Canal (1817-25) made Albany a busy mart for eight years. In 1820 the population was 12,630; in 1825 it was 15,974. The number of taverns and stores where liquor was sold then numbered 311 (six more than the number of saloons in Albany in 1904); and there were five breweries, one of which, Fidler & Taylor's, was supposed to be the largest in the country, its daily output being 250 barrels of beer.

An attempt, in 1828, to introduce the "open pledge," permitting the drinking of all beverages except distilled liquors, proved a failure.

There arrived at Albany in 1829, by the Erie and Champlain canals, 18,194 barrels of beer and 3,744 hogsheads of whisky. It was estimated that during the year 42,000 barrels of beer were manufactured in the city, of which 30,000 were exported, mostly to the city of New York.

A meeting of citizens "friendly to the cause of temperance," was held in the Assembly

Agitation for Temperance Reform

Chamber of the State Capitol on Jan. 10, 1829, and the New York State Temperance Society was then organized with Chancellor REUBEN HYDE WALTHAM as president, and EDWARD CORNELIUS DELAVAN as chairman of the executive committee. This society proved to be one of the most helpful forces engaged in the great total-abstinence movement throughout the country.

In 1830 a committee of the New York State Temperance Society reported that there were in Albany 415 taverns and groceries where liquor was sold; 500 habitual drunkards; 4,000 tipplers; 2,000 total abstainers. The population was then 24,209.

In 1832, during the cholera epidemic in the city, 336 persons over sixteen years of age died from the disease. Of this number only seven had abstained from the use of intoxicating liquors. There were fourteen temperance societies with a membership amounting, in the city, to 4,164 and, in the county, to 8,500. Gen. Benjamin F. Butler was vice-president of one of these societies.

In 1833 there were 1,216 persons committed to jail; intemperate, 820; wife-beaters, 200; cases of delirium tremens, 95. Almshouse admissions numbered 634, of whom 616 were intemperate, 1 temperate, and 17 doubtful.

In 1834 (Feb. 25) the first temperance convention in the United States called to discuss the question of total abstinence was held in Albany.

On Feb. 12, 1835, the *Albany Evening Journal* published an article charging that certain malting establishments in the city were "supplied with filthy water taken from pools, gutters, and ditches in which there were dead and putrid animals; that the water was often so polluted as to be green on the surface and nearly as thick as cream with filth; that such water had been

used for malting purposes and that the steep-tubs had a deposit of ten or twelve inches of the most filthy matter that had settled to the bottom of them." This article created great excitement throughout the city. Not only brewers, liquor-sellers, and their customers, but many clergymen and members of churches also, denounced its publication and its author, Edward C. Delavan. Eight libel suits, each for \$40,000 damages, were commenced against him. After a

The Delavan Libel Suits suits came to trial and Delavan was acquitted. The others were dismissed. This was the first heavy blow dealt to the beer interest, the distilled liquor interests having hitherto borne the brunt of the battle.

In 1825 there had been 1,129 distilleries in the State; in 1835 there were only 337; the decrease being due to temperance agitation. It is a noteworthy coincidence that in the same month that the Rev. Dr. Cheever published the story of DEACON GILES' DISTILLERY, uncovering the horrors of the trade in ardent spirits, Delavan published an exposé of the unwholesome beer manufactured in Albany.

In 1840 the population was 33,627. A temperance society was organized by the Rev. J. A. Schellar, pastor of St. Mary's Catholic Church, with a pledge to abstain from intoxicants for one year. It was reorganized at the end of the year with a pledge for life, release from which would be obtainable only by petition to the pastor.

In 1842 the "Washingtonians" (see WASHINGTONIAN MOVEMENT) were organized, with a large membership, by John C. Ward; meetings were addressed by Hawkins and Pollard. In 1844 the temperance movement began to decline. John B. GOUGH closed his first tour of the State of New York at Albany, addressing a mass meeting in front of the old Capitol in the afternoon, and an indoor meeting at the old Dutch Church in the evening. The procession to the Capitol in the afternoon was declared to be a failure, very few citizens appearing in line.

On March 7, 1844, the first subordinate division of the Sons of Temperance was instituted in Albany: it was named the "Delavan Division."

In 1845 E. C. Delavan built a temperance hotel, bearing his name, at a cost of \$200,000, but, failing to receive support, its management was changed. Afterward it became a hotel of international reputation, and for many years was the headquarters of political conferences and corrupt deals between lobbyists and members of the Legislature, until it was destroyed by fire on Dec. 30, 1894. The New York Central and Hudson River Railroad depot now occupies its site.

The first Temple of Honor in Albany was organized in December, 1845. In 1849 Van Wagner, "The Poughkeepsie Blacksmith," held crowded meetings in a tent called the "Temperance Pavilion." Previous to 1850 liquors were sold at taverns and stores, but this year marked the advent of the saloon. At this time there were eight divisions of the Sons of Temperance in the city. Admissions to the Albany penitentiary showed: Intemperate, 451; moderate drinkers, 45; total abstainers, 2; cases of delirium tremens, 23. During the first nine months of 1851

the number committed to jail was 2,143. Nineteen out of every twenty of these persons were of intemperate habits. The places where liquor was sold by the glass numbered 744; 426 were licensed. The output of seven breweries was 147,000 barrels of beer.

On Sept. 12, 1851, Father MATHEW visited Albany for a week, being the guest of Bishop (afterward Cardinal) McClosky. The number of pledges administered in Albany was 10,300.

On January 21, 1853, a delegation from the Woman's State Temperance Convention presented, in the Assembly chamber,

Temperance Societies in 1853 a petition signed by 28,000 persons asking for prohibition of the sale of intoxicating liquors. In

this year the temperance societies in the city were: Sons of Temperance, Rechabites, Order of Social Circles, Temple of Honor, Albany County Temperance Society, City Temperance Alliance, and Albany Dorcas Temperance Society. Women were admitted to membership in the last five. The *Prohibitionist*, the organ of the New York State Temperance Society, began its publication in 1854. On April 10, 1855, Delavan House was illuminated in the evening and a banquet was given in honor of the passage of a drastic prohibitory liquor law. This law was declared unconstitutional in 1856, and the State was left practically without an excise law.

In 1858 the common council of the city visited, and partook of a collation at, the brewery of John Taylor & Sons. The object of the visit was the inspection of a new bell and an illuminated clock costing \$4,000. This was one of the breweries charged in 1835 with using filthy water in the manufacture of beer. In 1862 one million copies of a circular containing a signed declaration by eleven presidents of the United States, advising the entire disuse of ardent spirits as a beverage, were distributed from Albany. The signatures had been obtained by Delavan. (See PRESIDENTS' DECLARATION.)

In 1865 there was 1 division of the Sons of Temperance in Albany; seven years later there were 24; in 1904, only 2, one being the first division instituted. In 1867 the first lodge of the Independent Order of Good Templars was instituted by Andrew S. Draper, late president of Indiana University, afterward commissioner of education of the State of New York. In 1877 there were 9 subordinate lodges; five years later, 21, and 9 juvenile temples in the county. St. Joseph's Temperance Society was organized by J. J. Hartwell and James Wilkenson, Jan. 13, 1870. The name was changed in 1875 to "St. Joseph's Total Abstinence Society." The Father Mathew pledge was used; wine and cider were both prohibited. On Feb. 28, 1874, the members of a delegation of Good Templars from Albany were showered with red pepper in front of a saloon at West Troy while waiting for a car, and one lady was temporarily blinded. On March 3, 1874, the Woman's Crusade movement was inaugurated in Albany by this written request to a saloon-keeper at No. 28 Maiden Lane:

JOSEPH M. HALLFINGER, Esq.: Will you please grant us the privilege of your saloon, on Wednesday at noon, when we will occupy it from twelve to one o'clock. Yours respectfully,

(Signed) JULIA MORTON and others, Praying Band.

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The request was granted, and a large crowd gathered, but the "Band" failed to appear. The regular meeting-place of the Praying Band was 208 Washington Street. Later, at the suggestion of Mrs. Wycoff, wife of the pastor of the Second Reformed Protestant Church, and Mrs. S. R. Gray, more than 100 women met at that church and organized a Woman's Christian Temperance Union, with Mrs. Wycoff as president. Still later Miss Eugenia Gibson, returning from her work as missionary in India, became missioner of the Albany Union, a post which she filled for fourteen years with the utmost fidelity to the cause of temperance and rescue work. Through the influence of the Albany Union, a law was passed in 1884, providing that instruction should be given in the State public schools upon the danger and injurious effects upon the human system of the use of stimulants and narcotics. A county Union was organized in June, 1887, with Mrs. C. J. A. Jump as president. The Albany Union originated, and was largely instrumental in securing the passage of, a law (Feb. 29, 1888) prohibiting the sale of malt or spirituous liquors on State fair or county fair grounds, except in the cities of Brooklyn and New York.

It could hardly be expected that a party standing rigidly for principle instead of policy would find many adherents at a State capital where everything is measured by political expediency. In Albany the Prohibition party has scarcely had a visible existence at the polls; but in the outlying country districts it has contributed somewhat to the general result. In 1882 Prohibition meetings were held in the city under the management of Aaron Veeder and Levi Dederich. Later a club was organized by Fred F. Wheeler. On Oct. 14, 1884, a mass meeting held at the First Methodist Episcopal Church was addressed by A. A. Hopkins. One half of the audience was composed of women. During the same month, John P. St. John, the Presidential candidate, addressed a large meeting in the old Capitol.

On Dec. 2, 1884, Fred F. Wheeler was elected chairman of the Prohibition State committee. During his four years' service executive meetings were held at Albany, and the sole management of the party throughout the State was entrusted to him.

The passage of the Raines Liquor Tax Law in 1896 inaugurated a system of high license throughout the State. Under the old law, for the year ending April 30, 1896, in the city of Albany 744 licenses had been issued; under the new law, for the year ending April 30, 1900, only 480 were issued, this showing a steady decrease in number. The number of arrests in 1895 for intoxication was 1,646; in 1900, only 1,041. The collection of taxes for 1895-96 cost \$9,011.59; for 1900, \$2,319.92. In 1895-96 the net receipts were \$104,361.41; in 1900, \$214,333.77. The number of drinking-places in 1896 was 7.66 to each 1,000 persons; in 1900 the per millage was 4.15. In 1903, under the amended law (increasing fees for licenses 50 per cent), the total receipts issued for licenses

ALBERTA

in the county for one year to May 10, 1903, amounted to \$379,405. The total number of licenses issued in the county during the same time was 713; decrease 29. The decrease in the city was 8. The commissioner of excise estimated that 66 per cent of the annual revenue paid for liquor tax certificates was furnished by the brewing companies. The Raines Law was repealed April 4, 1921, when the new enforcement measure was signed by Governor Nathan L. Miller.

According to Mayor James N. Watt, "the police department records [of Albany] show a decrease of arrests for intoxication since Prohibition went into effect."

Many temperance newspapers and magazines have been published in Albany; for titles, dates of first publication, etc., see TEMPERANCE PERIODICALS.

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ALBERTA. A province of western Canada, established Sept. 1, 1905; area, 255,285 sq. miles; population (1921), 650,000; seat of government, Edmonton. The chief industries are ranching, farming, and coal-mining. Extensive bituminous and anthracite coal-beds are worked, and natural gas has been discovered in abundance.

It was not until 1907 that the temperance forces of the province were effectively organized, although effort on the part of individual societies had not been lacking. Thus, several years previously the district of Cardston, in southern Alberta, largely settled by Mormons, had passed a local-option law. The Territorial Woman's Christian Temperance Union, at their Calgary convention in 1905, had resolved "That we endeavor to secure a prohibitory clause in the Constitution when the Territories become a province." They asked the Royal Templars of Temperance to take the lead in the anticipated election campaign, and a joint committee, called "Alberta Prohibitory Committee," was formed of representatives of both organizations. On Nov. 16, 1905, a temperance deputation waited on Premier A. C. Rutherford and his cabinet to urge the importance of the initial action to be taken by them in relation to the liquor traffic. As a result of this gathering the Temperance and Moral Reform Committee of Edmonton and Strathcona was organized, its province being to watch legislation and to take such steps as might be deemed advisable in the way of negotiation and education. The Committee formulated a platform embodying certain amendments to the Liquor License Ordinance. These included: limitation of the number of licenses in towns and cities; the closing of bars at 7 P. M. daily; the closing of bars on Christmas Day, Good Friday, and Thanksgiving Day; the permission to vote for local option in a city or town or village, instead of in a licensed district; the grant-

ing of no license in any village, town, or other place not having 40 occupied houses within a radius of one mile of the house for which application was being made.

On Jan. 25, 1907, an interview took place between representatives of temperance organizations and of certain congregations and members of the Government at Edmonton. On March 20-21, 1907, a largely attended convention of temperance workers from all parts of the province of Alberta assembled at Red Deer. At this gathering the Alberta Temperance and Moral Reform League was formed. The constitution adopted stated the object of the League to be:

To promote by educational and aggressive effort the growth of temperance sentiment and habit in the province, to promote temperance legislation in the direction of restricting, and ultimately abolishing, the liquor traffic, to put down gambling and other vices, to secure the stringent enforcement of the laws, and to endeavor to secure the election and appointment of men of good character and ability for all public positions.

The officers of the new organization were: J. D. Blayney, of Edmonton, president; Thomas Underwood, of Calgary, vice-president; Rev. George G. Webber, of Innisfail, secretary; Rev. George R. Laing, of Olds, treasurer. In 1907

the Rev. W. G. W. Fortune, of Red Deer, was appointed field secretary, and the work of organization and education in temperance matters was persistently pressed throughout the province. The League had more than one interview with the Government on the subject of proposed amendments to the liquor laws. At the annual convention of the League held in March, 1909, it was decided to issue an official organ in order to give publicity to the operation and propaganda of the League. The new paper, a monthly, was called *The Searchlight*. Mr. A. W. Fullerton was the editor and publisher, and the first number was issued in May, 1909.

An attempt to vote parts of the province dry under local option in 1912 was defeated by the liquor interests. In 1913 a committee in Calgary proposed a scheme of Government control, pending the enactment of a prohibitory law. This plan was not approved by the League, which had always taken a firm stand for Prohibition. *The Searchlight* declared:

The Calgary policy is unacceptable, also, because it is unnecessary. It overlooks the steadily increasing prohibition sentiment throughout the province. That sentiment, fostered and developed by such educational work as may be done within the next few years, will in that short time, we fully believe, be strong enough to put the liquor traffic out of existence, thus removing the occasion for any such doubtful expedient as government control. This is not sky-dreaming. Those who are in touch with the public sentiment know that there is reason and fact behind such a forecast.

It will be seen that *The Searchlight* prognostication was well founded, as the following narrative shows. The Alberta Temperance and Moral Reform League at its convention in February, 1914, decided to submit a Prohibition Act to the Legislature, with a memorial for its enactment during the ensuing session; and it was actually presented to the Government by a large deputation, who requested that the measure be submitted, under the initiative-and-referendum legislation of the province, to the electors in June, 1915. On Oct. 9, 1914, on Premier Sifton's motion, it was resolved, without discussion, that

the bill be referred to the electors of the province and that the date for voting be decided by the lieutenant-governor in Council. After some unsuccessful attempts at delay by the liquor forces, the voting was set for July 21, 1915. Miss Ruth Elizabeth Spence, in "Prohibition in Canada," gives (p. 455) the following account of the campaign which was to end so successfully:

A lively campaign opened in January, 1915. The officers charged with the work of securing prohibition were: President, T. H. Miller; general secretary, W. F. Gold; campaign organizer, A. W. Coone; treasurer, J. H. McDonald; finance commissioner, A. T. Cushing. Mr. Clinton N. Howard, Rochester, N. Y., was engaged by the League for a month's meetings. . . . Rev. Ben H. Spence, secretary of the Ontario Branch of the Dominion Alliance, and Rev. F. W. Patterson, of Edmonton, were assigned the duty of meeting the opposition orator, C. A. Windle, of pro-German notoriety, and did their work well. The W. C. T. U., under the leadership of Mrs. L. C. McKinney, who addressed meetings in many places in the province, gave a most active and needed assistance in every phase of the campaign. . . . Literature and cartoons were published in English, French, Russian, German, Chinese, Greek, Italian, Spanish, Bohemian, Finnish, Swedish, Slovak, Yiddish, and Roumanian. . . .

In due time this labor brought forth fruit; the Act was approved July 21, 1915, the vote being:

For Prohibition	58,295
Against Prohibition	37,209

Majority for Prohibition.....	21,086
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When the bill came up for its third reading (March 8, 1916) it evoked no discussion and was passed with only two trifling amendments—one a mere grammatical correction, the other removing the restrictions as to the quantity of wine a clergyman might keep for sacramental purposes. The Alberta Prohibition Law went into effect July 1, 1916.

The all-important question now was the enforcement of the new law. The Alberta Temperance and Moral Reform League asked the Government for a non-partizan commission to enforce the liquor act; but, having to replace the Mounted Police, the Government established a new provincial police force, and gave to the latter the enforcement of all laws, including the Liquor Act. A commission of three was appointed by this force with full powers to enforce the temperance laws, but after a trial extending over two years the method was found unsatisfactory and the commission was disbanded. A distinct force of plain-clothes men was established, and on them was placed the responsibility of enforcing the Liquor Act.

By an amendment to the Alberta Prohibition Law, made in 1917, it was forbidden to keep more than one quart of spirits and two gallons of malt liquor.

On Oct. 25, 1920, the people of Alberta voted by 63,012 to 44,321 to prohibit the importation or bringing in of liquors to the province.

For the temperance movement generally in Alberta, see CANADA.

ALBURY. An Australian, spirituous, red, still wine, made in the vicinity of Albury, New South Wales.

ALCANTARA. An amber-colored, pungent, nutty, spirituous, still wine resembling Madeira, made from grapes grown on the banks of the Alcantara River near the site of the ancient Chalcidean colony of Naxos, in Sicily.

ALCOCHETE

ALCOCHETE. A deep-red, light, aromatic, still wine of southern Portugal.

ALCOHOL. A liquid formed by the vinous fermentation of sweet liquids; the intoxicating ingredient in all spirituous liquors, including wine, ale, beer, cider, and every other liquid that has undergone vinous fermentation; also, a liquid formed in the destructive distillation of organic bodies, as of wood. For convenience, this topic is treated under the following headings:

1. Definition, kinds, and properties of alcohol.
2. Uses of alcohol.
3. Physiological action of alcohol.
4. Pathological effects of alcohol.
5. Alcohol and heredity.
6. Medical use of alcohol.

1. Definition, Kinds, and Properties of Alcohol. The name "alcohol" is generally derived from the Arabic *al* and *kohl*, denoting originally a powder for painting the eyebrows, also "something very subtle." It was given by Arabian chemists to the liquid obtained by distillation from wine, and was later extended to essence or spirit, especially to highly rectified spirits of wine, to which the term subsequently became restricted in commerce. In chemistry it is the generic name of a class of compounds known as "hydroxy hydrocarbons," of which common alcohol is one.

All the alcohols are composed of the elements carbon, hydrogen, and oxygen in varying proportions; but in all of them a part of the hydrogen is combined with the oxygen so as to form one or more hydroxyl radical, the chemical formula of which is OH. The alcohols are arranged in series according to the number of OH radicals they contain. The series containing one such radical, arranged in the order of their number of carbon and hydrogen atoms, includes:

	CHEMICAL SYMBOL
Methyl alcohol, or wood spirits.....	CH ₃ OH
Ethyl, or common, alcohol.....	C ₂ H ₅ OH
Propyl alcohol.....	C ₃ H ₇ OH
Butyl alcohol.....	C ₄ H ₉ OH
Amyl alcohol.....	C ₅ H ₁₁ OH

The name "amyl alcohol" is given to eight different varieties, all having the same molecular composition expressed by the same symbol. Two of these constitute fusel-oil.

The series containing a double OH radical, symbol (OH)₂, also has a varying number of carbon and hydrogen atoms, but the series is of little importance. The third series, which contains a triple hydroxyl radical, (OH)₃, is important because it contains common glycerin, a non-poisonous substance, valuable as a lotion and as an ingredient in certain medicines. When a nitrogen compound is added to glycerin in certain proportions, a powerful explosive, nitroglycerin, is produced.

Because of its affinity for water, there is always difficulty in obtaining alcohol absolutely pure. Distinctive names are

Designations given in the United States to certain standard degrees of **According to Strength** strength. Of these, three are official, namely: (1) Absolute, or dehydrated, alcohol; (2) Cologne spirits; (3) diluted alcohol. Absolute alcohol tests not less than 99 per cent by weight (99.386 by volume) of ethyl alcohol and has a specific gravi-

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ty of 0.798 at 15.5°C. (60°F.). At 25°C., a temperature used by pharmacists, but not by the United States Government, the specific gravity of absolute alcohol is 0.790. Cologne spirit is 95 per cent ethyl alcohol by volume (92.4 per cent by weight), with a specific gravity at 15.5°C. of 0.816. It is ordinary grain alcohol with the fusel-oil removed. Diluted alcohol is from 48.4 to 49.5 per cent ethyl alcohol by volume (40 and 41.5 per cent by weight), with a specific gravity at 15.5°C. of about 0.936. It is made with equal volumes of alcohol and distilled water, which shrink on mixing. Thus, if 55 gallons of alcohol and 45 gallons of water are mixed, the result will not be 100 gallons of diluted alcohol, but only 96.25, showing a loss of 3.75 gallons. Bulk for bulk, alcohol is so much lighter than water that a solution which is 1 per cent alcohol by volume is 0.795 per cent by weight, and conversely, a solution 1 per cent alcohol by weight is 1.257 by volume.

Methyl alcohol is obtained chiefly by distillation from wood. It is also a by-product in the manufacture of beet-root sugar. Ethyl alcohol is obtained from a variety of sources. It may be made synthetically in the laboratory, but at too great a cost to be practical. It can be manufactured synthetically from calcium carbide, and this process is being developed as a commercial possibility in Switzerland and Germany. The chief sources of ethyl alcohol have always been sweet fruit and vegetable juices or the converted starch of grains (see FERMENTATION; MALT AND MALTING). Nuts, honey, moss, sawdust, and chicory-root have also been used. Propyl, butyl, and amyl alcohol are formed in very small quantities during the vinous fermentation that has ethyl alcohol as its chief product.

The boiling-point of the single OH series of alcohols presents an ascending scale with ethyl alcohol next to the lowest. The

Boiling-points boiling-temperatures are: Methyl alcohol, 149°F. (65°C.); ethyl, 173°F. (78.33°C.); propyl, 208.4°F. (98°C.); butyl, 224.6°F. (107°C.); amyl, 267.8°F. (131°C.). Those having higher boiling-points than ethyl alcohol are often called the "higher" alcohols. Special processes of rectification are required to separate them from distilled alcoholic liquors, because they pass into vapor sooner than ethyl alcohol and are therefore carried over into the distillate.

At ordinary temperatures ethyl, or common, alcohol is a volatile liquid; at reduced temperatures it becomes an oily, greasy substance when it reaches -72°C.; it resembles melted wax at -81°C.; and Guttman found that it froze at -117.6°C. (See *Journal of American Chemical Society*, 1907, vol. 29, p. 347.)

Compared with the other alcohols, quantity for quantity, ethyl alcohol tests less poisonous than the higher alcohols in experiments made to determine the amount of each of the various alcohols required to kill one kilogram of weight in 24 hours. Thus in one set of experiments (G. Baer) propyl alcohol tested twice as poisonous, butyl alcohol three times as poisonous, and amyl alcohol four times as poisonous as ethyl alcohol. In another series (Joffroy) butyl and amyl alcohol were respectively eight and eighteen times as toxic as ethyl alcohol. Too much

importance, however, should not be attached to this fact in estimating the toxicity of the various alcoholic beverages from which the other alcohols have not been extracted; for they are present in only minute quantities, as compared with the amount of ethyl alcohol. While their presence increases the toxicity of an alcoholic beverage, the actual amount of them found in even the most inferior liquors is relatively too small to account for much of the injurious effect caused by drinking the liquors. It would take, for instance, from twelve to fifteen glasses of brandy to furnish the amount of amyl alcohol that would produce slight temporary dizziness and feelings of oppression in the chest (Huss). Analysis showed, for example, that a liter of rum contained 500 c.c. of ethyl alcohol and only 0.384 c.c. of the higher alcohols (Abel, p. 26). The ethyl alcohol would kill 64.1 kilograms of animal life; the higher alcohols, only 0.258 kilograms; and all the possible poisonous constituents, including the higher alcohols, amounted to only 1.337 c.c. as against the 500 c.c. of ethyl alcohol. Without a trace of the other alcohols, therefore, the common ethyl alcohol in all alcoholic beverages must be regarded as the effective agent in producing the characteristic acute and chronic alcoholic poisoning.

Though methyl alcohol differs from the higher alcohols in being less poisonous than ethyl alcohol when taken in single large doses, it appears to be more poisonous when it is taken in small doses extending over a considerable time. Thus Pohl found that dogs made drunk on ethyl alcohol awoke from their stupor apparently normal; but, when equivalent quantities of methyl alcohol were given, the stupor continued into the following day, and even longer, and the animal showed ill effects for three or four days. Death took place within a few weeks in the animals that were given small doses daily, or every two days, while small quantities of ethyl alcohol and the higher alcohols were withstood for many months. Abel's explanation of the effects of methyl alcohol is that a considerable portion of it is turned into formic acid, which is slowly eliminated, the maximum excretion of a single dose not occurring until the third or fourth day. Poisoning by methyl alcohol is not to be confounded with the chronic alcoholism produced by slow poisoning with ethyl alcohol. This alcoholism occurs independently of the presence or absence of either methyl alcohol or the higher alcohols.

(REFERENCES.—J. J. Abel, *A Critical Review of the Pharmacological Action of Ethyl Alcohol*, in *Physiological Aspects of the Liquor Problem*, ii. 1-167, Boston and New York, 1903; A. A. Baer, unpublished MSS., 1903; Claude Bernard, *Leçons sur les Effets des Substances toxiques et Médicaments*, 1857, pp. 426-435; F. Ehrlich, *Über die Entstehung des Fuselöles*, in *Zeitschrift für Nahr- und Genussmittel*, 1906, xi. 351; A. Joffroy and R. Serveaux, *Mensuration de la Toxicité expérimentale et de la Toxicité vraie de l'Alcool méthylique*; *Symptômes de l'Intoxication aiguë et de l'Intoxication chronique par l'Alcool méthylique*, in *Archives de Médecine expérimentelle et d'Anatomie pathologique*, viii. 473-509, ix. 681-707, Paris, 1896, 1897.)

2. **Uses of Alcohol.** Methyl alcohol is fitted by its strong solvent powers for a variety of uses. It is an important agent in the preparation of varnishes and dyes, in the manufacture of formaldehyde and formic acid, and, when

mixed with ethyl alcohol, it forms methylated spirits or denatured alcohol.

Amyl alcohol, when united to some of the acids of the acetic series, gives rise to "esters" or compound ethers, which are highly aromatic, resembling the odors of the apple, pineapple, strawberry, banana, and other fruits. Because of these properties fusel-oil was formerly used extensively in making artificial fruit-essences for flavoring sirups and confectionery.

Ethyl alcohol stands next to water as a solvent, and as such acts on many substances which are insoluble in water, such as resins, volatile oils, and the like. On the other hand, albumin, starch, and some gums are insoluble in it, which makes it useful as a preservative. In pharmacy it has long been used for making tinctures and essences. In combination with sulfuric acid it produces ether; with chlorin gas and with chlorid of lime it gives chloroform. In solutions of 50 to 70 per cent alcoholic strength it is an antiseptic.

The inflammable and heating properties of ethyl alcohol fit it for many uses in the mechanical and industrial arts extensively

In the Industries developed in recent years. With the exhaustion of forests and the limited extent of coal and oil fields, the increasing demands which modern industry, transportation, and mode of living make upon fuel have directed attention to other possible fuel sources. Alcohol, with its tendency to oxidation, complete combustion, large yield of heat, and its derivation from a large number of substances, promises great fuel possibilities. An essential to its industrial use is, however, the reduction of its cost price to the level of coal and oil. One factor which has stood in the way of the reduction of price to consumers has been the large revenues which most of the principal countries demand from the production of distilled liquors. The policy of freeing from tax the alcohol destined for use in the arts and industries has been adopted, therefore, by many countries to encourage such use. But to prevent this cheaper alcohol from being used surreptitiously by liquor-manufacturers, thereby defrauding the Government of revenue, it must be made unfit for beverage use before it leaves the distilleries. This is done by the addition of specified ingredients.

The regulations for denaturing are very strict. In the United States denatured alcohol must contain 10 parts of wood, or methyl, alcohol and one half of one part of benzine for every 100 parts of alcohol. Since these ingredients are not suited to all industrial purposes, the Government, when requested, permits the use of other substances, such as shellac, resins, acetic acid, pyridin, acetone, methyl acetate, anilin dyes, naphthalene, castor-oil, carbon bisulfid, and carbolic acid. The denaturing must be carried on under the instruction and in the presence of a United States gager. An act of Congress in 1906, taking effect Jan. 1, 1907, authorized the abolition of the internal-revenue tax of \$2.05 on every gallon of distilled alcohol, provided it was denatured. A class of distillers was created who might make alcohol for denaturing in quantities of not over 100 proof gallons daily. This limitation has since been removed, and further steps

have been taken to facilitate more extensive production and use. Previous to this act it was impossible to use alcohol for industrial purposes on account of the high tax.

Denatured alcohol is used for a great variety of purposes—for fuel, light, power, cleaning, disinfecting, and in the making of paints, varnishes, soaps, dyes, shoe-blackening, artificial silks, gelatin films, chewing and smoking tobacco, nitrous ether, ethyl chloral, imitation leather, etc. It has also found extensive use as fuel in the form known as "solidified alcohol." This is prepared by dissolving 1.35 gms. of sodium hydroxide in 40 gms. of alcohol and 8.5 gms. of stearic acid in 50 gms. of alcohol, mixing the two solutions, warming until the reaction is completed, and molding into the desired form.

In 1913 the United States conducted an inquiry relative to the industrial use of alcohol in several European countries. It was found that in 1912 Germany used 41,549,348 gallons; France, 17,983,285 gals.; England, 2,990,870 gals.

In Germany the production of industrial alcohol has been facilitated by a system which provides the farmer with an assured and profitable market for his potatoes, the chief source of distilled spirits in that country, and which returns to him the spent mash for cattle-feed and for use as fertilizer.

In 1913 the United States used 16,953,552 gallons of industrial alcohol.

3. Physiological Action of Alcohol. The chief use of ethyl alcohol hitherto has been as the active principle in alcoholic beverages. From the earliest times the use of these drinks and the resulting drunkenness have been recorded in history. It is only in recent times, however, since the development of precise methods of physiological study, that the action of alcohol upon the structures and functions of the human body has begun to be understood.

Absorption. Whenever alcohol comes in contact with the blood-vessels in the body of the living animal it is absorbed by them and quickly taken into the circulation. Absorption may be effected through the mucous membrane of the mouth and of the stomach; through injection into a blood-vessel or into the subcutaneous cellular tissues; through contact with a raw surface; and, when inhaled in the form of vapor, through the lungs. It is carried by the circulation to all the organs and tissues, and in greatest abundance to those that have the most blood-vessels, as the liver, brain, spleen, and kidneys. Nieloux, after introducing alcohol into the blood of a pregnant dog, found it in the blood of the fetus, in the same proportion as in the blood of the mother.

The absorption of alcohol is rapid from both the stomach and the intestines, about 20 per cent being absorbed from the former and 80 per cent from the latter. The rate of absorption has been shown to be much more rapid during the first ten to thirty minutes, and to be but little influenced by the concentration of the solution, although a 10-per-cent solution was absorbed somewhat better than solutions of 5, 50, and 90 per cent respectively. Alcohol is absorbed more rapidly when the stomach is empty, as it then

comes into direct contact with the cells. Absorption is believed to take place from the stomach in about half an hour, and to be practically completed in one and a half to two hours. Experiments on absorption from the intestines, conducted by Hanzlik and Collings in 1913-14, showed as an average that 78 per cent of quantities of alcohol introduced into tied intestinal loops was absorbed in the first half-hour, the rate then becoming so much slower that only 6 per cent was absorbed in the next half-hour, or a total of 84 per cent during the first hour. There is evidence that the absorbing membrane may become saturated and cease to absorb for a time, which would be less likely to happen in an unrestricted length of intestine than in a tied loop. Voltz and Dietrich in experiments on dogs found that an average of 95 per cent of the alcohol given was absorbed within two hours.

Oxidation. The question, "What becomes of alcohol after its introduction into the living body?" was long the subject of various and conflicting opinions. From the first there were students who held that, on account of its ready combustibility, alcohol is oxidized in the body to carbonic acid (CO_2) and water. The physiologist Tiede said, in 1836: "When introduced in moderate amounts, alcohol disappears completely from the organism by the process of oxidation, to which its chemical composition and its wealth of hydrogen make it peculiarly liable." It was Baron von Liebig especially who, in 1843, asserted the complete combustion of alcohol. He said:

According to all observations made, there is no trace of alcohol in the breath, in the sweat, or in the urine after the consumption of alcoholic liquors; therefore there can be no doubt that its constituent elements have become fused with oxygen in the body, that its carbon and hydrogen leave the body as carbonic acid and water ("Die Thierchemie," Brunswick, 1843).

An entirely different view was taken later by the French students Lallemand, Perrin, and Duroy, who held that alcohol leaves the body unchanged through the lungs, skin, and kidneys; that within the organism it is neither transformed nor destroyed, but that it is ejected from the body in its original form and condition. Careful researches by subsequent investigators, Schulinus, Anstie, Dupré, Subbotin, Parkes, Binz and his students, Heuback, A. Schmidt, Fr. Strassmann, Bodländer, and others proved beyond doubt that this view was erroneous, that the greater part of the alcohol introduced into the body actually undergoes combustion and that only a very small part is given off unchanged. Atwater and Benedict found that of a dose of 72 gms. of alcohol, which they gave to a subject, 71 gms. (or 98 per cent) underwent combustion and less than 2 per cent was given off unchanged. Voltz and Baudrexel, on the other hand, in experiments on dogs, recovered as much as 10 to 12 per cent from eliminations through the lungs and kidneys. They found that exercise markedly increased the amount excreted by the kidneys.

Gréhant ascertained by his experiments (1881-1900) the time in which alcohol is oxidized in the blood and disappears. Having introduced alcohol into a dog, he found in its blood half an hour afterward 0.4 per cent; four hours afterward 0.56 per cent, and 24 hours afterward, no

trace at all. Schweisheimer found that after one liter of wine containing 10.35 per cent of alcohol (3.3 oz.) had been taken by a habitual drinker the percentage of alcohol in the blood quickly

rose to its maximum, remained at that point for about two hours, then rapidly fell to zero. The blood of a person unaccustomed to alcoholic beverages slowly acquired its maximum percentage in one and one half to two hours, held the same percentage for five or six hours, and did not reach zero until about the twelfth hour. This long period of maximum concentration in the blood is an especial danger in acute alcoholism in those unaccustomed to alcohol. Accustomed drinkers, on the other hand, Schweisheimer concluded, acquire progressive ability to keep down the quantity and persistence of alcohol in the blood. Pringsheim found only a small difference between the time required for oxidation in accustomed and unaccustomed animals, as did Voltz and Dietrich. In the experiments of the latter the time required for complete oxidation after doses of 2 c.c. per kilogram of body weight was about eighteen hours. According to this evidence, alcohol is not a quickly oxidizable substance. The oxidation rate is said to be hastened by fever or by an increase of external temperature, which also promotes its excretion.

Widmark found that when he administered an ounce of alcohol in the form of whisky of 43.6 per cent alcoholic strength, the urine at the end of the first quarter of an hour contained 0.014 per cent of alcohol, and in the third quarter 0.055 per cent. With the same amount of alcohol administered in the form of beer and wine he obtained from the urine at the end of a quarter of an hour 0.016 and 0.020 per cent respectively, and in the third quarter-hour 0.058 and 0.057 per cent. Gréhant found that animals could recover from a proportion amounting to 6 parts of alcohol to 1,000 parts of blood.

Widmark's experiments on himself showed that the degree of concentration of alcohol in the blood after a given dose depended on the size of the dose, and not on the alcoholic percentage of the solution. If an ounce of alcohol

were taken one day in a solution corresponding to the alcoholic strength of 42-per-cent whisky, the next day in a solution corresponding to a 14-per-cent wine, and the next in a 4½-per-cent Pilsener beer, the same proportions of alcohol were found in the blood when examinations were made at corresponding intervals of time, the highest proportions in each case, 0.5 per cent, being reached in about one hour. Mellanby obtained practically the same result with dogs when he used alcoholic solutions diluted to the strength of whisky and of beer; but when he gave the dogs stout in the place of whisky, the alcohol was absorbed more slowly than when given in whisky, and the alcoholic content of the blood did not reach the same level as that produced by the whisky until about three hours. From that time on, the proportion of alcohol in the blood, following the dose of stout, remained slightly higher than that from the dose of whisky. It fell, also, more slowly; but, in both cases, it took about twenty-hours for the

blood to be freed from it. The most pronounced difference in the blood content was at the end of the first half-hour; but even this difference was of short duration, and was, therefore, of much less consequence to the tissues than the long-continued circulation of the poison in the blood before it was destroyed.

Food Value of Alcohol. The question, whether alcohol may not serve the body as food, was first raised in the middle of the nineteenth century. Liebig divided foods into two classes, plastic and respiratory, *i. e.*, nitrogenous proteids, which serve to build up the tissues, and carbohydrates and fats, foods without nitrogen, which, through their combustion in the body and their transformation into carbon dioxide and water, aid the process of breathing and contribute to the production of animal heat. When it was proved that alcohol is oxidized in the body and not expelled unchanged, Liebig took the view that alcohol was a respiratory food, like a carbohydrate or fat. His opinion was that, on account of its easy combustibility, alcohol could completely replace fat and other foods free from nitrogen, and that in respiratory value alcohol ranks next to fat, so that its use makes possible a corresponding diminution in the consumption of foods containing starch and sugar.

On the basis of this purely chemical method of estimating, the value of alcohol as a fuel food was held to be considerable, since its heat valuation ranks as 7.1 calories, that is, one gram of alcohol, when burned, furnishes enough heat to raise the temperature of 7.1 grams of water 1 degree Centigrade. Two and a half ounces of alcohol, the amount which experimental subjects have been able to oxidize in a day without showing obvious abnormal symptoms, would furnish, it was reasoned, about one fifth of the total daily energy requirements.

The inclusion of alcohol in foods on the ground of production of energy is opposed in the belief that its oxidation is a protective process not related to the fuel needs of the body. According to this view, since the oxidating powers of the liver are limited, and the available oxygen has a greater affinity for the alcohol than for other poisons that come to the liver to be destroyed, the burning of the alcohol must be an interference with the safeguarding of the body from the circulation of other poisons in the blood, and such a disarrangement of normal processes can not be regarded as a normal method of furnishing the body with energy, which it can use.

This necessity of balancing the energy-furnishing possibilities of alcohol over against its injurious action as a drug, which is entirely foreign to the action of foods, has been insisted upon by numerous physiologists during the whole period of the discussion. Among the older writers was Donders, who said: "Since alcohol is oxidized in the body and produces heat, it might be entitled to the name of food, but for the fact that its after-effects place it more appropriately in the catalogue of drugs."

Fick taught that the oxidation of real foods had not mere production of heat for its most important end, but maintenance of the functions of the muscles, nerves, and glands, that is, of

the active elements of the body. These functions are injured and disturbed by the habitual use of alcohol. Von Bunge held that while alcohol, on the one hand, enlarges the source of heat, on the other hand, it enlarges the heat radiation, the net result being a decrease in the temperature of the body. That the diminution of temperature after large doses of alcohol is very dangerous, is proved by the observations taken on drunken men. Magnan observed a fall of 26 degrees C. in the rectal temperature of an intoxicated person. In animals a temperature of 31.5 degrees to 33.9 degrees C. has frequently been observed by Rosenfeld.

According to Baer:

Alcohol is not a substance that can contribute to the welfare of the body or keep it in a state of healthy development, as can other foods. The oxidation of alcohol always involves a disturbance of the tissues and protoplasm cells, and long-continued use of it leads to morbid deterioration of all the tissues. This fact is inconsistent with calling it a food.

Among American writers on the subject, W. S. Hall has said:

A real food promotes muscular, glandular, and nerve activity, and its oxidation maintains the body temperature. But alcohol disturbs muscular, glandular, and nerve activity, and its oxidation does not maintain the body temperature ("The Influence of Narcotics upon Metabolism," in *Quarterly Journal of Inebriety*, Winter, 1908-9, p. 197).

Arthur R. Cushny, representing both American and British writers, believes that:

One of the characteristics of a good food is that, in addition to digestibility, it has no effect on the tissues or organs, and no one can claim this for alcohol. It is strange to find alcohol advocated as a food and at the same time as a stimulant to the brain and heart. A good food neither stimulates nor depresses the brain or any other organ, its sole relation to these organs being to supply them with energy ("The Action of Alcohol," in *British Journal of Inebriety*, 1909, vi. 224).

The title of "food-sparer" has been applied to alcohol from the consideration that when it was being oxidized other food material was being saved and

Alcohol as a "Food-Sparer" could be stored for future use. The correctness of this title has been challenged by C. E. de M. Sajous, who, in this connection, remarks:

This presupposed that alcohol is used by the tissues in the same manner as those hydrocarbons—merely because its oxidation liberates energy in the form of heat. But this is a fallacious idea. Alcohol only simulates normal oxidation; far from being the product of cellular exchanges which constitute vital processes, the heat it liberates is at the expense of the tissues, since, by becoming oxidized itself, especially in the liver, whereby the body is (to a degree) protected against its toxic effects, it uses oxygen intended to sustain tissue metabolism (*Journal of Inebriety*, xxxii. 149-153, Boston, 1910).

The food-sparing view also met the objection that the surplus thus saved might appear as abnormal deposits of fat in various organs, a condition favored by the physiological sluggishness that usually accompanies the depressant effects of alcohol. This depression also indicates that oxidation of the alcohol does not proceed in the same healthful way, or with the same beneficial results, as does the oxidation of ordinary food. The difference is emphasized by Edward Mellanby, who found in experiments on dogs that the rate of combustion in the body is independent of the amount taken, while that of food varies with the ingested amount. In other words, food stimulates the vital changes

in the tissues, while alcohol is without dynamic power "to brighten the flame" and thus increase energy production. It does, on the contrary, increase heat loss, another effect contrasting with that of food. Mellanby presses the conclusion further to the detriment of the older theories. He says:

The fall in temperature may not be large or important if the animal is receiving a sufficiency of proteins, fats and carbohydrates as food, but may be serious, when, owing to the lack of food, the level of combustion is low. In starvation, for instance, and even more so in starvation combined with exposure, the taking of alcohol, quite apart from its deleterious action on the central nervous system and neuromuscular mechanism generally, the effect of which is to make the person drowsy and lethargic and thereby diminish the heat production, may have serious results in consequence of this antipyretic effect ("Alcohol, its Absorption into and Disappearance from the Blood under Different Conditions," London, 1919, p. 42).

Contrary to some of the earlier inferences, Mellanby found that exercise made little difference in the rate of oxidation. When alcohol was present in the blood in small amounts, its disappearance seemed to be hastened by activity; but the hastening might result from the throwing-off of large amounts of alcohol by the lungs and kidneys, which Voltz and Baudrexel found to be a result of exercise. When large amounts were in the blood, activity did not increase oxidation.

Various definitions of a food have been offered as a means of settling the question of the inclusion or exclusion of

Definitions of alcohol, but all of those based a Food on energy production without

reference to physiological effects would include besides alcohol many substances too detrimental or inconsequential to be given serious consideration as foods. One definition of this class is: "A food is a fuel which the body can use as a source of energy." Since the oxidation of any substance in the body sets free its contained energy and thus places it at the disposal of the body, this proposed definition would put on the same basis as foods, glycerin, acetic acid, morphin, phosphorus, muscarin—a deadly poison—toxins, ptomaines, and various poisons produced in the body, such as leucin, tyrosin, uric acid, xanthin bodies, amido acids, and others whose constant oxidation in the liver is necessary to health. All of these liberate energy as they are oxidized; but this is only incidental to their oxidation, the primary purpose of which is to protect the body from their injurious action. The primary purpose of the oxidation of food, on the contrary, is to obtain its supplies of energy, and before food is oxidized it may be stored up in the body as fat or as glycogen until needed. It becomes a part of living cells without injuring them, whereas the entrance of alcohol into the cells impairs and disorganizes them. It is suggested, in connection with such a definition as that given above that this difference between foods and alcohol be recognized by creating a new class of food substances: the protein foods, which can build structure as well as furnish energy, forming Class I; the carbohydrates and fats, which can be stored in the body until needed without doing injury, Class II; and substances which must be burned immediately, because until they are oxidized they do injury, Class III. This is virtually making a class to fit alcohol, since

alcohol is the only member of this class that would ever be brought into a discussion of foods.

Of the more precise definitions, that formulated by Walter A. Bastedo places the emphasis on characteristic action, and thus

Alcohol avoids the difficulty experienced by
a Poison or those who saw in the occasional
Drug injurious consequences following the taking of true foods an objection to the exclusion from definition as foods energy-furnishing substances that caused injury to the body. Bastedo's definition of a food is, "a substance whose dominant property in the body is to build up tissue or to yield energy." The words "dominant property" afford a basis of classification on characteristic action rather than on occasional, incidental, or indirect action. On the basis of this definition Bastedo's conclusions furnish a summary of the discussion:

It [alcohol] should not be classed among foods because its property of yielding energy is not a dominant property, and is overshadowed by its important pharmacological actions, viz.:

1. Its irritant local action.
2. Its destructive action upon the body tissues.
3. Its narcotic action.
4. Its proneness to result in a vicious habit.

All these dominant properties place alcohol among the powerful drugs and poisons rather than among the foods ("Materia Medica, Pharmacology, Therapeutics, Prescription Writing," 2d ed., pp. 321-326, Philadelphia, 1918).

In November, 1916, the British Central Control Board (Liquor Traffic) appointed a committee to consider the conditions affecting the physiological action of alcohol and the effects of the consumption of alcoholic beverages on health and industrial efficiency. The members of this committee were: Lord d'Abernon, G. C. M. G. (chairman), Prof. A. R. Cushny, Dr. H. H. Dale, F. R. S., M. Greenwood, M. R. C. S., W. McDougall, M. B., F. R. S., Dr. F. W. Mott, F. R. S., Sir George Newman, K. C. B., Prof. C. S. Sherrington, F. R. S., and Dr. W. C. Sullivan. In 1918 the committee published the results of their investigations in a book entitled "Alcohol: Its Action on the Human Organism." In the discussion of alcohol as a food, the committee report their conclusions as follows:

There can be no doubt, therefore, that alcohol is a "food," in the sense of a fuel that the body can use (p. 24).

The whole food-value of alcohol is due to its use by the body as a fuel (p. 28).

It is desirable here, however, to emphasize the fact that, for the normal man, alcohol has no advantage over an ordinary food-substance, like sugar, from the point of view of its food-value alone (p. 29).

But quite apart from this immediately detrimental influence of alcohol on the higher activities of the brain, there is a second serious limitation of its utility as a food. . . . While these latter foods are stored in the body, in altered form, to be drawn upon as required by the muscles and other parts of our mechanism, alcohol cannot be so stored; it remains as alcohol in the blood, and the organs generally, until it is destroyed by combustion. As that process is gradual, the drug, when in sufficient amount, can exercise a seriously injurious effect upon the tissues of the body (p. 129).

Respiration. Up to about 1887 the results of investigations differed materially as to the effects of alcohol on respiration. Some investigators had found an increase in the consumption of oxygen with a decrease in the output of carbon dioxide; others had found both increased; still others had found both decreased. With improved methods Zuntz and Berdez, working separately, both obtained from small quantities

of alcohol an increase in the volume of air passing through the lungs. Berdez found an increase of 4.5 per cent in the output of carbon dioxide and 3.5 per cent in the intake of oxygen. Both he and Zuntz concluded that alcohol acted as a stimulant to respiration. About the same time Ceppert, a pupil of Binz, obtained similar results. In reply to von Bunge's criticism, that there must be some mistake in the work, since alcohol, in his opinion, was a depressant, Binz, who supported the theory that it was a true stimulant, repeated the experiments and induced some of his pupils to do the same. All obtained an increase of respiratory action, which Binz naturally thought supported his position. Singer then entered the discussion with an investigation which also showed an increase in respiration, but this increase he interpreted differently. He believed that the loss of heat caused by alcohol incited the body to increase its heat production to make up for the loss. Abel considered Singer's explanation the best that had been offered up to that time, as his own exhaustive examination of the literature had failed to find evidence of a true stimulant action of alcohol. He raised the following question:

What benefit is derived from the administration of an agent which stimulates the respiratory apparatus to handle an increased volume of air merely that the tissues may meet an increased demand for oxygen, a demand which they are forced to make to counteract the effects of an increased loss of heat? . . . In certain cases of lobar pneumonia, for example, those in which considerable pulmonary tissue is engorged and in which the heart is weakened by the presence of toxins in the blood, income will certainly not keep pace with the new need of oxygen. An observed temporary improvement in the respiration after alcohol is not in itself sure proof of ultimate benefit.

H. L. Higgins, in his "Effects of Alcohol on the Respiration and the Gaseous Metabolism in Man" (*Jour. of Pharmacology and Experimental Therapeutics*, 1917, ix, 441-472), has apparently found the error in the interpretation of Binz. Later methods of tracing the air exchange determine not only the volume of air inspired and expired, but what proportion of it reaches beyond the "dead spaces" in the lungs to the cells and tissues where the real exchange of gases takes place. It is found that as a rule the total respiratory ventilation is diminished after taking alcohol. After large doses the respiratory activity is constantly and greatly diminished. Moderate doses impair it somewhat and, in time, to the injury of the whole organism.

Circulation. The action of alcohol upon the heart has been the subject of much investigation. Knowledge of the true cardiac effect is important because the medical use of alcohol as a heart stimulant has been based upon the supposition that it has such action. Inquiry has proceeded on two lines: (1) the effect of alcohol upon the isolated heart muscle, studied by cutting off its nerve connections; and (2) the effect upon the various factors that control the heart's action in its normal condition. Langendorff, using 0.01-0.10-per-cent alcoholic solutions, and Loeb, using 0.13-0.30-per-cent solutions, obtained increased contraction and output of fluid from the heart. This was not marked, as it would have been from strophanthin, but was enough to measure. According to most observers, any solution containing less than 0.5

per cent of alcohol is without action. More than 1 per cent caused depression, with dilatation and stoppage. A comparison of these solutions with the percentage of alcohol in the blood of persons at the intoxication stage equaled, in all cases except the minimum, or exceeded, the alcoholic strength of the blood at the intoxication stage. Practically, therefore, an attempt to increase the muscular activity of the heart by producing such an alcoholic percentage in the blood would be quite out of the question. The concentration of alcohol in the blood of living animals is said to be 0.12 per cent in slight confusion and 0.7 per cent in deep narcosis. Sollman concluded, therefore, that the direct cardiac effects of alcohol play no part in either the therapeutic or the toxic phenomena.

Study of the action of alcohol on the heart in its normal nerve connections has given various results, the variation depending apparently upon differences in method.

Action of Alcohol on the Heart Schmiedeberg and von Bunge taught that alcohol does not excite heart action in any special way, but merely through a general increase in muscular movement usually following the consumption of alcohol. Subsequent investigators, as Wendelstadt, Atwater, and Rosenfeld, also observed only a very unimportant pulse variation, or none at all, when they excluded all other agencies that might cause heart activity. The studies made by Dodge and Benedict in the Nutrition Laboratory of the Carnegie Institution of Washington, with elaborate apparatus for measuring simultaneously all phases of nerve-action involved in heart-action, led to the conclusion that all of the effects of alcohol are depressant; that when increased pulse-rate is produced it is the result of depression of inhibitory control. The doses used were one ounce and one and one-half ounces.

Lieb tested the reflex effect upon the circulation produced by the local irritation of whisky upon the gastric mucous membrane. His conclusion was that alcohol does not stimulate the circulation, either by increasing the heart-rate or by raising the blood pressure; that, even though whisky may increase systolic blood-pressure for a few minutes, it raises disproportionately the diastolic pressure, lowers the pulse-rate, and decreases cardiac efficiency. It can not be regarded, therefore, as a true circulatory stimulant.

Digestion. The opinion is widely prevalent that alcohol taken at meals aids the digestive processes of the stomach, and that

Beer and Wine Retard Digestion the use of it is especially beneficial with very rich food. Without contradiction, however, it may

be asserted that for a healthy stomach alcohol is under all circumstances unnecessary as an aid to digestion, and that in healthy and unhealthy conditions alike it is harmful rather than beneficial. Claude Bernard and, before him, Frerichs showed that concentrated alcohol greatly irritates the mucous membrane of the stomach and impedes, or entirely stops, gastric activity. Earlier still, WILLIAM BEAUMONT in his observations of the stomach of Alexis St. Martin, had actually seen the inflamed condition of the stomach lining,

caused by alcoholic liquors. A 50-per-cent alcoholic solution, as in distilled liquors, quickly results in the secretion of a coat of thick, tenacious mucus. This not only tends to protect the mucous membrane from further injury by alcohol, but, by retarding absorption, serves to protect the liver and lessens the systemic effect. Based upon Pawlow's finding, that palatability promotes digestion, it has been assumed that for this reason wine and malt liquors might act as aids. Chase found that beer and wine retard digestion more than enough to offset any influence they may have in promoting digestive secretions, and that out of proportion to their alcoholic content. Chittenden's experiments indicated retardation of digestion in the test-tube when wine was present in the proportion of 3 per cent of the contents. Half a wineglassful of wine at a meal would furnish this proportion to the stomach contents, the digesting mass in the stomach at meal-time being estimated at two pounds (see W. Roberts, "Lectures on Dietetics and Dyspepsia," London, 1886).

Attempts to promote digestion by using alcohol to increase the amount of secretion are also contraindicated by the fact that the fluid thus produced contains a disproportionate amount of hydrochloric acid, which, as a cause of irritation, or in irritated conditions of the stomach, may be highly objectionable. Bastedo points out that when rectal feeding is resorted to, to save the stomach from irritation, as in gastric ulcer, alcohol should be omitted from the enema, because a reflex action of alcohol in the intestines causes a flow of gastric juice overcharged with hydrochloric acid into the stomach. It has also been observed, by Blumenau, Kretschy, and others, that, after the first temporary increase in the amount of gastric fluid promoted by alcohol, a diminution follows. This was Pawlow's objection to employing alcohol in his laboratory. Under the influence of large quantities of alcohol the supply of hydrochloric acid is said to be reduced and the formation of pepsin entirely stopped; and after repeated doses the mucous membrane of the stomach responds more and more feebly to the normal physiological stimulus exerted by food.

The secretion of saliva is increased in quantity by alcohol as by other irritants, and for protective purposes. This effect is produced only when the alcohol is taken by the mouth, not when it is introduced directly into the stomach.

The activity of the liver is aroused, but perverted, by alcohol. Its normal function of oxidizing harmful mid-products of metabolism, and thereby preventing them from entering the general circulation is interfered with by the necessity of thus disposing of the alcohol. Consequently, as its oxidizing capacity is limited, some of the harmful products escape into the circulation.

Alcohol causes increased activity of the kidneys: under its influence urine is secreted in larger quantities. For this reason alcoholic drinks, especially wine and

Alcohol as a Diuretic beer, have been resorted to as diuretics. The effect indicates that alcohol irritates the renal cells, due to a large amount of fluid, or a dilation of the arteries of the kidneys.

Muscular, Neuromuscular, and Mental Activity. A very large number of investigations have been devoted to the effects of alcohol upon the working ability of the muscles, in the direction of both power and precision. The view that alcohol is a source of energy colored many of the earlier interpretations of the varying results obtained, while the later studies have given more attention to the effect of alcohol upon the nerve control of muscular action.

Lombard (1892), who was the first to use the ergograph for testing the effects of alcohol on muscular work, demon-

Ergograph Demonstrations strated that a dose of 15 c.c. of whisky taken during the normal morning diurnal rise in muscular power caused a brief spurt. This, however, was followed by a fall in the amount of work accomplished to a point below the value of the period before the alcohol was taken. The diurnal rise was set back and did not attain its regular advance again for over an hour. Frey (1896) found that after the consumption of 10 c.c. of alcohol, given 10 minutes before beginning ergograph work, less was accomplished than when none was given, while the same amount of alcohol taken after the muscle had become fatigued was followed by an increase of work. This difference, however, was afterward shown to be due to waiting too long after the alcohol had been taken, in the case of the unfatigued muscle, to get the temporary initial rise, while with the fatigued muscle work followed immediately after the dose. Destree repeated the experiment, beginning work with both the fatigued and the unfatigued muscle immediately after the alcohol was taken, and obtaining in both cases the initial rise and a subsequent fall which brought the sum total of the work done under the influence of alcohol below that accomplished without it. Frey interpreted his result to mean that the fatigued muscle had used the alcohol as food to replenish the supply of energy used up in work; but Heck (1899), supported by Fick, denied that the work of the small muscles in a single finger could have depleted the store of nutriment at their disposal. Eight milligrams of sugar would have furnished energy enough to do the work.

Glück, working with Kraepelin, showed that alcohol greatly increased the loss of working power due to fatigue. A group of experiments with only three-minute rest periods between the series of liftings resulted in much larger losses than those of another group with ten-minute rest periods between the series. The long rest gave time for recuperation. The initial increase appeared in both, but the falling-off was much more rapid with the three-minute rest periods than with the ten-minute ones.

Scheffer made a further test of the difference between work begun immediately after the alcohol dose and that begun 15 and 30 minutes after. The last showed the worst results, for here the depressant effects were well established when the work began. His first and second series, however, did not consume sufficient time to cover both the rise and the fall.

Heck showed, also, that hard work is not made easier by alcohol, but that the opposite is the case. Partridge obtained a decrease of power in one subject after 20 c.c. of alcohol and in another

after 15 c.c. and 30 c.c. doses, the characteristic initial increases being followed by a fall below normal. Féré (1900) also obtained evidence pointing to the nervous system rather than to the muscles as the part directly affected by alcohol. By simply holding the alcohol in the mouth while working he obtained a greater increase in work than when it was swallowed. Oseretzkowski (1901), working with Kraepelin, found that doses of 15 to 20 c.c. of alcohol increased the number of muscular contractions, but not their strength. Pfeleiderer (1902), using very small doses, obtained more rapid bending of the fingers after 0.1 c.c. without subsequent fatigue symptoms. This amount, however, was really equal to only one tenth of a teaspoonful of alcohol or a tablespoonful of a 5-per-cent alcoholic solution. When larger doses were used—1.5 c.c. of alcohol, equal to three tablespoonfuls of a 5-per-cent alcoholic solution—increased fatigue and fluctuations in the rate of movement followed. Doses of 20 c.c. reduced both rapidity and strength of contraction.

Lee and Salant found a gain in the lifting power of a frog's leg after the injection of an alcoholic solution, and attributed **Experiments on Frogs** it to a food effect; but Hough and Ham repeated the experiment, and obtained a greater gain with saline solution and plain water than with the alcoholic solution. Lee and Levine repeated the frog's leg test, with the variation of tying the leg that did not receive alcohol and that was to be used in comparison with the treated leg. They obtained a marked increase in the power of the treated leg, and also attributed it to the energy furnished by the alcohol; but Crider and Robinson, repeating the experiment, found that the mere tying of one leg greatly increased the power of the other and, further, that the increase was notably greater when no alcohol was used.

Schnyder used varying doses of alcohol at different intervals before beginning work, and obtained varying results, from which he drew the conclusion that no constant action of alcohol could be predicted. But the records of these experiments show that when work was begun within 15 minutes after taking the alcohol, and was finished before the appearance of the full depressant effects, there was an average gain in work accomplished, while, when 30 minutes were allowed to elapse before starting work, the average with alcohol was smaller than without it. In one series a 30 c.c. dose was taken with a regular meal, and work, continuing over twelve periods, was begun as soon as the meal was finished. This series averaged a loss in work accomplished of 8.6 per cent when alcohol was taken, compared with the average without it. The curve showed that with this larger dose the depressant effect set in sooner after the work began.

Hellsten took the precaution to eliminate practise gains by a long course of training before beginning the alcohol test. With doses of 25 to 50 c.c. of alcohol taken from 5 to 10 minutes before beginning work he found the usual initial rise, which changed to a decline within from 12 to 40 minutes, usually between 20 and 40 minutes. The maximum loss occurred about 70 minutes after the dose was taken and could be seen for at

least two hours. The loss was not always constant, but was sometimes interrupted by a gain. The gain lasted a shorter time when the muscle was fatigued than when it was fresh, a further indication that alcohol does not overcome the effects of fatigue. Hellsten found, also, that when there was an increase in work it was due to faster rather than to stronger contraction.

The influence of alcohol on the practical work of typesetting was tested by Aschaffenburg in a printing-office near the University of Heidelberg. Doses of 36 c.c.

Alcohol and Typesetting of alcohol in the form of Greek wine (one fifth of a liter of 18-per-cent strength) were given to four experienced typesetters on two days of the week after a fifteen-minute trial period to ascertain their rate for the day. The alcohol work was then continued one hour. On two alternate days, after a like fifteen-minute trial period, one hour's work, on exactly the same kind of copy, was carried on without any alcohol. The work accomplished by the four men on the four days showed an average loss of 15.2 per cent on the alcohol days, which, after deducting the loss estimated as due to fatigue (6.5 per cent), left a loss of 8.7 per cent due to alcohol alone. No special increase in mistakes was observable; but the men themselves asserted that they invariably made more mistakes on Monday, following the heavier drinking in which they usually indulged on Sunday. In the hour occupied by the Aschaffenburg tests there would have been time for only a part of the long-continued depressant effects which appeared regularly in other experiments extending over a longer time after the alcohol was taken, while the brief preliminary increase, if any occurred after the 36 c.c. dose, would have lessened somewhat the losses of the first hour.

Durig found that in mountain-climbing after a 1-ounce dose of alcohol he accomplished 16.4 per cent less work than on days when he took no alcohol, although he actually expended 15 per cent more energy. It took him 21.7 per cent more time to cover precisely the same length of route.

Rivers, using the ergograph, to measure muscular work, obtained varying results with doses of 20 to 40 c.c. of alcohol: sometimes there was an increase in work done; sometimes, a decrease. He took the precaution to disguise the solution containing alcohol so that the subject could not know when it was taken, believing that such knowledge might affect the result; and the reported failure in most of his experiments with 15 to 20 c.c. doses to obtain an initial rise furnishes some support to his opinion. With the larger doses the presence of the alcohol was discovered, not by variations in the ergograph work, but by subjective symptoms, such as giddiness, irritability, and diminished dexterity; and the discovery aroused an interest in the work that may have called out greater effort. Even with doses of 20 to 40 c.c., lassitude of mind and body came on within about half an hour. Movements were slower; it took longer to adjust the instruments used in the experiments; work was not so good. Drawings were made roughly or irregularly on the days when the larger dose was taken; several accidents, also, occurred on those days. During the state of

lassitude there was decided irritability, so that those working with the subjects could tell when they had taken the alcohol dose. As stated above, these symptoms occurred with the larger dose, but giddiness sometimes occurred with the 20 c.c. dose, also. On the whole Rivers regarded his experiment as undecisive as to the effect of the alcohol upon the product of muscle-work, because it was so variable. One finding, however, was fairly constant and in agreement with that of most of the other experimenters; namely, when there was an increase in the amount of work done, it resulted from faster contractions of the muscles and not from increased strength or height in the weight-lifting.

Kamp found that alcohol reduced the electrical excitability from which muscular contractions arise. Experiments by Dodge and Benedict in 1915 demonstrated that the contractile power of the muscles of the leg is weakened by alcohol. The "thickening" of the muscles was reduced 46 per cent.

A test upon the movement of the eyelid, also, involving contractile power, showed a decrease of 19 per cent in the extent or sweep of the lid movement. Numerous tests of combined neuromuscular action by these experimenters, with elaborate apparatus, showed wide-spread impairment of motor coordination.

The later experimenters have sought explanation of the varying effects of alcohol upon muscular contractions in its influence upon the central nervous system, rather than in its supposed yield of energy directly to the muscles, and this change in reasoning appears to be amply justified by the effect of alcohol upon muscular work involving precision.

Mayer, using doses of 30 to 80 c.c. of alcohol, found that impairment in the quality of penmanship set in within five minutes after small quantities had been taken. The fine details of the letters were slurred; heavy strokes were made where light ones were required; pressure was increased at first, after small doses, but later, and after large doses, was relaxed. Bengt Boy found a marked decrease of precision in shooting at a target; Mitander found that the steadiness and self-control necessary for exact marksmanship were impaired by small quantities; and Kraepelin demonstrated varying losses of efficiency in the firing of experienced marksmen after doses of 40 c.c. of alcohol.

Frankfurter used a dose of 40 c.c. in a test of the effects of alcohol on skill in using a typewriter. The daily averages of his work showed a loss of 2 per cent in speed on the alcohol days, due to hesitancy in finding the right letters, and a loss of 50 per cent in accuracy; that is, he made 50 per cent more errors on the alcohol days than he did on days when no alcohol was taken.

Totterman, in a needle-threading test, found that eleven hours after 25 c.c. of alcohol had been taken, fewer needles could be threaded in a given time.

Vernon investigated the effects of varying kinds and solutions of alcoholic liquors upon three kinds of neuromuscular activity—typewriting, working an adding-machine, and pricking a target. In every case efficiency was lowered by

the administration of alcohol. In the typewriting experiments doses of 30 c.c., while having little effect on speed, increased errors from 100 to 191 per cent and fatigue by 61 per cent. Quite generally the injurious effects increased in regular relation to the size of the dose.

Gyllenswärd tested the effects of varying amounts of alcohol upon muscular coordination by experiments in marking a dot upon a screen, the subject alternately closing and opening his eyes as his arm was raised to draw the pencil through the dot. In every case the efficiency was less on the alcohol days, even when only 5 c.c. of alcohol had been taken. In some experiments the alcohol was so successfully disguised that the subject did not know he was taking it, but the fall in the records occurred just the same.

The long list of experiments in this field appears finally to point to the depressant effect of the drug upon the nervous system as the starting-point of the various, and at times apparently discordant, effects upon muscular work. The initial increase in movement with small doses, 10 to 20 c.c., when work is begun directly after the dose is taken coincides with the relaxation and flushing of the small blood-vessels, due to depression of the vasomotor center. This produces at first a feeling of excitation, of increased good spirits, manifesting itself in quick muscular movement; but with doses of 30 c.c. or more, the depressant effect appears to be more general and wide-spread at the start, and the signs of stimulation are outweighed by the general relaxation. The Dodge-Benedict experiments showed clearly that the total effect on the neuromuscular system is depressant,—that of a narcotic drug.

The effect of alcohol upon the functions of the nervous system as a whole has been extensively studied. Exner in 1873 obtained a slowing of reaction-time two hours after a dose of 100 c.c. of alcohol (2 bottles of Rhine wine). More force than necessary was expended in responding to the signals, indicating loss of proportion in innervation. Four years later Diel and Vintschgau obtained a contrary effect from a smaller dose (55 c.c.), but a lengthened reaction-time from larger doses, the effect lasting one and one half to three hours.

The most exhaustive work in this field was carried out by Kraepelin and his pupils at the University of Heidelberg in 1889.

Kraepelin's Experiments 92. The tests included the effects of chloroform, ether, morphin, and tea, as well as alcohol, upon the mental functions involved in reading syllables, adding and memorizing figures, reaction-time (both the simple reactions, involving only one signal and those involving a choice between two signals), estimating time, and word associations. After single doses of 30 to 45 c.c. (corresponding practically to 0.75 to 1.15 liters of beer) a very temporary improvement in work occurred in some cases, followed later, as in all the others, by diminution. With very small doses, 7.5 to 10 c.c. (one fifth to one tenth of a liter of beer), the temporary improvement of the motor acts lasted at the most from 20 to 30 minutes, and, as shown in other work

with the muscles, depended on quickened rate rather than on increased strength of movement. The quality of ideas called forth in the word-association tests was measurably poorer, even when the usual initial quickening appeared in these responses. "More words but less meaning," was the designation given the result. In the "choice" reactions errors in the responses were increased, the tendency being to respond before giving due consideration, as well as to anticipate the signal and to move before it appeared. Impairment of judgment was shown here, as in Exner's work, by the constant impression the subjects had that they worked better after taking alcohol, though the recorded results showed poorer quality and quantity.

Special phases of mental operations were carried out by different pupils of Kraepelin, at his suggestion or with his assistance. Thus Ach tested perception by means of words and meaningless syllables carried past a small opening in a screen by a revolving drum. Errors of omission and commission increased under the influence of alcohol. Worse results were obtained in the perception of meaningless syllables than with familiar and, therefore, more easily perceived words—another illustration of the constant finding that hard work is made harder instead of easier by alcohol.

Two other pupils of Kraepelin's, Führer and Rüdin, experimented with the after-effects on mental operations of rather large doses of alcohol. Führer gave 80 c.c., corresponding to 2 quarts of 4.2-per-cent beer or 1 quart of 10.5-per-cent wine, enough to cause sensations of slight intoxication, perceivable by the subjects themselves, but unnoticed by others. The tests consisted of choice-reactions, word-associations, memorizing and adding figures, and the results showed diminution of mental working ability, under the influence of alcohol, lasting from 24 to 36 hours. The subjects themselves were unconscious of any reduction of ability and were surprised by the records. Rüdin, using 100 c.c. doses, tested perception and attention by the same method employed by Ach; and he, also, found the worst effects in the tests that called for the greatest efforts. Rüdin found, too, that while the fatigue effects were greater when alcohol was taken, the subject was unconscious of the fact and had the mistaken impression that he was working more easily until he suddenly reached the limit of his strength. Rüdin failed to find that habituation to alcohol diminished susceptibility to these effects.

Smith investigated the effects of long-continued drinking on mental working ability. He used daily 30 to 80 c.c. of alcohol, in very dilute form and in divided doses, and continued the experiments over 27 days, of which 14 were with alcohol and 13 without. The first noticeable effect of the alcohol was the cessation of the daily gain from practise, which had been a constant feature of the preceding and non-alcoholic days. Word-associations showed the worst impairment, indicating loss of imagination and constructive thinking. Smith's work was repeated and verified by Kurz and Kraepelin, as was Führer's by Rüdin. The discovery of the long-continued after-effects of amounts of alco-

hol customarily used by many persons never suspected of drunkenness led Kraepelin to formulate the following definition of a drunkard, or chronic alcoholic: Every one in whom the after-effects of alcohol can be demonstrated, that is, every one in the habit of repeating his dose of alcohol before the effects of his preceding dose have disappeared, is a toper.

The habitual moderate drinker manifests no particular harm from his alcoholism as long as he can pursue an even tenor of accustomed work from day to day; but if he is called upon for new or harder work or greater responsibilities, or new anxieties and strain, the slowly accumulative effects of his drinking at length come to light.

An investigation of the effects of alcohol on the mental working ability of school-children was made by Joss, in Bern, Switzerland. He gave to a group of ten pupils doses of from one tenth to one third of a liter of wine or three tenths of a liter of beer, corresponding to 10 to 40 c.c. of alcohol, and compared their solutions of mental-arithmetic problems with those of a like group of equally competent pupils who received no alcohol. For a few minutes the alcohol group did from 2 to 5 per cent better work, but they soon fell behind, until at the end of the first hour their work was 4.9 per cent worse; at the end of the second hour, 10.9 per cent worse; and after three hours, 12.5 per cent worse than that of the non-alcohol group. After a time he reversed the groups, giving the alcohol to the ones that had previously had none, and the results, also, were reversed.

The effect of alcohol upon memory was tested again in 1910 by Vogt who compared his ability to memorize 25 lines of the "Odyssey" on certain days after doses of 15 to 50 c.c. of alcohol and on other days without alcohol. He found that he required

on an average 9.8 per cent more time for memorizing when he took alcohol with his breakfast, and that if he took it before breakfast the memorizing required 69.6 per cent more time than on the non-alcohol days. After a few months, when he had partially forgotten the lines, it took him longer to relearn the ones he had memorized while under the influence of alcohol than it did to relearn those he had memorized on the normal days.

Hildebrand investigated the effect of alcohol upon the will, the quality of which was manifested by the degree of attention

On the Will that the subjects paid to the requirements of the experiment and by the steadiness of their reaction-time. Temperamental differences came out plainly in these tests, the alcohol accentuating the uncontrolled speech and movement of the subjects of irritable disposition, and increasing the carelessness and indifference of the sanguine. It was concluded that alcohol was especially injurious for persons of these two classes of temperament.

Specht experimented upon the effect of alcohol upon ability to distinguish between the intensity of sounds, and upon sensitiveness to faint sounds. Ability to tell which of two sounds was the louder began to be impaired within 8 minutes after a 10 c.c. dose, reached its maximum impairment between 12 and 16 minutes,

and returned to normal in 28 to 32 minutes. With 20 c.c. doses the impairment began earlier, reached its height in 24 to 28 minutes, and did not entirely pass away until after 45 minutes. It was observed that the maximum impairment lay nearer to the beginning than to the end of the effect, coinciding with the rapid absorption and slow oxidation rates of ingested alcohol. Sensitiveness to very faint sounds was increased by alcohol, an effect thought to be due to a fading-out of past impressions and the larger place in consciousness occupied by impressions of the passing moment. One subject explained that he seemed to be living wholly in the present, with his sense-impressions occupying the foreground in his consciousness. The same fading-out of past impressions was given as the explanation of the inability to judge correctly the comparative loudness of two successive sounds, the last one heard being always pronounced the louder, as if ability to remember rightly the quality of the preceding sound had been weakened.

The effect of alcohol and several other narcotics on ability to measure distances by the eye was investigated by Reis, whose subjects indicated when they thought the middle of a horizontal bar was reached by a sliding marker. The dose used was 80 c.c. of 95-per-cent alcohol diluted with an equal volume of water. Loss of precision in estimating the middle of the bar began very soon after the alcohol was taken, reached its maximum in about 1 hour and 15 minutes, and was still below normal after 2¾ hours.

Schulz demonstrated that doses of 10 c.c. of alcohol, given in the form of beer, wine, or brandy, lowered ability to distinguish shades of red and green. The effects of beer were worse than those of wine and whisky, due, the writer thought, to the added hypnotic effect of the hops.

Busch tested eye-measurements by a series of 25 circles, arranged in 5 rows of 5 circles each, on which numerous segments and sectors were laid off for comparison. After 30 c.c. doses, errors in comparisons increased,

and were accompanied by a narrowing of the field of observation to the circles nearest to the center. This tendency did not appear on days when no alcohol was taken. This narrowing of the field of observation in visual work corresponded to a similar tendency to narrow the field of consciousness in other sense-impressions, as if the attention were centered upon the passing impressions rather than upon their relations to the preceding ones. In the perception of letters briefly exposed Busch found that the omission of letters farthest from the center was a more conspicuous effect of the alcohol than actual errors in the naming of the letters. Impairment began about ten minutes after the alcohol had been taken and lasted until the experiment closed, about forty minutes later. The effects often continued for 24 hours and checked, or even entirely obliterated, the practise gains. They were discernible also in the disposition of the subject. The narrowing of the field of thought was accompanied by sensations of comfort, or apathetic indifference, in which all strain, even that of paying attention, seemed re-

laxed. The condition suggested the comfortable, self-satisfied apathy of the chronic drinker as his sphere of thought and interest shrinks. Time-estimates fell short of the actual period, as if time appeared to fly more rapidly. The soundness of sleep, measured by the intensity of sounds required to break it, was impaired by four glasses of beer, indicating also the increased concentration upon sense-perceptions.

Kellogg, Kremer, and Ridge reported a dulling effect of alcohol upon the senses, a difference from results of other experiments that may have been due to differences in time between the taking of the dose and the beginning of the experiment, or to differences in the size of the dose, or to some other experimental condition.

Schmiedeberg's view, that the temporary and apparently stimulating effect of alcohol is due to its early paralyzing effect upon the nerve-centers, especially the inhibitory centers, received experimental support from Baratynski who found that, when small doses of alcohol were given to pigeons whose cerebral hemispheres had been removed, the initial appearance of stimulation did not occur, the immediate and only effect being depression.

Experiments on the effects of alcohol upon reflex nerve-action have resulted, similarly to those upon the muscles, in a brief initial increase of irritability which soon gave place to relaxation.

The effect of alcohol on bodily feeling is characteristic and specific. After the consumption of even small amounts there occurs a heightened sense of pleasure and well-being called "euphoria," which gives to alcohol its popular following. Alcohol diminishes feelings of hunger and weariness, and sends an increased flow of blood to the skin, where it causes a feeling of agreeable warmth. But, since its real effects are to depress the action of the nerves which register the true conditions, thereby blunting their sensibility, and to cause heat-dissipation by bringing warm blood to the surface, it is in all these respects a false comforter.

The view that alcohol increases intellectual and physical powers is shown by actual experiment to be erroneous, and based almost entirely upon the subjective conditions of the individual and his weakened faculty of judgment. Experience soon teaches this lesson, that alcohol does not really stimulate. Persons who have to undergo severe exertion, either physical or intellectual, very rarely take alcohol before or during their labor, but only when it is finished, and then not for any stimulating, but really for its depressing, effects; for the feeling of comfort and relaxation which it induces. The continued use of large doses of alcohol greatly diminishes the activity of the individual, and even moderate doses tend to have this effect (Thorald Sollmann, "A Manual of Pharmacology and its Application to Therapeutics and Toxicology," p. 543, Philadelphia, 1917).

The depressant effect of alcohol upon the highest cerebral centers is shown in the lessening of restraint, the failure of judgment, lack of consideration for others, and indifference to the impression made by one's acts or appearance. Standards of conduct are lowered, and checks upon the animal nature slackened. Speech becomes readier as discrimination over it is weakened, and confidence in one's powers grows as his actual efficiency declines.

Alcohol taken without exhilarating company tends from the first to produce its hypnotic ef-

fects, drowsiness, and sleepiness. The paralysis of the higher functions by alcohol results often in the loss of self-control, which manifests itself in moodiness, such as untimely gaiety or depression; and the sexual desires are often released in part from normal restraint. "It is obvious," says Havelock Ellis, "that those who wish to cultivate a strict chastity of thought and feeling would do well to avoid alcohol altogether." Yet when self-control has been strictly cultivated, it will persist to some extent, even in intoxication.

Investigations of the effects of alcohol upon the various functions of the circulatory, respiratory, digestive, muscular, and nervous systems all point to the conclusion that the various modifications of these functions, observable after the ingestion of even small quantities of alcohol, are due not to the direct action of alcohol upon the organs themselves, nor upon their cellular elements, but to the depressant effects of the drug occurring first in the highly organized cells of the nerve-centers which control the activity of the various bodily organs and systems.

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5. Pathological Effects of Alcohol. *Alcoholism*. The term "alcoholism" was first used by Magnus Huss (1807-90) to designate poisoning

by alcohol. He distinguished between the acute and temporary effects of a quantity taken at one time, or within a short period, and the chronic poisoning extending over a long period at a much lower degree.

Acute alcoholism, commonly recognized as drunkenness or intoxication in its various degrees, is a temporary mental disturbance, with muscular incoordination, and finally narcosis (stupor, or general anesthesia) or partial paralysis. The quantity required to produce the different stages of disturbance varies with the individual, with body-weight, constitutional or temporary state of vigor, and habituation. Women and young persons are poisoned by smaller amounts than healthy, adult men. In acute alcoholism there are several stages. At first the person under the influence of alcohol appears to be excited; his mood becomes expansive, and his movements more energetic, with lively gesticulation and loud speech; and his increased vivacity shows a changed emotional state. This stage is followed by one of depression, which soon passes into the more pronounced states of intoxication with symptoms quite contrary to those just mentioned. Thought and emotion now become sluggish; speech and gait, unsteady and ill-controlled; consciousness, greatly impaired. In the third stage intense intoxication, unconsciousness ensues; outward impressions are not perceived, and dead-drunkenness takes place in which power of movement and reflex action may be reduced, or even entirely suspended, heart and lung action sinking into a state of coma so profound that death may result.

Rüdin, who studied experimentally the effects of intoxicating doses, made the following observations as to the results: Loss of power of accurate judgment, impairment of certainty of perception, acceptance of false statements and of statements palpably invented, impairment of voluntary attention. Impairment began, at the earliest, in the sixth minute, and at the latest in the thirteenth minute after the consumption of alcohol, and lasted four to twelve hours.

Acute intoxication does not occur in the same manner after the same doses of alcohol in all individuals. Persons who have a tendency, congenital or acquired, to weakness of the nervous system, who come of neurotic ancestry, who are epileptic, who have suffered physical injury, or who have been insane are affected by smaller quantities of alcohol than others. Schweisheimer, investigating the percentage of alcohol in the blood at stated intervals from the time of its ingestion until its disappearance, noted the mental condition at the corresponding intervals, his subjects being abstainers, moderate habitual users, and heavy drinkers. His figures showed that the recognized symptoms of drunkenness appeared at a lower concentration of alcohol in the blood in abstainers than in habitual users, and that the latter, in turn, showed effects from concentrations that were without such effects in the heavy drinkers. The symptoms of drunkenness appeared as the concentration in the blood approached its highest point, but the alcohol continued in the blood for a long time (seven hours in accustomed persons to twelve hours in

unaccustomed) in slowly decreasing concentration, during which time the subjects showed effects of the poisoning in such symptoms as nausea, dizziness, heaviness in the head and eyes, warmth, fatigue, uncertainty in the movements of arms and legs. The abstainers were drunk. These symptoms continued longer and more markedly in the abstainers, while in some of the heavy drinkers they were almost entirely absent. This apparently greater resistance to intoxication of the heavy drinkers did not, however, mean that their tissues were not being injured by the alcohol circulating in their blood. Some of them were plainly showing the characteristic physical marks of chronic alcoholic poisoning.

Chronic alcoholism, or chronic alcoholic intoxication, is a pathological condition affecting chiefly the nervous and gastro-enteric systems, caused by the habitual use of alcohol beverages in poisonous amounts. These amounts need not be sufficient at any time to cause drunkenness. Different organs of the body are attacked in different individuals, according to the point of lowest resistance, and the severity and progress of the attacks will vary with the individual powers of resistance and mode of life.

Organic Diseases Due to Alcohol. Two characteristic effects of alcohol are chiefly responsible for the diseased changes in the bodily organs produced by its long-continued use. These are (1) its irritating effect upon the cells of the body, and (2) its interference with the circulation, produced by the changes it causes in the blood-vessels.

The injuries in the various organs are manifested chiefly as (1) breaking-down of the cells; (2) fatty deposits; and (3) growth of connective tissue.

(1) The structural changes in the cells, particularly in the brain-cells, are clearly shown in pictures obtained by the combined use of the microscope and the camera. In post-mortem examinations of chronic alcoholics cells are found in which the regular markings of healthy cells have become more or less obliterated, irregular minute cavities, called "vacuoles," having taken the place of healthy parts in the body of the cells. The branching fibers of the nerve-cells have lost their regular granules, which appear to have run together in irregular knobs. The functions of such degenerate cells must of necessity have become impaired.

(2) In fatty degeneration the fatty deposits in the cells and tissues are accounted for principally by the general alteration of the chemical processes in the body caused by alcohol (see THE FOOD VALUE OF ALCOHOL, above). The oxidation of alcohol takes place at the expense of the normal oxidation of fat because it unites more readily with the oxygen of the blood. The so-called "saving of fat," placed to the credit of alcohol is thus given another interpretation by the fatty degeneration found as a characteristic of chronic alcoholism which may never have reached the point of acute intoxication.

(3) Accompanying the broken-down cells is found also an abnormal increase of connective

tissue, which correspondingly impedes and interferes with the functions of the tissues involved.

The changes in the blood-vessels involve fatty deposits and loss of elasticity, both of which interfere with the circulation, throw increased strain upon the heart, and lead to further degenerative changes in the various organs of the body.

Recent investigations have placed strong emphasis on the influence of infection as a cause of cell and tissue changes. The toxins produced by the germs in the system poison the tissues. Alcohol circulating in the blood may add its irritating action to that of the poisons, or it may facilitate the entrance of infective agents by lowering the tone and resisting power of the tissues.

Cancer is believed to be caused by irritation of the tissues, and alcohol is numbered among several causes of the irritation. The Cancer greater frequency of cancer in the digestive organs of men than in those of women is cited as one indication. Kounieff found cancer of the stomach especially frequent in rural sections where cider was kept in the house to drink. English statistics have shown cancer to be more frequent among hotel-keepers and waiters than among the general population. Gould considers alcohol a factor of no little importance in the causation of cancer. Not only is mortality from this disease high in persons connected with the liquor traffic, but its frequency in other trades varies in proportion to the prevalence of drinking habits.

Diseases of the Respiratory System. Direct contact of alcohol with the mucous membrane of the mouth and trachea produces strong irritation. Sooner or later the membrane is brought to a state of chronic irritation. It exhibits a pronounced inflammation and swelling with increased production of mucus, which causes, especially in the morning, tickling, violent clearing of the throat, choking, coughing, and even vomiting. At the same time, or later, there arises a catarrhal irritation of the larynx. The voice is obstructed, husky, and accompanied by frequent cough. This peculiar hoarseness is seldom lacking in chronic heavy drinkers. Sometimes there is a formation of wartlike growths on the vocal cords, with a thickening and hardening of the surface, an affection termed by Virchow "drinker's pachydermy of the larynx."

In the later stages of habitual moderate drinking, the mucous membrane of the air-passages is attacked. The catarrhal state does not stop with the bronchi, but spreads to the very smallest of their ramifications. In these occur symptoms of degeneration varying with the duration of the disease and with its complication by affections of other organs. Through protracted lung catarrh and its effects, old drinkers suffer enlargement of the main air-passages, alteration of the walls between the alveoli of the latter, shortness of breath, coughing, frequent expectoration, and asthmatic paroxysms. These disorders are correspondingly greater as the blood in the lungs is retarded in its circulation and otherwise disordered by accompanying affections of the heart and liver. Chronic alcoholics show a tendency to fatal pneumonia.

Statistics incontrovertibly demonstrate the special frequency of tuberculosis in barkeepers,

Alcohol and Tuberculosis

brewers, waiters, and other persons occupied either in the supply or in the sale of alcoholic drinks. Observations during five years at the Henry Phipps Institute, Philadelphia, on patients under treatment for tuberculosis showed that the results in cases cured or improved were nearly twice as good among abstainers, or very light users of alcohol, as among those who had done themselves injury by their drinking. From two to three times as many in the alcohol class died.

Investigations by Henschen in Stockholm led to the practical conclusion that the combat against alcoholism must be included in the anti-tuberculosis program, because of the potent effects of alcohol in causing the poverty and misery which are the deep social causes of tuberculosis. Ninety per cent of the poverty among workhouse populations in Stockholm and 50 per cent of that among those receiving outdoor relief were found to be due to alcoholism. Of the cases of tuberculosis 60.2 per cent were found among the poor, 5.6 per cent among the "prosperous," and 34.1 per cent among the well-to-do.

A survey of the causes of tuberculosis in four districts in Cincinnati, Ohio, made by the Anti-Tuberculosis League of that city, led to the conclusion that

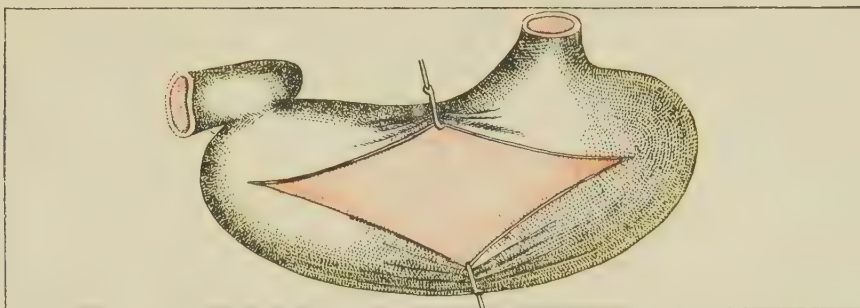
Dissipation must take the lead among the causes of consumption, with damp rooms second, and bad living conditions third. The facts would go further to indicate that, if drink and dissipation were eliminated in districts 3 and 4, the bad living conditions as a factor would be greatly minimized.

Denis collected statistics showing chronologically the prevalence of tuberculosis in various countries. By keeping the tuberculosis mortality of the sexes separate he shows that the rate is disproportionately high in men after the age at which social drinking usually begins. The difference does not appear to be due to the greater exposure of the men demanded by their callings, since the divergence does not begin until between the ages of 30 and 35, whereas, with the masses of the population, occupational exposures must have begun at or before 20 years.

Arthur R. Perry, in a study of the causes of death among cotton-mill operatives, found that in the group as a whole a somewhat larger proportion of tuberculosis than of non-tuberculous decedents had been given to intemperance. When the actual proportion

which each race bore to the population at large was compared with the proportion of intemperate tuberculosis decedents, he found that while no other race furnished so large a proportion of intemperate male decedents to the population as the Irish, constituting 16 per cent of the total male population of the city (Fall River, Mass.), they furnished, also, 58 per cent of the intemperate tuberculosis male decedents. Among non-operatives the ratio was still greater, namely, 17 per cent of the total of non-operative males, but 74 per cent of the non-operative intemperate tuberculosis male decedents. Commenting on these figures, Perry remarks:

The figures are too few to serve as a basis for any



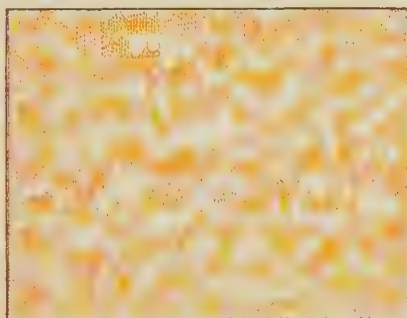
Healthful.



Moderate Drinking.



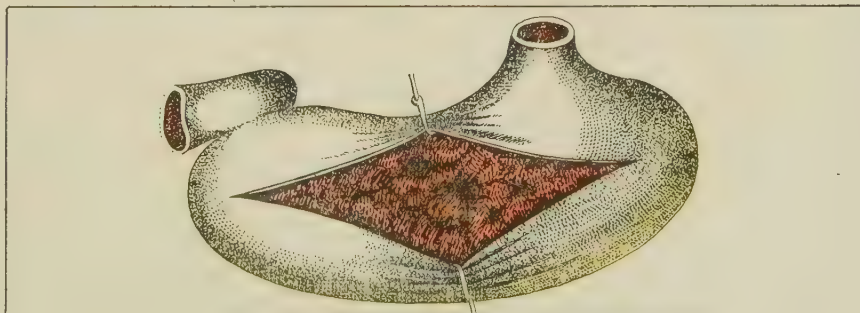
Drunkards.



Ulcerous.



After a long Debauch.



Death by Delirium Tremens

DIAGRAMS OF THE HUMAN STOMACH IN VARIOUS CONDITIONS

First published in 1842 by Dr. Thomas Sewall, Professor of Pathology
in the College of Columbia, D. C.

definite assertion, but, since intemperance is known to be a very important factor in tuberculosis, since the Irish show a much higher proportionate share of intemperate decedents than any other race, and since this proportionate excess is greater among the non-operative tuberculous decedents than anywhere else, there are at least grounds for suspecting that intemperance may account for some portion of the high mortality from tuberculosis among the Irish males.

A study of occupation mortality made by the Prudential Life Insurance Company of America indicated the proportion of deaths due to tuberculosis and to alcoholism in the total number of deaths in 20 principal occupations. In 7 of these occupations the proportionate number of deaths from alcoholism equaled or exceeded the average for all the occupations. These included bartenders, saloon-keepers, glass-workers, plumbers, masons, printers, and cigar-makers. In five of these seven groups having an average or excessive alcoholic death-rate there was also an excessive tuberculosis death-rate.

TRADE	DEATH-RATE
Bartenders	31.8 per cent
Glass-workers	33.8 " "
Plumbers	32.9 " "
Printers	38.4 " "
Cigar-makers	26.7 " "

The average tuberculosis rate for all ages above fifteen years was 21.9 per cent.

In the case of all the other occupations which had excessive tuberculosis rates, a high mortality-rate might reasonably be expected because of confining indoor work, or of dust or damp incident to the occupation.

The physiological basis of the tubercular risk of alcohol users is placed by Denis in the cellular disorganization of the body produced by alcohol. By causing disorders in the processes of digestion, circulation, and nutrition, and in the liver, kidneys, and glands, alcohol weakens the resistance to invasion by all disease germs and particularly by the Koch bacillus. Knopf emphasized, in his prize essay on tuberculosis, the part alcoholism plays in preparing a soil favorable to the development of tuberculosis. He called alcoholism "the most active cooperator of the tubercle bacillus." Roch summarized the results of his sanatorium experience and long-continued observations in the conclusion that alcoholism greatly favors the development of the tuberculosis germ; that it reduces the means available for healthful living; that it promotes the uncleanness and disorderly living that favors infection; that it weakens resistance through enfeebling diseases; that it is a frequent complication with the alcoholic diseases such as liver cirrhosis, polyneuritis and alcoholic digestive disorders; and that animal experimentation confirms the statistical finding of the close association between alcoholism and tuberculosis.

Diseases of the Circulatory System. Alcohol, acting through the nervous system, impairs the elasticity of the small blood-vessels, causing an enlargement of their diameters, an increase of their capacity, and a retardation in the passage of the blood. In the larger arteries a state of irritation in the inner wall is caused by the presence of alcohol. This produces a fatty degeneration of the cellular elements of the blood-vessel walls, with a deposit of lime, so that the wall loses its elasticity and becomes hard and

rigid. In the enlarged blood-vessels the blood flows more slowly than in the elastic channels. Against this increased resistance the heart must operate with increased energy. Opinions differ somewhat as to the extent to which alcohol is a cause of this disease, arterio-sclerosis, but the principle holds that the conditions which alcohol produces in the circulation are among the active contributing factors.

Heart-disease due to alcohol, characterized by enlargement of the left heart, was described by Huss in 1852. A special form of alcoholic heart-disease caused by beer-drinking was brought to public attention by Bauer and Bollinger, one a clinician and the other a pathological anatomist of Munich. In 5,700 autopsies made between 1885 and 1895 they found it in one man in every sixteen. They called the disease "Munich beer-heart" because it was so prevalent in that city; but it has since come to be generally called "beer-heart," and is a well-recognized condition associated with heavy beer-drinking. With the enormous enlargement of the heart goes a weak and flabby condition of the muscles which unfits the individual for vigorous exercise and renders any sudden overexertion extremely dangerous.

Diseases of the Digestive System. Signs of gastric disease appear early in the drinker of alcohol. The frequently repeated irritation produces in the lining of the stomach a change which, as already shown, varies directly in extent and intensity with the concentration of the alcohol and with the closeness of its contact with the walls of the stomach. The stronger the drink and the emptier the stomach, the quicker and the more injurious the effects of the alcohol. The blood-vessels of the mucous membrane of the stomach become distended and overcharged; on the surface are formed little swellings, in some places erosions, or even ulcerations of various sizes. The mucous membrane is always covered with a thick, viscous, acid mucus, and becomes either thin, smooth, and brownish in appearance, or hard, thickened, and uneven because of the growths of connective tissue. Further, the glands for secreting the gastric fluid suffer changes disturbing to the digestion. Habitual drinkers suffer from gastric discomfort, frequent vomiting, and lack of appetite. Catarrhal affections not infrequently attack the mucous membrane of the intestines. Accumulation of blood in the blood-vessels and excessive secretion of mucus, with soreness of the epithelium, cause disturbance in digestion and lead to obstinate diarrhea.

The diseases of the liver peculiar to habitual drinkers are well defined. Until recently experimenters had not succeeded in producing these artificially in animals; but this has now been done, and clinical experience testifies that they may appear with great constancy in man.

When large amounts of alcohol are taken in a short time the blood in the portal vein becomes charged with alcohol. This attacks the tissues of the liver, the injury showing by albumen and "cylinders" of skin from the lining of the tubes appearing in the bile, by swelling of the liver, and more or less fatty degeneration. In other words, it produces an acute inflamma-

tion of the liver. This may disappear in a few days if no more alcohol is taken; but a single excessive dose does vastly more harm to the liver than the same amount of alcohol would do if taken a little at a time. "Good-sized doses of alcohol, frequently repeated for many years, tend to establish permanent changes in the liver, either fatty degeneration, or connective tissue invasion, or both" (Bastedo). Drinkers are seldom without a swelling and enlargement of the liver, with more or less accumulation of fat between the lobes, and even in the cells. Fatty liver is even more common in drunkards than cirrhosis. The fatty liver is larger and heavier than the normal one, pale yellow in color, of smooth surface, and of rounded contour. The accumulation of fat was formerly assumed to be a deposit of fat from the blood; but the fact seems to be that it is simply a part of the process of general fattening. Entirely different from this kind of fat liver is that where the very tissues of the organ are diseased, becoming granular, and suffering a so-called fatty degeneration. This is seldom or never caused by alcohol.

Grover, after reviewing the literature of cirrhosis of the liver, and giving the details of his own experimental work with rabbits, concludes thus:

It seems that when alcohol is given for a long period there follows degeneration of the liver cells, which, in a large proportion of cases, is followed by connective tissue proliferation. Whether any other process comes in to help is uncertain; nevertheless, it remains pretty well proved that a cirrhosis can be obtained from alcohol in cases in which no other factor is present.

The steps in the process leading to this form of liver disease, known as *cirrhosis hepatitis*, often called "drunkard's liver,"

Drunkard's "gin liver," or "hob-nailed liver,"
Liver have been described as beginning with a continual irritation by alcohol, which produces a thickening and enlargement of the connective tissue of the covering of the liver and spreading between the cells, the blood-vessels, the nerves, and even the lobes. The newly formed tissue, shrinking, presses the lobes and the cells, causing them to shrivel, so that the secretion of gall and the circulation of blood in the liver are generally impaired. The liver, which in the first stages of the disease becomes enlarged, is later reduced in size, because of the shrinking of the tissue. The surface, formerly smooth, becomes uneven, hard, and lumpy with symptoms of incurable ascites, hemorrhage and jaundice; a wasting-away sets in which, after lingering pain, ends in death. This hardening of the liver has been found most frequently among whisky-drinking people, as in England, Sweden, and northern Germany. In countries where beer and wine are largely used it is less common. It has been found, also, in children of tender years to whom alcohol has been habitually given.

Lambert in 125 autopsies on alcoholics at Bellevue Hospital, New York, found the combination of cirrhosis, brown atrophy, and parenchymatous degeneration with fatty degeneration in 80 per cent of the men and 74 per cent of the women. Fatty degeneration combined with cirrhosis was the most common lesion. Fatty degeneration of the liver is found among those who take large amounts of malt liquor. In Lambert's series of autopsies it was present in 48 per cent of the men and 34 per cent of the women. It seems to occur in those persons who are able to

consume large quantities of alcohol without becoming drunk, the so-called "tolerants." It has been observed clinically that men whose nervous tissues possess a high degree of tolerance are those who find themselves in middle life with cirrhosis of the liver and degenerated viscera. Those who possess an intolerance for alcohol in their nervous tissues are the ones who mentally go to pieces early, and, though more often noticeably drunk, less frequently show degeneration of the abdominal viscera.

Diseases of the Renal System. It has been observed that persons who habitually drank large quantities of beer gave evidence

Alcohol of sugar in the urine after one of
and Bright's their large potations. Krehl con-
Disease sidered alcohol in the beer largely responsible for this condition, and Struempell taught that this beer-diabetes was a form of *diabetes mellitus* connected with alcoholism. A number of writers have failed to find alcoholic kidney disease among hard drinkers; but Bastedo cites Warthin to the effect that he has never in post mortems seen a normal kidney in an alcoholic. He criticizes previous negative findings as based upon clinical appearance instead of upon histological examination. Modern methods provide means of detecting changes that escaped observation by the older ones. Lambert found no normal kidneys in his 125 autopsies at Bellevue Hospital. As these examinations were made on patients who were from 20 to over 70 years of age, who had died from chronic alcoholism, he considers that the results would seem to show that, while the kidneys may escape for years, sooner or later they are certain to become diseased. Chronic inflammation of the kidneys, as found in Bright's disease, has long been considered as frequently due, either wholly or essentially, to the immoderate use of alcohol. Shrinking of the kidneys, or granular kidneys, an incurable disease leading to dropsy and gradually to death, is found chiefly among whisky-drinkers, but also among beer-drinkers. The degenerative changes in the kidneys lead to nephritism, with cirrhosis, albuminuria, diminished secretion of urine, and secondary weakening of the heart. Temporary disorders of these organs occur, also, after the consumption of large amounts of alcohol. In experiments on animals and also in men symptoms of inflammation of the kidneys are manifested, and leucocytes, albumen, and even hyaline casts are found, according to Nicloux and Glaser, in the urine.

Diseases of the Nervous System. The injuries to the nervous system caused by chronic alcoholism lead to numerous forms of mental disorder. These may be classified as (1) the alcoholic insanities, which have definite characteristics by which they are distinguished from each other, and (2) other disorders which may develop into insanities not classed as alcoholic, but to which alcohol contributes.

The cases of purely alcoholic insanity are divided by Horsley and Sturge into three main groups: (1) Acute alcoholic mania, (2) delirium tremens, and (3) chronic alcoholic dementia, including alcoholic delusional insanity. In the first group manifestations of drunkenness, instead of following the usual forms, develop into furious mania which often necessitates

forceful interference and confinement until the attack subsides. The whole brain is in a turmoil, and all its normal powers of action and understanding are completely paralyzed. The patients are usually men in the prime of life. Recovery is slow and a long time may elapse before the brain, so violently disordered, regains its equilibrium. After apparent recovery a slight return to alcohol is apt to bring on a relapse. Mott calls these cases, which may be discharged and readmitted many times, "recurrent mania" and "recurrent melancholic" cases. Many of these people, he says, would not come to the asylum were they not subject to the temptation of drink, for which they have an inborn or acquired intolerance.

Delirium tremens is the result of deep injury, which is usually shown in many premonitory symptoms, such as gloominess, timidity, inability to think or to make quite simple decisions, muscular tremor, weakened heart action. The hallucinations during the acute attack are due to faulty or perverted action of the injured sense-centers, causing the impression made upon them to be distorted. The higher centers, being also involved, are unable to meet the situation with reason, judgment, and control. The motor-centers are also upset, and discharge wildly excited movements. All these put unusual strain upon the heart and respiration, which may be so weakened as to collapse. Lambert says that delirium tremens develops on the foundation of chronic alcoholism, and that its occurrence does not run parallel to the amount of alcohol taken, for idiosyncrasy is usually as strongly marked here as in all conditions in which alcohol comes in question. Many men who have never been intoxicated, but who have for years steadily taken alcohol, will, after some severe accident, develop delirium tremens. Accidental causative factors producing delirium tremens have long been recognized, such as acute infections, trauma, hemorrhage, epileptic attacks, the sudden withdrawal of alcohol, sudden intensity of alcoholic excesses, or mental shock. Bonhoeffer in 250 cases of delirium tremens could prove in 70 per cent acute illness, or delirium occurring as complication of it. Undoubtedly the most common acute infection which brings about delirium tremens is pneumonia. In 1,066 delirious patients in Bellevue Hospital, reported by Lambert, pneumonia occurred in every fifth patient. Traumatism, such as fracture of the ribs, legs, arms, and skull, very frequently causes an outbreak of delirium tremens, although the percentage in which these occur is much less than in acute infections.

The sudden withdrawal of alcohol in uncared-for patients, in whom no attempt is made to replace it by proper treatment, is at times the cause of an attack. This is due to the sudden change in the conditions of life; for, when individuals are properly treated, the sudden withdrawal of alcohol does not produce delirium. The so-called moderate drinkers who develop delirium tremens after trauma have a bad prognosis. In the experience of Lambert about 50 per cent die.

Sceletch and Beifeld, who had opportunity to observe about 2,500 cases of alcoholism annually, distinguish three stages in delirium tremens:

(1) the incipient stage; (2) the fully developed classic stage; and (3) the catatonic or wet-brain stage into which, in the experience of these observers, 10 to 15 per cent of delirium tremens cases develop. The wet-brain stage is characterized by a period of semicomatose following the active delirium. Some muscular rigidity develops, and, if it becomes marked, there is little chance of recovery. About 75 per cent of the wet-brain cases end fatally. Bronchopneumonia very frequently complicates the situation. Post-mortem examination reveals abnormal amounts of fluid in the brain-cavities and some softening of brain-tissue.

The remaining group of alcoholic insanity cases, chronic alcoholic dementia, contains a

number of characteristic disorders, prominent among which are delirious. This form of dementia comes on slowly as a result of long-continued drinking. Jealousy and suspicion—particularly against the wife, if the drinker is married—are outstanding symptoms, frequently resulting in the murder of the innocent victim of the suspicion. Often there are delusions of persecution which lead to crimes of violence. This condition of insanity may exist when the drinker's appearance and his behavior toward others outside of his own family do not reveal his true state.

Besides the insanities attributed directly to alcohol, there are a number of disorders of the

nervous system in which it plays a part. The evidence of the causal relation of alcohol in these cases is obtained in several ways: (1) By Alcohol and Other Nervous Disorders microscopic examination of brain and nerve structures taken, post-mortem, from the bodies of known alcoholics who have suffered these disorders, and comparison of the same with normal structures; (2) by similar histological examination of specimens from animals that have been experimentally treated with alcohol for continuous periods; (3) by observation of the gradual deterioration of mental faculties in chronic alcoholics and of the effect of the withdrawal of alcohol upon the course of such deterioration. Among those who have studied and described these structural changes are Nissl, Dehio, Andriezen, Berkley, and Mott, some of whom have accompanied their descriptions with photographs showing the difference between the normal and the degenerate cells. The changes in the cells consist of inflammations of the cell-body and its prolongations, fatty degeneration, formation of vacuoles, breaking down of fine granules, and general decay and fading out of the regular formations. "A cell damaged in this way never recovers," say Horsley and Sturge, "and, so far as we know, is never replaced." Other structures of the brain besides the cell show damage. The blood-vessels are overcharged with blood; their walls are altered and liable to rupture; the coverings become inflamed and thickened and sometimes grow together, causing serious brain disturbance; and even the skull itself may be affected, becoming thickened at its inner and outer surfaces by the formation of new bone. As Bastedo says:

The consequence of these irreparable changes in the brain is contraction, or entire suspension, of the vitally important functions, physical and mental. Par-

tial, or widely extended, paralysis of the limbs, the speech, and the organs of sense results, and the principal condition of psychic and psycho-sensorial disorders is provided.

The clinical picture presented by the observations of physicians of the behavior of patients in various stages of alcoholism shows the correspondence between the structural damages and the chronic impairment of mental functions. The first effects are shown by diminished activity of the individual. Later the special senses and the reasoning powers become less acute, resulting, on the one hand, in disturbances of vision and, on the other, in degeneracy and dementia, often suicidal.

The chronic alcoholic, according to Dercum, invariably fails to realize his own condition. He does not think he is drinking too much. He misunderstands and finally

Chronicresents the admonitions of friends
Alcoholicand relatives and develops the idea that he is being unduly interfered with, annoyed, and persecuted. He becomes irritable, restless, and unreliable. In this way he reaches a stage of mental impairment that may progress until he develops some of the manifestations of insanity, such as delusions, hallucinations, or dementia. These progressive cases, are, however, the exceptions; by far the larger number of cases of chronic alcoholism remain in a condition of partial impairment only, and are mentally preserved to such a degree that their restraint on the ground of insanity is impossible. They are not insane in the legal sense, but merely the sufferers from a vicious habit. Bastedo affirms that the typical chronic alcoholic gradually loses his mental and physical vigor, grows careless about his person and habits, and becomes a relatively useless member of society.

Statistics showing the relative proportion of mental diseases caused by alcohol vary with the drinking habits of a community and with the bases upon which the causes are assigned. The instructions of the United States Census Bureau to its enumerators have been to record as alcoholic cases only those whose insanity was attributed directly to alcohol. The percentage of insanity thus recorded was found in 1910 to be 10.1 among those admitted to institutions in that year.

Diseases of the Peripheral Nerves. In chronic alcoholism the peripheral nerves suffer great injuries, which are temporary or lasting according to the continuation of the conditions causing them. The slow processes of inflammation lead gradually to the decay of the nerve-fibers; the axon is destroyed and the fine network of nerve-cells breaks up. The original swelling of the nerve-sheath and of the tissue surrounding individual nerves gradually ceases and there remains a thickening of the supporting tissue.

With these changes, both temporary and incurable, in the elements of the peripheral nervous system are closely connected many functional and lasting disorders, to which habitual drinkers are subject. Different morbid symptoms appear in a more or less complex manner, according to the stage of the disease and according as it affects the nerves singly or several at once. The many irritating, drawing pains in the limbs, the feelings of itching, tickling, numbness, and cold point to the presence of polyneuritis, or multiple

neuritis, of the sensory nerves; while symptoms of paralysis or paresis in single sets of muscles in the body, the tongue, the arms, or the legs indicate an affection of the motor nerves.

Disorders of the Senses. The sensory nerves become affected as the others. The vagus, the facial nerve, the hypoglossus, the abducens are seldom affected. More common are disorders of the eyes caused by alcoholism. Color blindness, partial or total loss of vision, amblyopia, amaurosis, disorders of the posterior part of the eye, congestion of the retina, paralysis of the eye-muscles, all connected with the habitual use of alcohol have been observed.

Diseases of the hearing apparatus are much less frequent, yet disorder of the auditory nerve is found in connection with alcoholic polyneuritis in drinkers. Abnormal sensitiveness to sound, whistling and ringing in the ear, difficulty in hearing, increasing to complete and incurable deafness, are the symptoms.

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Influence of Alcohol in Lowering Resistance to Infectious Diseases, etc. In addition to the

Alcohol and Cholera, Influenza, etc. specific alcoholic diseases and the organic diseases caused directly or indirectly by alcohol, account is also to be taken of

its influence in lowering resistance to infectious diseases, to physical injuries, and other unfavorable conditions. Experience has long shown that hard drinkers are more liable to infectious disease than non-drinkers, and modern experimental work has verified the observation. The records from experience date back to the cholera epidemic in America in 1832 when in the city of Albany only two of the 3,000 members of the temperance societies contracted the disease while the total number of deaths, 336, amounted to 2 per cent of the city's population. Of these 140 were known to be hard drinkers and 136 so-called moderates. During the epidemic in Great Britain in 1848-49, Professor Adams (cited by Baer, "Der Alkoholismus," p. 279) reported that of those who were sick with the disease, only 19.2 per cent who were abstainers died, while 91.2 per cent of moderate and immoderate drinkers failed to recover. He declared that, had he the authority, he would place in large letters over every liquor-shop the words, "Cholera sold here." Subsequent observations of the same general tenor were made of the greater susceptibility of drinkers to yellow fever, smallpox, influenza, pneumonia, etc.: Observers in the tropics reported also greater frequency of malaria among those who used alcohol. The yellow-fever record is similar. Prowe said that commercial travelers can live and transact their business for weeks in infected hotels; but that after they celebrate a successful transaction with a drinking-bout yellow fever develops with the after-effects. Camwright reported from New Orleans that 5,000 drinkers were attacked by yellow fever before a single case occurred among the sober class. Numerous writers on tropical diseases submit evidence on the greater susceptibility of drinkers to black-water fever, to dysentery, and to abscess of the liver

which in hot climates appears to stand in the same relation to hard drinking that cirrhosis of the liver occupies in the colder ones. When pneumonia attacks a heavy drinker it very frequently becomes complicated by an onset of delirium tremens. The greater mortality of drinkers from pneumonia is attested by a number of writers, among them Osler and McCrae, who contrast a 52.8 per cent death-rate of the intemperate drinkers with an 18.5 per cent rate among abstainers. Lafont reported that in the Presbyterian Hospital in New York the proportionate mortality from pneumonia was 20 per cent among hard drinkers compared with 32 per cent among moderate users and 20 per cent among abstainers.

The predisposing influence of alcohol upon tuberculosis has been emphasized by numerous

writers. Jacquet asserted that Alcohol and many patients who came to the Tuberculosis hospitals to be treated for alcoholism appeared a few months

afterward for treatment for tuberculosis. Alcoholics composed 69.7 per cent of the tuberculosis male patients in Paris Hospital studied by Lafont, against the 22 per cent represented by all other tuberculous males. Drysdale reported that a majority of the consumptive cases between the ages of 40 and 50 in the London hospitals for lung-disease were notorious drinkers. Lancereaux stated that in the Academy of Medicine (1908) 55.6 per cent of 2,192 tuberculous patients under his observation had alcoholism as a predisposing factor. Grigorieff found that of 980 tuberculosis cases in St. Petersburg 79.7 per cent of the men and 24.8 per cent of the women were alcoholics. Friedrich reported that while alcoholics constituted only 12 per cent of the general hospital population, they amounted to 32 per cent of the consumptive patients. Legrand found among the tuberculosis patients in a Lyons hospital 69 per cent were alcoholics, 24 per cent sober, and 7 per cent doubtful, while among the rest of the patients only 58 per cent were heavy users and 35 per cent moderate users of alcohol. Conversely, of the 198 alcoholics, 35 per cent were tuberculous, and of the 100 non-alcoholics only 24 per cent were tuberculous. Some evidence has been collected showing that unhygienic conditions alone, without the alcohol factor, are not as conducive to tuberculosis as is the use of alcohol. Thus Lavarenne (cited by Hoppe, p. 318) reports that among the rich farmers of Australia, who live under the best hygienic conditions, but are heavy drinkers, tuberculosis is strikingly prevalent. Among the non-drinking Chinese, on the other hand, whose hygienic conditions are of the worst, tuberculosis, according to Martin, is far less frequent than among Europeans. Again, among the Egyptian fellahs, who are most of them abstainers, tuberculosis is rare; but among those who become house servants to the whites, and adopt the drinking customs of their masters, the frequency of tuberculosis increases accordingly (Becker, cited by Hoppe, *op. cit.* p. 319). Numerous writers have commented on the comparative infrequency of tuberculosis and other diseases closely associated with drink among the Jews. Their relative immunity is attributed to the absence of European and American drinking customs among the Jews who maintain their

racial and religious customs and manner of living. When these are broken down and the Gentile drinking customs adopted, the alcoholic diseases begin to appear.

The influence of alcohol in promoting venereal infection has been the subject of a number of inquiries. Forel found the infection

to have been contracted under the influence of alcohol in 75 per cent of the cases in men and in

65 per cent of the cases in women; Langstein (cited by Forel) found it in 43.8 per cent of the men and in 90 per cent of the women; Müller, in 67.7 per cent of all cases; Hecht, in 36.5 per cent. White puts the rate at 80 per cent, basing his conclusions upon the testimony of British and American physicians. A number of the investigators inquired as to the stage of intoxication in which the infection was contracted, and the answers showed that by far the larger proportion, such as 29 to 7, 28 to 6, 31 to 9, of the cases exposed themselves while in a state of exhilaration, not of drunkenness. Riggs reported that 37.5 per cent of the men having venereal diseases at the Norfolk (Va.) Training School admitted having been under the influence of alcohol at the time of exposure. Others, however, admitted having taken a glass or two of beer, but were unwilling to admit that they were under alcoholic influence. Riggs also emphasized the unfavorable influence of alcohol during treatment for these diseases. He considered saloons promoters of prostitution and this, in turn, the main source of venereal disease. Alcohol attacks and paralyzes the higher levels of the nervous system, such as caution, self-restraint, and judgment.

Not only are very high percentages of venereal disease found among alcoholics, but treatment for the infection is far more difficult and less successful. Wine alcoholics are mentioned by Müller as being especially difficult cases. Incurable enlargement of the aorta is given as a characteristic of syphilitic drinkers. Heavy users of beer and wine, who are not classed as drunkards because they do not show the effects, have a special tendency to the later development of syphilitic diseases of the blood-vessels and nervous system. The course of syphilis, particularly, is greatly aggravated by the use of alcohol. Ehrlich, the discoverer of salvarsan, was quoted by Sir Thomas Barlow before the Royal Commission on Venereal Diseases as saying that alcoholism not only shows up syphilitic lesions, but that salvarsan should never be used on alcoholic subjects because of possible bad effects from it in such cases.

Experimental studies of the effect of alcoholic habits upon disease resistance have dealt with practically every known process by which the body combats the germs of infection or modifies the effects of the toxins to which their activity gives rise. The chief of these processes are: envelopment, digestion, and destruction of disease germs by the white blood-corpuscles (phagocytosis); preparation of the germs for seizure and absorption by the white corpuscles through the action of opsonins, substances that are developed in the blood-stream and whose powers may be aided by vaccination; agglutination, the effect of a substance developed in the blood, which causes the germs to stick together; the manufacture of

antibodies, substances which give to the blood-serum power to kill or cause the breaking-down of bacteria germs of the blood-cells of other species.

Various investigators have attempted to find the specific action of alcohol on the separate factors in the processes of resistance to disease. Abbott and Bergy found that it caused a diminution in the hemolytic complement of the blood. Trommsdorf showed that it diminished the power to destroy bacteria and to form specific antibodies. Stewart found that it lowered the opsonic index about 37 per cent for tuberculosis and 42 per cent for streptococcus. An investigation of the effects of alcohol on the antibody class of defenders against disease was made by Laitinen. His subjects were 11 abstainers and 19 non-abstainers, from whom specimens of blood were taken and infected with typhoid germs. At the end of one-, two-, six-, and twenty-hour periods the blood was examined for germs. The blood of the abstainers at each of these periods showed the smaller number of colonies, the percentages of advantage being, respectively, 8.5, 64, 400, and 84.

Among the investigators dealing with the effects of alcohol on resistance to specific diseases was Doyen, who demonstrated that animals that were practically immune to cholera could be made susceptible by alcohol.

Experiments on Animals—Cholera

Thomas showed that it made rabbits about six times as susceptible to cholera as they are normally. This predisposition was found to be due not alone to the irritating action of the alcohol upon the stomach lining, because other substances that were simply irritating had no such effect. It was clearly indicated that the effect must be a weakening of the normal powers of the body to resist the cholera germs and their poisonous products, and that even small doses of alcohol produced this effect.

Abbott proved that the normal resistance of rabbits to splenic fever (anthrax) infection was lessened by moderate amounts of alcohol.

Anthrax cohoh. Délearde found that immunity through vaccination to rabies, lock-jaw, and anthrax could not be produced if alcohol were given; also, that when immunity had been secured it was quickly lost if alcohol were then given. Goldberg found that the natural immunity of pigeons to anthrax is weakened by a single medium dose of alcohol immediately after, or on the day after, infection. Pawlowski found that guinea-pigs that had received 1 c.c. of whisky daily for a number of months succumbed more quickly when infected with anthrax than their controls. Laitinen extended the inquiry by using large numbers of guinea-pigs, rabbits, hens, pigeons, and mice, and infecting them with anthrax, tuberculosis germs, and the toxin of diphtheria. All showed that alcohol, whether in large or small amounts, increased susceptibility to the artificial infection. During a later experiment by Laitinen, in which he was using much smaller quantities of alcohol, only 0.1 c.c. per kilogram of body-weight per day, a distemper broke out in one of the cages of rabbits. Susceptibility to the epidemic, as shown by the death-rate, was 20 per cent greater among the alcoholized than among the non-alcoholized animals.

An accidental distemper, with results similar to those in Laitinen's rabbits, occurred during the Hodge experiments on dogs. The alcoholized dogs were much more seriously attacked by the epidemic than were the normal pair, which showed almost no effects. Likewise, during experiments by Kern on the susceptibility of guinea-pigs to tuberculosis, a pneumonia infection broke out and the mortality of the animals that had received small doses of alcohol was 17 per cent greater than that of their controls; that of those that had been given medium doses was 30 per cent greater; and those that had received larger alcohol doses 48 per cent greater.

Kögler tested susceptibility to germs of pneumonia in guinea-pigs that had received small and medium doses of alcohol—0.1 c.c. to 0.2 c.c. and 1.5 c.c. per kilogram of the body-weight per day. The mortality of the alcoholized animals was 56 per cent; that for the unalcoholized, 35 per cent. Diminished resistance to a number of infectious diseases was found by Auems in rabbits that had received small daily doses of alcohol for a long time. Kern found that alcoholized guinea-pigs lived a considerably shorter time than non-alcoholized ones after tuberculosis infection. Similar results of increased susceptibility to tuberculosis produced in guinea-pigs by giving them alcohol were reported by Achard and Gailliard at the International Tuberculosis Congress in 1906. Laitinen also observed lowered resistance to tuberculosis in rabbits and guinea-pigs that had received alcohol.

In the last influenza epidemic a few experiences reported from Switzerland went to show that

Abstainers and Non-Abstainers in Influenza abstainers were less frequently attacked than alcohol users. The conclusion arrived at by Moir, president of the Actuarial Society of America, was

that the proportion of deaths among insured abstainers and non-abstainers during the epidemic was about normal, and that the statistics did not indicate whether, so far as influenza is concerned, moderate drinking was an advantage or a disadvantage.

Alcohol and Occupational Diseases. Lowered resistance due to the use of alcohol is conspicuous among industrial workers who are

Lead-Poisoning subjected to occupational poisoning, extremes of temperature, excessive fatigue, and other demands upon bodily powers of endurance. Grisolle pointed out that sober workmen escaped lead-poisoning. Trancquerel in his treatise on lead-diseases (Paris, 1839) stated that when non-drinkers were affected by lead the attacks were longer in appearing and the intervals between the attacks were longer. Drinkers, on the other hand, seemed to be especially predisposed to danger from lead. He found that a very large number of attacks occurred the morning after drinking-bouts. A number of French and German writers (cited by Hoppe) have called attention to the special tendency of alcoholics to the nervous disorders connected with lead-poisoning. Baron in a compilation of cases of lead-poisoning showed that lead-paralysis was very apt to occur after an acute alcoholic intoxication, and that, when it

developed in alcoholics, it was especially severe. A questionnaire sent to physicians by a labor organization in Basel brought out the almost unanimous opinion that the use of alcohol lowers resistance to lead. Sir Thomas Oliver says that alcohol so strongly predisposes to lead-poisoning that no person known to be addicted to alcohol should be allowed to work in lead. His opinion was supported by experiments on animals in which he gave lead and alcohol to some, and lead without alcohol to others. Those that received the alcohol suffered the most from plumbism.

Similar evidence is recorded of the influence of alcohol in lowering resistance to other poisons.

Friedländer corroborated this experience with anilin poisoning, and called alcohol the mortal enemy of every anilin worker. He

Alcoholics declared that even in the form of
and beer, and in small quantities, it
Anesthesia was absolutely injurious. It is well known that alcoholics stand chloro-

form badly, while most women and children, and men who are not alcohol users pass quite easily under chloroform anesthesia without any marked nervous disturbances. According to a report made to the British Medical Association (1901), among about 15,000 anesthesia cases there were 163 alcoholics of whom 26 (16 per cent) developed complications, a third of which were dangerous. A smaller percentage of complications (13 per cent) arose among 181 patients who had heart-disease, a condition especially dangerous for the administration of anesthetics. A parallel illustration is furnished by workmen engaged in the manufacture of smokeless powder, who are exposed to ether fumes. These show special susceptibility to the adverse influence of alcohol (Hamilton). Several cases of severe poisoning from benzoin derivatives were reported in each of which the exciting cause of the acute attack was a moderate indulgence in alcohol. The explanation offered by Dr. Alice Hamilton is that the volatile compounds, of which alcohol is one, have a special affinity for the nervous system because of their ready combination with the fatty substances of the brain.

Lessened resistance is offered by alcohol users to the poisons which originate in the body and cause auto-intoxication. Fatigue

Alcohol poison, due to severe physical ex-
and Auto-ertion, is an example. Oecon-
intoxication makis found that the weakened eye-reflex in the fatigued Marathon runners showed a worse state of nerve poisoning in those who had taken alcohol before or during the run.

Diminished resistance of alcohol users to currents of electricity has been recorded by a number of observers. Krattor (cited by Hoppe, p. 338) attributes the predisposition of the alcohol in this case to the weakened condition of the heart-muscle, which is unable to stand the strain of the sudden rise of blood-pressure.

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6. **Alcohol and Heredity.** The belief that the use of alcohol by parents causes injury to their children is very old. Plutarch remarked "Drunkards beget drunkards"; Gellius, "The children of drunkards are not likely to have sound brains." Erasmus Darwin commented that it was remarkable that all the diseases from drinking fermented or spirituous liquors were liable to become hereditary, even to the third generation, gradually increasing, if the cause were continued, until the family became extinct. All through the nineteenth century opinions of this kind continued to be expressed by physicians and scholars. C. Rosch observed that the children of men and women who were

given to drink always had weak constitutions; they were either delicate and nervous to excess or heavy and stupid. In the former case they often fell victims to convulsions and died suddenly or became a prey to water on the brain, and later to pulmonary tuberculosis. Morel said: "There is no other disease in which hereditary influences are so fatally characteristic. Imbecility and idiocy are the extreme terms of the degradation in the descendants of drinkers, but a great number of intermediary stages develop themselves."

According to Lancereaux (1865): "The person who inherits alcoholism is generally marked with degeneration, particularly manifested in disturbances of the nervous functions. As an infant he dies of convulsions or other nervous disorders; if he lives he becomes idiotic or an imbecile." Jaccoud expressed similar convictions. Baer thought that a desire for drink might be inherited and remain latent until, by severe acute or chronic disease, or mental excitement, the nervous system became weakened, when the alcoholic impulse would leap suddenly into activity.

Subsequent development of the laws of heredity has modified opinions as to the inheritance of a specific craving for drink. **Parental Alcoholism and Mental Deterioration** The symptoms of mental deterioration that are now associated with parental alcoholism have been divided by Horsley into four classes: (1) idiocy and imbecility; (2) epilepsy; (3) feeble-mindedness; and (4) backwardness.

The interrelation of parental drinking and inferior progeny has been studied in various ways, as in efforts to ascertain the extent of alcoholism in the ancestry of defectives and, conversely, the degeneracy in the offspring of alcoholics, by experiments with plant and animal life, by the examination of cases of inferiority appearing to result from conception while one parent was intoxicated, and by observations of structural changes in the reproductive organs revealed by autopsy.

One of the earliest attempts in the United States to collect statistics on the relation between parental alcoholism and mental defects was made by Samuel G. Howe, who found that 99 idiots, out of 359 concerning whom information was available, had drunken fathers. Lunier estimated that 50 per cent of the idiots and weak-minded in France had notorious drinkers for their fathers. Dr. Jenny Koller, under the direction of Forel, compared the progenitors of 370 mentally sound persons with those of the same number suffering from mental disease and found drunkenness twice as frequent in the parents of the latter as among those of the sound. Bourneville found that 40 per cent of 2,891 idiotic and feeble-minded children in Paris had drunken fathers or mothers. Mönkmöller found in the reformatory schools of Berlin that 67.2 per cent of the children had hereditary taint and alcoholic parents. Fletcher Beach found that 31.6 per cent of the idiots at Darenth Asylum had drunken fathers. Roubinovitch found drunken parentage (including grandparents) in 61 out of 100 defective children in the insane asylums

of Paris. Wiglesworth found gross alcoholism (unassociated with insanity) in the parentage of 578 out of 3,450 cases of insanity in the Rainhill asylum. He placed at 17 per cent the insanity due to parental alcoholism as distinct from and exclusive of all other causes, such as insanity, epilepsy, organic brain-disease, and tuberculosis in the parents. Weygant cites Piper as having found alcoholic parentage in 18 per cent of the inmates investigated in the asylum for idiots in Berlin, and Ilberg, who found it in 53 per cent of all mental disorders in Dresden. Potts found alcoholic ancestry in 41.6 per cent of 250 feeble-minded children in Birmingham, England; and Tredgold found it in 46.5 per cent of the defective children in the Littleton Home, London. It has been suggested that some of the divergence in the percentages may be due to the different classes of population in which the investigations were made, the lower classes showing the higher rates.

The relation of the drinker to his descendants is the subject of another large group of statistics. Demme selected for comparison 10 families of notorious drinkers and 10 sober families in which all other factors except that of drink on the part of the

parents were strictly analogous, and the number of children nearly the same—61 in the sober families and 57 in those of the drinkers. Of the 57 children of drinkers, only 10 were normal, 25 died in infancy, 6 were idiotic, 5 were deformed, 5 were dwarfed, 5 were epileptic, and 1 had St. Vitus's dance and was idiotic. Two of the epileptics had developed a craving for drink, indulgence in which brought on their first attack of epilepsy. There is no record of drinking on the part of any of the other children. Of the children of the sober families only 5 died in infancy, 2 were slightly deformed, 2 were backward, but not idiotic, 2 had St. Vitus's dance, and 50 were normal. Grenier found that 25 per cent of the children of alcoholics investigated by him were addicted to drink and 27 per cent had various mental disorders. Sollier studied 350 drinkers' families and found 40 per cent suffering from hereditary taint. Legrain investigated to the fourth generation the families of 215 drinkers and, of the 814 descendants he was able to trace, 60.9 per cent were degenerate. Kende studied 21 families in all of which both father and mother drank. Ten were childless, and of the 24 children of the other 11 families 16 died early and only 3 were entirely normal. In 18 families in which only the father drank, but 3 children out of 21 were entirely sound, and there were, besides, many abortions. Arrivé found 10 per cent of drinkers' children suffering from tuberculosis in childhood as compared with only 1.8 per cent of the children of sober parents.

Schweighofer recorded a case of a normal woman who married a normal man and had three normal children. The husband died, and she married a drinker by whom she had three children of whom one became a drunkard, one was infantile, and the third a social degenerate and a drunkard. The first two of these children contracted tuberculosis which had never before appeared in the family. The woman married

a third time, and by this sober husband had two sound children. From a mass of observations Schweighofer concluded that the offspring of drunkards of sound family stock show degeneracy and defectiveness.

Practically all investigators have observed greater infant and child mortality in the families of drinkers than in sober families,

Child Mortality ilies, which they explain partly by congenital weakness, partly by the poorer hygienic conditions and lack of care often prevailing in drinkers' homes. Sullivan studied 600 children of 120 alcoholic mothers who were free from all tuberculous, syphilitic, neurotic, or other disorders, except alcoholism, and found that 55.8 per cent of their children were either still-born or died under two years of age. For comparison, he traced the children of 28 sober women who were near relatives of the drunken mothers, and found that of their 138 children only 23.9 per cent died under two years of age. Laitinen investigated 5,848 families as to their drinking habits and the number and condition of their 19,515 children. He found that parents who had been abstainers since marriage lost only 13.45 per cent of their children, while the moderate drinkers (limited to those who took not more than one glass of beer a day) lost 23.17 per cent, and those who took larger amounts, classed as "immoderate drinkers," lost 32.02 per cent. The abstainers' children developed faster than the others, as shown by the percentage that cut their teeth earlier. Abortions in the abstainers' families averaged only 1.07 per cent; those in the moderate drinkers' families 5.26 per cent; and those in the immoderate drinkers' families 7.11 per cent. Sichel traced the children of 308 alcoholics in the Frankfort insane asylum and found that of the 120 who were married, and could furnish information, 22 never had had children, not even abortions or still-births. The remaining 98 had had 523 children, of whom 200 had died either before or shortly after birth, and 118 could not be traced, while 205 were reported healthy, although a small percentage of these were found to have suffered in childhood from nervous disorders, convulsions, backwardness, hysteria, and the like.

In Paris Jacquet and Lebar between May 1, 1912, and Feb. 1, 1913, questioned 308 patients as to their alcoholic habits and classified them accordingly into three groups: (1) those who drank daily not more than the equivalent of one and one half quarts of wine with an occasional glass of absinth; (2) those who drank the same amount of wine daily and, besides, several glasses of absinth or spirits; (3) those who drank daily 2 to 4, and in many cases 5 and 6 quarts of wine, and, in addition, 3 to 6, and in some cases 10, glasses of absinth. The 308 patients had had altogether 688 children, of whom 52.78 per cent were dead. The death-rate of these was distributed between the three classes of drinkers thus: Class 1 had lost 18.41 per cent of their children; Class 2 about 20.33 per cent; and Class 3, 65.22 per cent. Twenty per cent of the children died in the first year of life, usually of convulsions.

Kieckh in an investigation of child mortality

in Dürrenberg, Austria, found from grouping a large number of families according to the prevalence of hereditary taint—syphilitic, cancerous, tubercular, or alcoholic—that the worst record of child mortality was obtained from the group in which only alcoholics existed, uncomplicated by any other recurring manifestation of ill-health. His conclusion was that in the homogeneous population which he had investigated alcohol was the most common source of injury to childhood. Goddard, in an investigation of families having a feeble-minded child in a state institution, found infant mortality twice as high in the alcoholic as in the non-alcoholic families—8.5 per cent of deaths in the latter against 17.6 per cent in the former. Miscarriages, including still-births, amounted to 3.5 per cent among the non-alcoholic and 8.2 per cent among the alcoholic.

Statistical investigations have shown larger percentages of epileptics having alcoholic parentage than were observed in other

Epilepsy forms of degeneracy, and epilepsy appears prominently in the progeny of alcoholics. Martin studied the family histories of 83 epileptic girls in the Salpêtrière, and found that 60 had alcoholic parents, while it was doubtful if the other 23 were descended from alcoholic parents. The 60 daughters of alcoholic parents had 244 sisters, of whom 132, or 54 per cent, were dead, and 48, or 19.7 per cent, had had spasms during childhood. Bleuder found alcoholic parentage in 70 per cent of epileptics in Rhineland; Féré found it in 38 per cent of the male and 45 per cent of the female epileptics; and Kowalewsky in 60 per cent of the cases in Kharkof. Lui states that three fourths of the children of alcoholics present degenerative mental irregularities, 12 per cent of them being epileptics. Stucklik in a study of 176 epileptics traced the family history in some cases as far as five generations, and found that epilepsy itself was less frequent in the ancestry than alcoholism. In 74 per cent of these cases either the parents or the grandparents were alcoholic, while only 10.5 per cent had epileptic parents or grandparents. Weeks found a constant excess beyond expectation of epileptic and feeble-minded children from alcoholic parents. He thought his statistics, without being conclusive, indicated that in the epileptic alcoholic families studied by him from 10 to 20 per cent more children were defective than would have been but for alcohol.

Ehrlich under the direction of Mahaem, director of the insane asylum at Cery, near Lausanne, reported an investigation

Statistics of 2,059 Descendants of Drinkers in which a distinction was made between direct and indirect heredity and atavism, and which also endeavored to ascertain whether conception had occurred under the influence of alcohol. The children of drinkers as well as the parents of the diseased and defective were included in the investigation. The percentage of cases having alcoholism in their ancestors varied with the different classes of the afflicted. Among the epileptic and feeble-minded, over half had an alcoholic ancestry; of the cases of alcoholism, 74 per cent; while of all the constitutional psychopaths and those who had acquired nervous diseases only 30 or

40 per cent had alcoholism in their progenitors. The descendants of drinkers studied numbered 2,059 cases, of which 52 per cent showed hereditary blight; 13 per cent died at birth or shortly thereafter; 5 per cent suffered from convulsions, meningitis, and hydrocephalus; 6 per cent were epileptic and feeble-minded; 8 per cent had mental disorders; and 14 per cent were themselves alcoholic. Smaller numbers were rachitic, tuberculous, etc. (80), morally defective criminals (15), and psychopathic degenerates (66).

In a single statistical study as to the relation between alcoholic parentage and defective offspring, Elderton and Pearson applied the biometrical method, developed in the Galton laboratory, to data obtained from investigations of school-children in two peculiar groups of populations, and reported small physical differences between the children of alcoholic parents and those denominated "sober" (but not abstainers). They found a larger child mortality in the families of the heavy drinkers. One group of statistics had been gathered by other investigators from a slum district (Canongate) in Edinburgh, which, according to testimony given by Dr. and Mrs. W. L. Mackenzie before the Interdepartmental Committee on Physical Deterioration, sociologists had been led to investigate because of the wretched, half-starved, and stunted condition of many of the children in the school. The other group of data was obtained from a record made by Ashby of children in families in Manchester which had one or more defective children in the special schools for feeble-minded in that city. In both instances the data had been gathered without special reason for close discrimination as to the degree of drink-addiction in the parents. In one case they were roughly recorded as "temperate" and "intemperate," and in the other it was left to employers, policemen, and others to decide whether they were drinking "more than was good for themselves or their families." If not, they were entered as "sober." Thus no truly non-alcoholic class was obtained for the comparisons.

The Biometrical Method and Alcoholic Parentage

Average Mortality of Children

The families that had been recorded in the investigations as "temperate" and "sober" were designated "non-alcoholic" and used for comparison with the more strongly addicted, who were classed as "alcoholic." The comparisons made between the children of these alcoholic and pseudo-non-alcoholic parents showed small differences in physical and mental qualities, except that the children of the harder drinkers were found to have suffered a higher mortality. An additional reason for considering the Elderton-Pearson groups more and less alcoholic, instead of alcoholic and "non-alcoholic," is seen in the accompanying comparison of the mortality rates of the children of these two groups with the respective rates of Laitinen's "immoderate" and "moderate" drinkers.

AVERAGE MORTALITY OF CHILDREN

Elderton-Pearson's "alcoholic" group	33.6	per cent
Laitinen's "immoderate" group	32.02	per cent
Elderton-Pearson's "non-alcoholic" group	27.4	per cent
Laitinen's "moderate" group	23.17	per cent

For Laitinen's abstainers who were truly non-alcoholic and whose children's mortality was 13.45 per cent, there was no approximate rate in the data used by Elderton and Pearson.

The findings of the biometric study were reported from the Galton laboratory as in keeping with the principle deducible from the teachings of Weissmann, namely, that the effects of environment and acquired habits are not transmitted. But Weissmann, in his later works, pointed out that environmental conditions might affect the germ-plasm, and subsequent investigations have produced evidence of such effects. It has been shown that at those phases in the development of the sperm-cells when the chromosomes, or segments into which the cell-nucleus breaks up, are going through their most extensive changes there is extreme susceptibility to certain environmental influences.

Animal study and experimentation have verified this view, and have disproved the assumption that nature securely protects the germ-plasm in the body of the parent from environmental influence. Mohr in studies on the germ-cells of a species of grasshopper, found that both cold and radium caused marked changes in the spermatocyte. If applied at a certain stage in its development, when very young, the chromosomes stretched out in thin rings and the cell died. Older spermatocytes were more resistant; but even these, after repeated exposures, showed changes in their chromosomes. The greater susceptibility at certain stages of development explains why the same condition in the environment would not always produce the same result. In Mohr's view the researches of Tower on beetles lead to similar conclusions.

Change of environment from fresh to salt water was observed by Richter to produce abnormalities in certain fresh-water algae, and the changes were perpetuated in the progeny until the latter returned to fresh water. The transmitted effects of lead-poisoning in the parent furnish another illustration of inherited impairment through environment. Gilford asserts that of all the toxins which produce morbid effects on the fetus, none are comparable with lead, alcohol, and syphilis virus; and Ballantyne sees in the action of alcohol upon prenatal life a probable similarity to that of other poisons as lead, morphin, and the virus of syphilis.

Andriezen names three stages at which the changes in progeny produced by alcoholism in the parent may occur: (1) in the sperm or germ-stage before fertilization; (2) after fertilization in the pre-embryonic stage; (3) during the embryonic stage, by means of placental attachment.

Animal experimentation has produced evidence of the action of alcohol during all of these stages, and also of its appearance in reproductive tissues while circulating in the blood, disproving the assumption that nature has completely safeguarded the primordial germs from injury due to parental conditions. Nicloux and Renault have shown that alcohol has a decided affinity for the reproductive glands. The amount of alcohol present in the glands as compared with

that in the blood they found to be as 2 to 3 in the male glands and as 3 to 5 in the female ovaries of mammals to which it had been given.

From these observations it necessarily follows that alcohol may give rise to a defective individual. They furnish a probable explanation of many of the recorded defects attributed to drunkenness at the time of conception. A male in a state of acute intoxication, even for the first time, is probably more apt to beget an abnormal offspring at this particular period than is a non-intoxicated male, though a frequent user of alcohol. Experiments on the sensitiveness of the spermatozoon and observation on the presence of alcohol in the seminal fluid warrant this statement.

Combemale experimented on the influence of alcohol on the offspring of mammals. He paired a dog that had been alcoholized

Experimental Evidence

for eight months with a normal female and obtained 12 young, all of which died before the sixty-seventh day. Two pups were born dead and three died within fourteen days. The only criticism of Combemale's experiments is that an insufficient number of animals were used and that the stock may have been poor, though this is not probable, and his results are supported by later workers. Hodge obtained from one pair of alcoholic dogs 23 pups, 8 of which were deformed, 9 were born dead, and only 4 lived, while of the pups from the control pair 41 lived, 2 were deformed, and none were born dead. Laitinen treated rabbits and guinea-pigs with very small doses of alcohol, corresponding to only about 200 c.c. of beer a day, and obtained only small differences in the number of young of the alcoholized and non-alcoholized that were able to live. Laitinen himself pointed out that the differences were small, but constant, showing that even such small amounts have an unfavorable effect. Ziegler treated sea-urchins' eggs with alcohol and obtained delayed development with 1 per cent, delay and abnormal embryos with 2 per cent, and no development with 4 per cent. Ridge slowed the development of eggs of the bluebottle fly and of frogs with 0.01 per-cent alcohol solutions, and with 0.05 per-cent solutions he caused the death of the egg after a brief stage of development. In 1 per-cent solutions only one or two eggs started. Ovize placed an incubator containing 160 eggs in a cellar in which wine and brandy were being distilled, and of the 78 chickens that hatched, 25 were deformed, and 40 died during the first three or four days. Of those that did not hatch, one third were deformed, and from 3 to 4 per cent had only developed a short way. Féré subjected hens' eggs in an incubator to the fumes of alcohol for a few days during the first week, and obtained from one lot 15.5 per cent undeveloped and 21.4 per cent monsters; from another lot, 16.6 per cent undeveloped and 20.8 per cent monsters. The control eggs, unalcoholized, developed normally. Stockard repeated Féré's experiments, with the object of regulating the treatment so as to get definite types of defects, and succeeded in demonstrating that the nervous system and the organs of special sense are most liable to impairment. Abnormality of the eye was a common result, as was retarded development of the nervous system, while in many cases other parts of the embryos apparently developed normally.

Stockard's experiments with guinea-pigs were most exhaustive, being made on a large number of animals over a long period of time and with improvements in methods suggested by previous experiments. The method of giving the alcohol was by inhalation, which caused no digestive or other disturbance to modify the effect of the alcohol. The health of the alcoholized animals was not visibly affected, nor was their growth or weight; yet their descendants showed all the characteristic signs of alcoholic heredity—increased mortality, deformity, dwarfing, undeveloped nervous systems and special senses, particularly of the eyes. Alcoholized males that had been previously tested and found normally fertile and vigorous, when paired with normal females gave regularly large proportions of failures and of offspring whose defects were transmitted to the third and fourth generations of descendants without alcoholic treatment of any other than the first male in the line.

In the later experiments improved methods made it possible to detect developing embryos in the very early stages; consequently those that ceased to develop and disappeared could be entered on the mortality list. This information not only made possible the detection of a larger number of deaths in the alcohol progeny, but showed that where a large, or ordinary-sized litter was started and all the young but one or two died in the very early stages of development, those that came to full term were often much larger than the average.

Results obtained by Nice from alcoholized mice differed from other experiments in that the progeny of the alcoholized animals were larger and heavier than those of the normal ones, but they suffered a higher mortality.

Alcoholized Mice and Fowls

Stockard's later reports (1918) show that there may have been a larger prenatal mortality in the young of the treated mice which, by reducing the number of young in the litters, would give an advantage to the remaining ones. It would also explain the observations of Pearl, that the eggs of alcoholized fowls hatched larger and heavier chicks than the normal, but that fewer eggs were fertile. The infertile eggs would correspond to the very early death of the embryos in the alcoholized guinea-pig progeny. Development may have started and death occurred so soon afterward that the eggs were judged to be infertile. Many may have been actually infertile, a state corresponding to the "failures" in the matings of the guinea-pigs, which were frequent in the alcoholized animals, but not in the non-alcoholized controls.

These experiments preclude the assumption that the defectiveness of the progeny of alcoholic animals was due to degenerate stock; for all the experimenters were careful to use equally healthy and vigorous individuals for the alcoholized and for the control animals. Where there was a shade of difference, as in the Hodge dogs, the slightly superior animals were selected for the alcoholized subjects.

The question, which is cause and which consequence, alcoholism or hereditary defect, has been frequently raised in considerations of the con-

stant association between alcoholism and hereditary defect. The animal experiments cited give definite evidence that alcohol is capable of so injuring the mammalian germ-cell that it gives rise to defective progeny.

A study, the results of which showed greater prevalence of alcoholism in persons judged to be free from hereditary weakness than in a similar class where such weakness was present, was made in the county infirmaries of Michigan by a commission appointed by the State Legislature in 1913. The percentage among the normal inmates who drank was found to be 84, while among the feeble-minded inmates it was only 40.8. Of the heavy drinkers 45 per cent were classed as normal, and only 18 per cent as feeble-minded. Of the 36 who had had delirium tremens 33 were in the normal group. Among the moderate drinkers 27 per cent were normal and 12 per cent weak-minded.

Even where some indications of family weakness have been found in the histories of alcoholics, the handicap is made worse by an alcohol environment.

Heredity and Environment For example, in an investigation of 100 reformed alcoholics in the canton of Vaud, Switzerland, reported by Preisig and Amadian, the history of the cases showed a large proportion of unstable nervous condition in the fathers, with less in the mothers and grandparents. During the time these men were drinking, their working powers and financial and social position were greatly reduced. Some had become dependent, some law-breakers; but after the drinking habits were abandoned, and they became abstainers, they recovered their working ability and social position. When their systems had recuperated from the effects of the alcohol they proved themselves to be in no sense degenerates. Their abandonment to drink and their degenerate appearance during their drinking careers were due more to their conformity to the social drinking customs of their environment than to hereditary taint.

Almost as valuable in eliminating all other factors except alcohol in the heredity are observations of some human families in which the genesis of a defective child has been traced definitely to a single alcoholic intoxication and there were no other defective

Defectives Begotten in Drunkenness members of the family to indicate possible defect in the stock. One of the first investigators to make such an inquiry was Lippich who claimed to have obtained the prenatal history of 97 children begotten in drunkenness, 83 of whom were in some way defective, only 14 being normal. Sullivan reports seven cases of drunkenness during conception, six of the offspring dying in convulsions at the age of a few months and the seventh being still-born. Holitscher had three cases in his own practise in which intoxication at the genesis of the child was a solitary instance and definitely traceable. All of these children were in some way abnormal, in certain cases even to imbecility.

Woods, in a study of 182 epileptics, found 8 cases where there appeared no other cause for the epileptic condition than the fact that one parent was in a state of intoxication at the time of conception. Andriezen mentions other inves-

tigators who have contributed similar evidence. Collections of cases coming under their immediate observation and showing the connection between defective offspring and alcoholic intoxication at the time of conception were reported in 1861 by Demeaux, by Dehaut, and by Vousgier (Hoppe, *op. cit.* p. 555), in 1875 by Sabatie, in 1886 by Voisin, in 1887 by Grenier, in 1888 by Combemale, and subsequently by others.

The following summary of experimental studies of the effect of alcohol on reproductive tissue is given by Stockard. Rosch detected degeneration of the testicles in alcoholics. Lancereaux described a degeneration of the seminal canals. Simmonds found

Alcohol and Reproductive Tissue azoospermia in 60 per cent of cases of chronic alcoholism, 5 per cent of the men being sterile. Kyrle reported total atrophy of the testicular parenchyma in three cases in which death had resulted from cirrhosis of the liver due to alcohol. He attributed the atrophy to the cirrhosis of the liver and not to the chronic alcoholism. Bertholet made an extensive examination of the influence of alcohol on the histological structure of the germ-glands and found testicular atrophy in alcoholics with no cirrhosis of the liver. Partial atrophy was found in the majority of 75 chronic alcoholics who had died between the ages of 24 and 57, the greatest mortality being between the ages of 30 and 50 years. Similar examinations in non-alcoholics who had died of various chronic illnesses, such as tuberculosis, revealed no atrophy of the testicles or thickening of the membrana propria. Two such old men of 70 and 91 years still possessed spermatozoa in the canals. Bertholet concluded that the atrophy he observed could not be due to old age, but was due to the hurtful effect of chronic alcoholism on the reproductive glands. Bertholet reported, also, an atrophy in the ovaries of female alcoholics. Weichselbaum confirmed the observations of Bertholet at his institute in Vienna. Bertholet's observations are most important and his drawings bear out his statements. On the other hand, it is certain that the chronic alcoholic is not so often rendered sterile as his study might lead one to believe. Judging from statistics, it is not rare to find alcoholics with large families.

Arlitt and Wells reported experiments showing the effect of alcohol upon reproductive tissue

Affinity of Alcohol for Germ-cells in white rats. Marked degenerative alterations appeared in the testicles. The cell-changes did not proceed normally for some time before they became entirely devitalized, showing the probability that defective or deformed young would be produced during this stage. A significant fact was that the germ-cells were injured when the fibrous and other tissues surrounding them showed no sign of injury. The tissues of other organs were also found free from injury, and particularly there was no cirrhosis or fatty infiltration of the liver. This appears to corroborate the view of Nicloux that alcohol has a special affinity for the germ-cells, as it has for nerve-cells, also.

In a discussion of alcoholism and degeneracy at the International Congress Against Alcoholism at The Hague (1911) several results of observations were given which appeared to show

alcoholism antedating any appearance of psychopathic defect. The Rev. A. J. Burt from Sydney, Australia, stated that in the neighborhood of Strathabyn in South Australia, after the introduction of viticulture and the manufacture of strongly alcoholic wines, a second generation appeared throughout the district, marked by neurotic tendencies, in one direction to the extent of lunacy and in another toward what resembled St. Vitus's dance. The church workers, who were total abstainers, persuaded the people to destroy their vines; and the third generation was quite free from the neurotic symptoms. Dr. Mendelssohn of St. Petersburg reported the result of an investigation of 7,000 drunkards of whom only 1 per cent were found to be mentally abnormal and only 2 per cent had parents suffering from mental disease or epilepsy. But about 70 per cent of the alcoholics had drinking parents (mostly fathers), only about 5 per cent having drinking mothers. The conclusion to which the investigation led was that drinking customs, and not psychopathic ancestry, are the source of the evils of alcoholism.

Graeter, of Basel, at the same congress referred to his own investigation of chronic alcoholics who had an underlying neuropathic condition, often dementia praecox, whose fathers were found to have been victims of simple alcoholism with no neuropathic complex and no record of treatment in any institution for the insane. The alcoholism appeared in their family stock before the disordered nervous system. Wlassak cited the infrequency of alcoholism among women and among the Jews as an indication that custom, and not hereditary defect, is the initial factor.

The question, which precedes, alcoholism or transmitted effects of parental alcoholism manifested in forms of degeneracy, has been obscured in later years by **Classes of Alcoholics** narrowing the term "alcoholic" to those who appear in the mental clinics. They are only the drinkers in whom the alcohol has found the brain to be the organ of least resistance. Others who do not become so readily intoxicated are also "alcoholics," if the injury caused by alcohol appears in some other parts of the body. If the general practitioner, instead of the mental specialist, be questioned, he has plenty of evidence to show that many drinkers who appear strong and vigorous at the beginning of middle age present various phases of alcoholic injury as they approach their fiftieth year (Wlassak). Quite prominent among these injuries are lowered efficiency and heart and digestive disorders. The nerve specialist sees only a very few of these cases. These drinkers are an important consideration in the question of the effect of alcohol upon the race. There is no reason for assuming that their heavy drinking, which has not appeared to affect their brains, though it has affected their hearts, digestive systems or energy capital, may not also have reached their reproductive systems and weakened the vigor of their offspring.

Stockard's opinion, in the light of his extensive experiments of the effects of alcohol upon the reproductive elements of the guinea-pig, is that hereditary effects in man, and, therefore, racial deterioration, can follow either from single

intoxications or from chronic alcoholism. "There is no experimental evidence," he says, "that can be opposed to Forel's statements"—that acute intoxication affects not only the brain, but passes quickly to the cells of the ovaries and the testicles, as Nicloux has shown, and that a conception that takes place when the cells are in this poisoned state often results in a feeble-minded or degenerate child. "Chronic alcoholics who consume daily a certain amount of alcohol slowly injure their germ-cells."

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7. Medical Use of Alcohol. It is generally admitted that as early as the time of the classic teachers of medicine, alcoholic liquors

had come into use for the treatment of sickness. Hippocrates (b. 460 B.

c.) taught the regular administration of "so-called ptisans," which were infusions or decoctions of grapes or grains, and also of honey-water as a diet in case of fever. In these ptisans a decoction of barley was the principal ingredient, which was later replaced in different countries by other grains, by rice in the Orient, wheat in southern Europe, and oats in northern Europe. According to Petersen, there is a possibility that the ptisans with their admixture of honey were subjected, at least in some cases, to a combined acid and alcoholic fermentation, so that the drink resembled ZYTHUS. This was a beer made without hops from barley or other meal, an easily intoxicating drink, common in the Orient in ancient times. If the ptisans were prepared in this way, Petersen believes the fact would prove that alcohol was used to some extent in the treatment of fevers. That the alcohol treatment was used by Hippocrates appears likely from his second fever prescription, the honey-water; for this, when prepared by fermentation, would have furnished a sort of light mead.

Wine, also, was often used, being substituted for the ptisans; and a thorough intoxication was recommended as an effective remedy, for instance, in certain cases of rheumatism in which the free administration of wine was thought to be effectual.

Galen (A. D. 131-c. 200) also regarded the ptisans, honey-water, and light wines as good remedies in cases of fever; and in the later middle ages the school of Salerno earnestly recommended aromatic honey-water.

A strong reaction against these antique theories later occurred everywhere; and, in opposition to Galen's heating system, the cooling system was advanced in Italy and Holland in the sixteenth century. It was especially Thomas Sydenham (1624-89) in England who asserted the inflammatory character of most fevers, and therefore zealously and successfully recommended water.

A remarkable extension of the use of alcohol as a medicine occurred after the process of distillation became well known.

Alcohol It came to be regarded as the
a "Marvelous universal remedy for all diseases and ailments, a miraculous
Panacea" disease and prolonged life. "Physicians," says Hoefer, "ascribed to alcohol after its discovery the greatest medicinal power, treating it as a marvelous panacea for all disorders; thus they established it in the eyes of the people as infallible and indispensable." Although ardent spirits were unable to fulfil this rôle, and although they sank from a highly prized drug to a common household medicine and then to much-abused beverages and a means of intoxication, yet they continued to hold their place in the medicine-chest of the physician as a much-used remedy.

In the nineteenth century alcoholic therapy had a period of remarkably vigorous application,

especially in England, through the teaching of Brown, Todd, and others, regarding the nature of diseases. In all diseases with inflammatory symptoms, especially those of a weakening nature, alcohol was administered at an early stage, and throughout the course of the disease in increasing doses, the object being to preserve the nerve-power. This excessive prescription of alcohol continued for many decades, extending to more and more diseases, until gradually a reaction set in. The extensive medical use of alcohol was based chiefly on the theories that it was an appetizer, a food, a stimulant, a restorative after exposure, heat, cold, or fatigue, and that it would destroy disease bacilli. It was employed for blood-poisoning and various infectious diseases, such as puerperal fever, erysipelas, smallpox, typhoid, diphtheria, and pneumonia.

When the results of experimental work began to undermine these theories of the value of alcohol, its universal medical use began to be questioned and subjected to scientific investigation. Some physicians, abandoning its use or declining to employ it under conditions in which the public had been educated to believe alcohol an essential remedy, were sued for malpractice. In 1896 Dr. Magnus Hirschfeld was brought before the Magdeburg court in Germany, charged by the district medical officer and one of the hospital staff with having caused or hastened the death of a patient suffering with blood-poisoning by withholding alcohol. Evidence from both German and English authorities and an opinion from the German Medical Council of Saxony having been secured regarding the great change in medical opinion as to the therapeutic value of alcohol, Dr. Hirschfeld was acquitted and the State was made liable for the cost of prosecution (C. R. Drysdale, in "VIIe Congrès International contre l'Abus des Boissons Alcooliques," Paris, 1900). Dr. James Edmunds, while physician to the British Lying-in Hospital, had a similar experience. The LONDON TEMPERANCE HOSPITAL, although the management did not forbid the use of alcohol, gave the first demonstration on a large scale of the possibility of treating disease successfully without this drug.

It was found that whatever value alcohol had in cases of fainting was due to the reflex action

upon the heart caused by the act of swallowing, and that this effect could be produced by other liquids. **Use of Alcohol** preferably hot liquids. Other substances, like aqua ammoniae or cayenne pepper, in hot water would act like alcohol as an irritant to the nerves of the mouth or the stomach, causing a preliminary excitation of the nervous system. As experimental evidence indicated that alcohol lowered instead of increasing the body-heat, its use in exposure and cold became illogical. After exposure, or in cases of exhaustion, hot drinks were found to be restoratives without the depressant effects following the use of alcohol. In cases of shock other drugs or methods were found by physicians to be more dependable and efficacious. All this gradually tended to discredit the use of alcohol, especially

in cases of exposure and exhaustion, although the convenience of it and some persisting confidence in it caused the issuance of a rum ration in the British army in the World War. This was done, however, against the protest of British physicians, Sir Victor Horsley, Dr. (later Sir) G. Sims Woodhead, Sir Alfred Pearce Gould, and others, who insisted that there was no physiological warrant for such administration.

The popular employment of alcohol to relieve fatigue persisted, owing to its narcotic effect in dulling the sensations of fatigue, but medical administration for this purpose long ago ceased. Its use for reducing fevers was discontinued, as an antipyretic effect was found to be obtainable by other drugs, and later as the value of treatment by water and of other hygienic methods became established.

Alcohol is still employed, though only to a limited extent, by some physicians in the treatment of infectious diseases like diphtheria and pneumonia. Many others deny it any value in these cases, in view of the experimental evidence that alcohol increases susceptibility to infection and reduces the body's normal protective powers. It has practically disappeared from the treatment of tuberculosis.

Alcohol was long seriously thought to be the antidote for the toxin of snake-bite. Investigation proved that the heavy administration of alcohol did no good. **Alcohol and Snake-bite** and probably even added to the virulence of the venom. Permanent of potash and stimulants like strychnin or digitalis were found to give better results.

One of the most persistent of medical uses was the administration of alcohol in certain cases of diabetes as a substitute for carbohydrates, though malt liquors and sweet wines were forbidden because of their carbohydrate and acid content. Recent experiments of Higgins, Peabody, and Fitz showed that in acidosis, produced by a carbohydrate-free diet, alcohol failed to stop the acidosis or to show any signs of arresting the destruction of tissue due to the absence of fuel foods. There was an increase in oxygen consumption and in the disagreeable subjective symptoms. Acidosis became most severe on the days when whisky was administered.

Practically all physicians now believe that if alcohol is given at all in medical treatment it should be prescribed by a competent physician who knows what he wishes to accomplish by its administration and can watch his case carefully to see if it is accomplishing these results. With the new medical knowledge of the action of alcohol, the chief therapeutic indication for its use is found in cases where a depressant or narcotic is desired.

Popular education in behalf of non-alcoholic medication facilitated the change of medical practise. The Woman's Christian Temperance Union and other temperance organizations acquainted their constituencies with the habit-forming tendencies of alcohol which were regarded as a peril in the free and continued medical administration of alcoholic liquors, and, later, with the experimental evidence of the effect of alcohol on resistance to disease, with the evi-

dence that it is not a stimulant, and with the practises and opinions of physicians who were gradually discarding the therapeutic use of alcohol. This educational work, by removing popular prejudice and the demand for alcohol as a drug, made it easier for physicians gradually to discontinue it or to confine its use to specially selected cases (see ALLEN, MARTHA MEIR).

The decline of the medical administration of alcohol is shown by hospital statistics. In Great

Decline in Administration of Alcohol Britain Horsley reported that seven London hospitals (St. Bartholomew's, Guy's, Middlesex, St. George's, St. Mary's, University College, and Westminster) expended in 1862 for alcoholic liquors for 2,254 patients £7,712 (\$38,560); in 1912, for 2,462 patients, only £1,238 (\$6,190). The expenditure showed its first marked decline in the period 1870-82, during which new ideas about alcohol became current, following the work of BENJAMIN WARD RICHARDSON, and perhaps owing to the establishment of the London Temperance Hospital and the attendant publicity given to non-alcoholic medication. The infirmary of the Wandsworth Union, London, expended in 1875 for liquor for 1,405 patients £371 (\$1,855); in 1914, for 2,912 patients, 8s (\$1.92). In the treatment of "fevers," the hospitals of the London Metropolitan Board spent in 1894 approximately £1,388 (\$6,940) for liquors for 9,937 patients; in 1914, £300 (\$1,500) for 38,859 patients.

Evidence gathered in Austria in 1913 by Dr. A. Holitscher, secretary of the Association of Abstaining Physicians in German-speaking Districts (VEREIN ABSTINENTER ÄRZTE DES DEUTSCHEN SPRACHGEBIETES), showed the declining medical administration of alcohol in the Germanic countries. Reports were received from general and special hospitals in Prague, Vienna, Krakow, and other cities, which showed that the administration of alcohol, even in the form of wine or beer, was being discarded both from hospital dietaries and from therapeutics, except under special circumstances.

In the United States the Massachusetts General Hospital's expenditure per patient in 1897 was \$0.46; in 1906, it had fallen to \$0.13 (Cabot). **In the United States** The Boston (Mass.) City Hospital in the year ending Jan. 31, 1914, served in all its branches 116,729 patients. Its total expenditure for alcoholic liquors (exclusive of alcohol used for disinfection and externally) was \$0.02 per patient; at the main City Hospital, where treatment was longest, it was \$0.13 per patient; at the Haymarket Relief Station, treating 39,717 patients (largely emergency, but often serious, cases), the total expense for the year for alcoholic liquors and alcohol was \$6.55; the East Boston Relief Station spent \$1.05 for these items in treating 13,060 patients; and for the same items the Convalescent Home spent a total of \$0.60 in the year during which it cared for 397 convalescent patients remaining on an average three weeks each.

An inquiry conducted by Dr. Winfield S. Hall in 1915 ("Medical Practice") concerning the decline in the use of alcohol during the preceding

five years brought replies from 52 hospitals located in the leading central cities of the United States. In 39 of the hospitals the use of alcohol was declared to be decreasing in a marked degree, in some cases 90 per cent, in some 75 per cent, in some 50 per cent, and in only a few as little as 30 per cent. The replies showed that the use of alcohol as a remedy for shock had almost disappeared, and there was little ground for regarding beer as useful in convalescence. In a large number of cases, where alcohol was spoken of as having possibly some value, such prescription applied only to the treatment of habitual drinkers. Many reports regarded other drugs as more useful.

In the Ninth Decennial Revision of "The Pharmacopoeia of the United States of America" (Philadelphia, 1916) whisky

U. S. Pharmacopoeia and brandy were dropped
Discards Whisky from the list of standard
and Brandy drugs. The passage of alcohol from medical use was

thus commented upon in an article on "Past Practices," in the *Journal of the American Medical Association* (Oct. 30, 1915): "The dire blood-lettings, profuse vomitings, severe catharsis, then the cardiac depressants, then the coal-tar antipyretics, then the starvation, and, lastly, the use of alcohol to depression, have all given way to the change in humanity due to civilization."

The change in medical opinion regarding the use of alcohol is indicated by the following resolutions, adopted by a considerable majority of the House of Delegates of the American Medical Association at its annual convention (June, 1917), not without some opposition to the declaration concerning the medical use:

Whereas, We believe that the use of alcohol is detrimental to the human economy, and

Whereas, its use in therapeutics as a tonic or stimulant or for food has no scientific value; therefore,

Be it Resolved, That the American Medical Association is opposed to the use of alcohol as a beverage; and,

Be it Further Resolved, That the use of alcohol as a therapeutic agent should be further discouraged.

(REFERENCES.—Emilie Alexandreff, *Über die analeptische Wirkung des Alkohols bei pathologischen Zuständen*, in *Correspondenzblatt für Schweizer Ärzte*, May 20, 1910; idem, *The Indications for Alcohol*, editorial in *American Jour. of Clinical Medicine*, February, 1916; William F. Boos, *The Use of Alcohol from the Physician's Standpoint*, in *Scientific Temperance Jour.*, 1912, xxi, 53; Richard C. Cabot, *The Consumption of Alcohol and of other Medicines at the Massachusetts General Hospital*, in *Boston Med. and Surg. Jour.*, 1909, clx, 480-481; Cantrowitz, *Die Ernährung des Kindes von der Entwöhnung bis zum Ende des Zweiten Lebensjahres*, in *Zeitschrift für Arztl. Fortbild.*, 1909, vi, 670-674; A. Dennig, *Über den Einfluss des Alkohols auf den Blutdruck und die Herzarbeit in pathologischen Zuständen, namentlich beim Fieber*, in *Deutsches Archiv für klinische Medizin*, 1909, vol. 96, parts 1 and 2; C. R. Drysdale, *Therapeutics without Alcohol*, in *Comptes-rendus VII^e Congrès International contre l'Abus des Boissons Alcooliques*, ii, 164, Paris, 1900; idem [on Tuberculosis], in *Medical Temperance Jour.*, 1875, p. 84, cited by George Liebe, in *Alkohol und Tuberkulose*, p. 33, Tübingen, 1899; Bernard Fantus, *The Role of Alcohol in the Welfare of the Human Race*, in *Jour. Amer. Med. Assn.*, July 7, 1917; W. S. Hall, *Medical Practice*, in *The Cyclopaedia of Temperance, Prohibition and Public Morals*, pp. 272-273, New York and Cincinnati, 1917; Ligon P. Henderson, *Effects of Alcohol from a Scientific Standpoint*, in *Kentucky Medical Jour.*, June 1, 1910; idem [Editorial on the use of alcohol in dia-

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ALCOHOLATE. The distillate of an infusion of spirits and aromatic substances in the process of making liqueurs.

ALCOHOLICITY. The proportion of alcohol in anything, usually expressed in the form of a percentage. For the alcoholicity of different beverages, see under the respective headings, as **DISTILLED LIQUORS**, **MALT LIQUORS**, **WINE**, etc.

ALCOHOLISM. See **ALCOHOL**.

ALCOHOLISM AND CRIME. The relation of the condition caused by the inordinate or persistent use of alcohol to the commission of criminal acts. In the consideration of this subject the discussion of the origin of the alcoholic appetite does not immediately concern the purpose of this article. Further, the question of alcoholism and heredity is treated under the article **ALCOHOL**. The simple question discussed here is, "Does alcoholism predispose the drinker to the commission of crime?"

Common alcohol, the alcohol found in beverages, scientifically known as "ethyl alcohol" (C_2H_5OH), belongs to a group known as "narcotic drugs." Its ingestion into the human organism superinduces a narcosis directly proportional to the amount of the drug consumed. The duration of the alcoholic narcosis varies from eighteen hours to five days, as demonstrated by the investigations of Kraepelin and Kurz.

Alcohol exerts a degenerative effect on the structure and functions of the human body, especially on the neurons or brain-

Degenerative Action of Alcohol cells. It has a marked affinity for the brain. Consequently a larger amount of the ingested alcohol goes to the brain than to

any other part of the body. According to the evolutionary hypothesis, the last-formed, higher centers of the brain are the first to suffer under the degenerative action of alcohol. Thus self-control, ideation, reason, and the moral judgment are injured.

Self-control is one of the highest functions of the brain and a most important civic virtue. Its development is one of the great ends of educational systems. Alcohol weakens self-control. Many persons not naturally of criminal instincts, recognizing this fact, will, as a preliminary to the commission of some crime, consume a large quantity of liquor.

The impairment of the reason or judgment by alcohol is recognized in courts of justice. The testimony of an even partially drunken witness is not considered dependable. Contracts signed by a drunken person are invalid.

Because of confused judgment, the drinker is

not able to value events properly. A slight affront or a matter of a few pennies may appear to his unbalanced judgment a matter of such gravity as to justify personal assault or even murder.

Further, alcohol incites the baser instincts of combativeness and licentiousness. With such functional disturbances and structural changes in the brain, the commission of crime becomes an antecedent probability. This inference is verified by the records of the criminal courts.

The following statistics of certain countries exhibit the relation of alcoholism to crime. For some other countries, more particularly those of Asia, Africa and South America, it has not been possible to obtain statistics that are even approximately reliable.

UNITED STATES OF AMERICA

(In the United States the full effect of Prohibition is not yet apparent, owing to the prevalence, in varying degrees, of illicit traffic in alcoholic beverages.)

Baltimore, Md. (population 733,826; Prohibition effective July 1, 1919):

On July 1, 1919, there were 835 prisoners in Baltimore city jail; on Nov. 20, 1919, there were 447. Arrests for all causes from March 1, 1919, to July 1, 1919, numbered 20,997; from July 1, 1919, to Nov. 1, 1919, they totaled 14,255.

Boston, Mass. (population 748,060; Prohibition effective July 1, 1919):

On July 4, 1918, the arrests for all causes numbered 369; on the corresponding day in 1919, the fourth day of Prohibition, they numbered 27 only. For the month of July in 1918 the arrests for drunkenness in the Central Criminal Court totaled 2,996; in July, 1919, the total was 764.

Buffalo, N. Y. (population 506,775; Prohibition effective July 1, 1919):

In January, February, and March, 1919, the arrests for drunkenness numbered 2,761, and the arrests for all causes totaled 6,954. For a similar period in 1920 the figures were 1,012 and 2,417 respectively.

Chicago, Ill. (population 2,701,705; Prohibition effective July 1, 1919):

The number of prisoners in Bridewell (Chicago city jail) March 23, 1919, was 1,259; on March 23, 1920, it was 731. Arrests for drunkenness in the last half of 1918 totaled 24,466; in the last half of 1919 they numbered 13,187. Chicago House of Correction had on April 1, 1919, no fewer than 2,500 inmates; on April 1, 1920, there were but 600. Cook County School for Delinquent Boys had an average, under the saloon régime, of 60 delinquents. In 1920 this number fell to 16. In August, 1918, there were 11,761 arrests for all causes. In August, 1919, there were 7,768.

Cincinnati, O. (population 401,247; Prohibition effective May 27, 1919):

Arrests for drunkenness during the year ending May 27, 1919, totaled 1,474; for the year ending May 27, 1920, they numbered 220 only. Prior to May 27, 1919, the workhouse population totaled as many as 4,750 in a year. After that date 243 persons only were committed in twelve months. The workhouse is now closed.

Cleveland, O. (population 796,841; Prohibition effective May 27, 1919):

The arrests for felony charges April 27, 1919, to May 27, 1919, totaled 268. From May 27, 1919, to June 27, 1919, they numbered 106. The numbers of arrests for drunkenness during the same periods were 724 and 152 respectively. The average population of the workhouse from July 1 to Dec. 31, 1918, was 800. During the same months in 1919 (under Prohibition) the inmates numbered but 350.

Denver, Colo. (population 256,491; State-wide Prohibition effective Jan. 1, 1916):

Chief of Police Armstrong sent (Dec. 1, 1919) the following telegram to New Zealand: "Prohibition has decreased crime in Denver one half."

Detroit, Mich. (population 993,678; Prohibition effective May 1, 1918):

Detroit Police Department reported the following decreases (percentages) in crime under Prohibition: Assault, 65; burglaries, 56; carrying concealed weapons, 80; embezzlements, 29; larcenies, 44; murders, 71; robberies, 85; false pretenses, 37; begging, 94; prostitution, 61; disorderly conduct, 96. Arrests for drunkenness in 1917 were 19,309; for the same cause in 1919, 6,249.

Louisville, Ky. (population 234,891; Prohibition effective July 1, 1919):

The distilling center. Police-Court records show arrests for drunkenness as follows:

	1918	1919
July	240	44
August	231	43
September	337	55
October	369	41

Milwaukee, Wis. (population 457,147; Prohibition effective July 1, 1919):

Brewery center. In June, 1919, the City House of Correction had 400 inmates; in June, 1920, it had 273. Arrests for drunkenness in 1918 numbered 2,014; in July 1-15, 1919, they totaled 11, or about 280 a year.

Minneapolis, Minn. (population 380,582; Prohibition effective July 1, 1919):

Arrests for drunkenness July 1 to Nov. 1, 1918, numbered 2,140; for the same period in 1919 they were 610. The workhouse population, also, decreased under Prohibition.

New Orleans, La. (population 387,219; Prohibition effective July 1, 1919):

Arrests for drunkenness in July, August, and September, 1918, were 1,399, as against 463 in the same months in 1919.

New York City, N. Y. (population 5,620,048; Prohibition effective July 1, 1919):

In the months of January, February, and March, 1919, the arrests for drunkenness aggregated 1,914, and the total of arrests for all causes was 68,535. For the same period in 1920 the totals were 914 and 45,143 respectively.

Philadelphia, Pa. (population 1,823,799; Prohibition effective July 1, 1919):

Commitments to House of Correction in April, 1919, numbered 253; in April, 1920, only 113. Under license the Philadelphia workhouse had a normal population of approximately 2,000 prisoners; on March 31, 1920, there were 474 only.

Pittsburgh, Pa. (population 588,343; Prohibition effective July 1, 1919):

For the first half of 1919 Pittsburgh jail

had 7,463 prisoners, serving an aggregate of 103,324 days. In the last half of 1919 there were 3,125 prisoners, serving a total of 59,439 days. During the same periods murders decreased from 57 to 16.

St. Louis, Mo. (population 772,897; Prohibition effective July 1, 1919):

Arrests for drunkenness in August, September, and October, 1918, were 1,083; in the same months, in 1919, they were 357.

San Francisco, Cal. (population 506,676; Prohibition effective July 1, 1919):

The arrests for drunkenness in 1918 numbered 13,190; in 1919 they were 8,337. Arrests for all causes in 1918 were 49,768; in 1919 they totaled 31,817.

Seattle, Wash. (population 315,312; under State-wide Prohibition since Jan. 1, 1916):

Governor Hart cabled New Zealand in December, 1919; "Criminals in jails greatly reduced." The acting mayor of Seattle reported Prohibition reduced drunkenness 80 per cent.

Washington, D. C. (population 437,571; Prohibition effective Nov. 1, 1917):

Arrests for drunkenness in 1917 numbered 9,540; in 1919 they were 4,910. Penal-farm inmates decreased more than 300 per cent.

Records of State penal institutions in Maine, New Hampshire, Connecticut, New York, New Jersey, Virginia, Illinois, Indiana, Minnesota, Wisconsin, Ohio, and Michigan show the following totals (expressed in percentages) of causes of crime:

Unfavorable environment	30.53
Lack of industrial training	21.96
Intemperance	31.18
All other causes	16.33

The Reform Bulletin (Albany, N. Y.) of Jan. 28, 1921, publishes the following list of "Splendid Results of Prohibition in Reducing Crime," compiled by Mrs. Carolyn P. Lindsay, president of Albany County W. C. T. U.:

The Warden of the Albany Penitentiary recently told me that there were 48 men and no women imprisoned therein. A year ago the number was 70 men and three women. There has been a gradual decrease of the number of prisoners since National Prohibition first went into effect. I have spoken there many times in the Penitentiary at the request of Chaplain Vanderwart to 400 and 500 and the Chaplain states that he has spoken in former wet years at times to as many as 700 at once.

The Monroe County Penitentiary (Rochester) averaged 55 prisoners during the spring and summer last year. The time was when 200 was the average. The *Rochester Times-Union* of October 21, 1920, said, "Upon such practical results Prohibition is based—that is why Congress is dry and will remain so."

Arrests in Atlantic City, think of it, dropped to less than 2,000 for the first eleven months of last year as compared to 4,200 in 1919. Chief of Police Robert C. Miller says he is confident that it is due to the dry law.

Dr. Amos W. Butler, secretary of the board of Indiana State charities, said at the American Prison Congress, "County jail population is cut in two in the middle."

In Essex County, New Jersey, it is a problem to get residents enough to make the penitentiary pay. There are not enough prisoners to operate the various industries of the institution. In Rockport, Missouri, the "town calaboose" has been closed and the city officials are rejoicing in larger quarters as a result. Renting the prison of Norwalk, Ohio, for \$50 a month for storage, is one way to use a worthless hookup.

Mrs. Jean Norris, woman magistrate of New York City, says: "Prohibition has decreased the work of the Woman's Court by thirty per cent."

The famous Bowery Mission of New York, which for forty-one years cared for the product of the saloon, announces that owing to Prohibition its activities

have become limited and henceforth it will help Americanize the city's immense foreign population.

Albert A. Carroll, chief of police of Grand Rapids, Mich., says: "Our police force has been reduced forty per cent as compared with what it was when we sold liquor. Drunkenness is reduced eighty per cent, crime forty per cent. Men who were formerly bums are now earning a good living and taking care of their families."

Judge F. A. Bullock of Lexington, Ky. (of the Juvenile Court), says: "Cases have decreased eighty per cent since the advent of Prohibition. Where we formerly had between sixty-five and eighty prisoners in our workhouse we now have ten or twelve and often less."

In Ipswich, Mass., the county house of correction has been closed because of the lack of prisoners, and instead of the taxpayers having to pay \$17,000 a year for its maintenance, it has been leased to a shoe concern, and consequently will become an asset to the county.

In Erie, Pa., the cost of feeding prisoners for July, 1918, was \$3,151 and for July, 1919, it was reduced to \$1,185 in spite of rising prices. In Omaha, Neb., we are told the tax rate has fallen eighty-eight cents per \$1,000 since Prohibition went into effect.

Warren F. Spalding of the Massachusetts Prison Association is quoted as reporting that the total population of all the prisons in the State decreased more than twenty-one per cent in the year which ended on September 1, 1920. "There has been a tremendous decrease in crime and those who have been closely watching the operation of Prohibition in the United States say that people of this country do not begin to realize the far-reaching benefits which the federal Prohibition amendment ultimately will bring."

At Independence, Mo., a jail in use since 1826 has been ordered closed and all employees dismissed. Judge Ladshaw of the criminal court, who issued the order, said: "The action was made possible by Prohibition and will save the county \$50,000 a year."

Birmingham, Ala., built a jail costing \$125,000 and about the time it was finished there was no one to put in it, and it has been turned into a community building!

Officials of the model East View Penitentiary of New York report a decrease of nearly sixty per cent in two years in the number of prisoners kept there, and state that Prohibition and consequent prosperity are responsible for the great change. Two years ago the institution had 150 prisoners, all from one county; now it has only 90 inmates, taken from six counties.

Dr. W. W. Keen, emeritus professor of surgery at Jefferson Medical College, Philadelphia, in his presidential address on "Some Ideas Which Physicians Should Defend," quoted the experience in five large hospitals and a large municipal lodging house of New York. In the latter, the admissions during the first two months of 1919 numbered 22,350. During the same months in 1920 under Prohibition these figures dropped to 4,607.

In Philadelphia the house of correction, which in convivial days harbored 2,000 vagabonds and drunkards, has had an average population of 450 since Prohibition went into effect.

Gifford Gordon, of Melbourne, Australia, after a year's careful investigation in the United States, writes thus on "Prohibition and Crime" in his pamphlet "Hold Fast America":

You have heard it said that Prohibition is responsible for a great increase in crime. There was only one place to go for information on that subject, and I went there. I visited the jails and prisons.

In Birmingham, Ala., I walked through a jail that cost \$100,000.00 to build. It was practically new, having been in use only a few years before Alabama voted dry. For a long time it stood empty, and now it is used as a juvenile court and receiving home.

In Pittsburgh, Pa., I was taken through the county jail by John McNeil, the Assistant Warden. "Mr. Gordon," he said to me, "we have 840 cells in this jail, and in the days before Prohibition we often had as many as 940 prisoners. Today 315 of our cells are empty."

Another jail I visited was in Seattle, Wash. (You see I am picking my cases from widely separated parts of the country.) The Seattle authorities told me that this building would accommodate 300 prisoners. On the day I visited it, there were only 95 prisoners there.

In Salt Lake City I was taken through the State Prison. Here again I looked into many empty cells. Warden de Vine gave me these figures:

ALCOHOLISM

In 1916 297 prisoners
In 1921 129 "

Decrease 168

Here is some remarkable testimony from Chicago:

In 1917, the Bridewell Prison
there housed 17,748 prisoners

In 1921, the commitments were
only 9,653 "

A decrease of 8,095

In 1917, the daily number of
inmates averaged 2,090

In 1921, the average was 1,302

A decrease of 788

BRIDEWELL PRISON, CHICAGO:

Adultery and fornication.....	{ 1917... 65
	{ 1921... 24

Decrease 41

Assault and battery.....	{ 1917... 73
	{ 1921... 47

Decrease 26

Assault with deadly weapon...	{ 1917... 237
	{ 1921... 162

Decrease 75

Breach of peace.....	{ 1917... 10,467
	{ 1921... 5,490

Decrease 4,977

Larceny	{ 1917... 2,046
	{ 1921... 1,568

Decrease 478

Wife and child abandonment...	{ 1917... 661
	{ 1921... 1

Decrease 660

This, mind you, in Chicago.

Let me again refer to my letter from Judge Gemmill [of the Municipal Court, Chicago], who has been collecting prison statistics for the past seven years: "Twenty per cent of jails in the United States have been without prisoners since Prohibition went into effect, and in 80 per cent of them the number of prisoners has been reduced anywhere from 15 per cent to 80 per cent."

OTHER COUNTRIES

In France crime varies in direct ratio to the amount of wine consumed in the various departments. Failures of vintages are followed by decreases in homicides, assaults, and stabbings.

On Oct. 5, 1919, Norway, by popular vote, adopted the prohibition of distilled liquors and wines containing 12 per cent or more of alcohol. This vote perpetuated wartime prohibition of these liquors by Government order, which had been in effect from Dec. 25, 1916. The total arrests for drunkenness in 1916 were 57,460; in 1917 they numbered 29,413.

At the International Congress for the Prevention and Repression of Crime, held in London, in July, 1872, the American Commissioner propounded to the delegates to the Congress the question: "What, in your opinion, are the principal causes of crime in your country?" The following are excerpts from the responses:

Austria. "Desire for luxuries and license."

Bavaria. "Carrying long stiletto-like knives to public houses and dancing-places on Sundays and holidays."

Belgium. "Drunkenness, libertinism, thoughtlessness, and idleness."

Denmark. "Most frequently idleness, desire for unlawful pleasures, and drinking habits."

France. "Lack of moral and intellectual education; want of any industrial calling to oppose the appetites and instincts."

ALCOHOLOMETRY

Mexico. "Abuse of intoxicating liquors."

Netherlands. "Drunkenness."

Norway. "Laziness and drunkenness."

Prussia. "Drunkenness, or rather, a lust after immoderate and ruinous luxury and debauchery."

Sweden. "An ever-constant desire for spirits."

Switzerland. "Drunkenness, often accompanied by other excesses."

United States. "Intemperance is the proximate cause of much crime."

The Supreme Court of the United States, in *Crowley vs. Christensen* (137 U. S., 86; 11 Sup. Ct., 13), asserted:

By the general concurrence of opinion of every civilized and Christian community there are few sources of crime and misery to society equal to the dramshop . . . The statistics of every State show a greater amount of crime and misery attributable to the use of ardent spirits . . . than to any other source.

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ALCOHOL-METER or ALCOHOLOMETER.

A hydrometer by which the proportional quantity of alcohol in a solution is determined. See **HYDROMETER**; **ALCOHOLOMETRY**.

ALCOHOLOMETRY. The process of determining the percentage of alcohol in an alcoholic liquid. If the liquid contains only alcohol and water, the percentage of each is indicated by the specific gravity alone. If other ingredients are present, they must be separated by distillation before the specific gravity method can be used.

When two liquids, on being mixed, do not experience change of volume, the following formula may be used to determine the specific gravity:

$$\frac{vd + v'd'}{v + v'} = \text{Sp. Gr.}$$

v and v' being the volumes, and d and d' the densities, respectively, of the two liquids. But when alcohol and water are mixed, the mixture undergoes contraction, varying in amount according to the proportions of the two liquids in the product. Thus 50 liters of alcohol mixed with 50 liters of water will make not 100 liters of the mixture, but 96.377 liters; and 100 liters of this mixture will yield not 50, but 51.88, liters of alcohol.

At an early date it came to be a matter of importance to ascertain the precise strength of alcoholic liquids. Raymond Tully

Early Tests for Pure Alcohol (1235-1315) considered alcohol to be pure when a cloth moistened with it took fire after the alcohol had burned off. Later, gunpowder was used in place of cloth. This powder test was in common use during the eighteenth century, and from it is derived the term "proof-spirit." Another ancient method, used as late as the eighteenth century, was that of burning the liquid in an open vessel. If no water was left behind, the alcohol was supposed to be

pure. An extension of this method was the burning of the fluid in a graduated cylinder, in order to compare the original volume with that of the unburned residue. The oil test, in use before the eighteenth century, consisted in pouring oil upon the liquid under investigation. If the liquid came to the top, it was supposed to be pure spirit. These methods, of course, could have no claim to

Clarke's Hydrometer accuracy, and a hydrometer constructed by Clarke, an instrument maker, in 1730, was adapted to the determination of the specific gravities of alcoholic beverages. But the contractions of volume, when alcohol is mixed with water, follow no simple law. It is, therefore, necessary to construct empirical tables, showing specific gravities for mixtures of alcohol and water in all proportions and for various temperatures. Such tables were prepared in France by Réaumur, inventor of the thermometer which bears his name, in 1733-35, and by Busson about 1768.

In 1790, at the suggestion of the English Government, a complete investigation of the relations between composition and density in aqueous alcohol was made for purposes of the Revenue Department. Sir Charles Blagden was engaged to draw up the required tables from the results of experiments by Charles Gilpin, clerk of the Royal Society. These were published in the *Philosophical Transactions* for 1794. The work was done with such completeness and accuracy that the tables remain even to-day the basis of the processes of alcoholometry. It was not, however, until 1796 that absolute, or anhydrous, alcohol was discovered, when it was found that Gilpin's "normal" alcohol contained 10.8 per cent of water. In 1811 Tralles recalculated the numbers in Gilpin's tables on the new basis of absolute alcohol, and made also a number of control experiments establishing the correctness of the new tables. These tables are still in use. In France the standard alcoholometric tables are founded on experiments of Gay-Lussac. They agree very closely with the tables of Gilpin. Other investigations have been made by Drinkwater, Fownes, Baumhauer, and Mendeléeff, the outcome of which has confirmed the accuracy of the earlier results.

The specific gravity of a given liquid may be determined by direct weighing. A small flask is exactly filled with the liquid under examination at standard temperature and is

Specific Gravity, How Determined carefully weighed. It is then emptied and filled with distilled water, also at standard temperature, and again weighed. The specific gravity is obtained by the formula

$$\frac{W-w}{W'-w}$$

where W represents the weight of the liquid, W' the weight of the water, and w the weight of the flask. This method is used when especial accuracy is required.

For general purposes, when minute accuracy is not necessary, the alcohol-meter, a form of hydrometer, is employed, which is graduated to indicate the desired results directly without calculation.

In England the standard hydrometer is that of Bartholomew Sikes, who was correspondent to the Board of Excise from 1774 to 1783. A hollow brass or silver ball carries below it a small weight connected by a conical rod. Small weights are provided which may be adjusted to this rod. A stem carrying an arbitrary graduated scale extends upward. The hydrometer is made of such weight that it sinks to 0 degree in alcohol having a specific gravity of 0.815 degree F. In the case of weaker spirits, weights are added in order to bring the zero of the scale to the surface of the liquid; and the sum of the weights together with the reading of the scale gives, by reference to prepared tables, the quantity of proof-spirit contained in the sample, which, in turn, can be translated into percentage of absolute alcohol. For instance, if the unweighted Sikes hydrometer rises in the liquid at a temperature of 60 degrees to the 0 mark, it indicates 67 overproof, or 95.3 per cent of alcohol. If the instrument sinks to 10, it indicates 58.2 overproof, or 90.2 per cent of alcohol.

On the Continent of Europe the alcohol-meters now chiefly used are those of Gay-Lussac and

European Alcohol-meters of Tralles. These are made of glass, and no weights are employed. The standard temperature of the former is 59° F. (15° C.); of the latter, 60° F. (15.56° C.). They have the advantage of giving the percentage of alcohol directly without calculation. If the reading is taken at another temperature, a correction must be made. The hydrometer in use in the United States, recommended by the National Academy of Sciences in 1867, consists of a series of five instruments adapted for varying densities, thus allowing a large scale and greater accuracy and avoiding the necessity for adjustable weights. The standard temperature is 60° F. (15.56° C.). The American scale designates absolute alcohol as 200, proof-spirit as 100, and water as 0.

Table I (compiled by J. H. Holmes, who has supplied, also, much of the material for this article) shows the specific gravities of mixtures of alcohol and water containing 5 to 100 per cent of alcohol by weight at 0°, 10°, 20°, and 30° C.

TABLE I
SPECIFIC GRAVITIES OF SOLUTIONS OF ALCOHOL
AND WATER

PERCENTAGE OF ALCOHOL BY WEIGHT	SPECIFIC GRAVITIES			
	AT 0° C. (32 F.)	AT 10° C. (50 F.)	AT 20° C. (68 F.)	AT 30° C. (86 F.)
5	0.99135	0.99113	0.98945	0.98680
10	0.98493	0.98409	0.98195	0.97892
15	0.97995	0.97816	0.97527	0.97142
20	0.97566	0.97263	0.96877	0.96413
25	0.97115	0.96672	0.96185	0.95628
30	0.96540	0.95998	0.95403	0.94751
35	0.95784	0.95174	0.94514	0.93813
40	0.94939	0.94255	0.93511	0.92787
45	0.93977	0.93254	0.92493	0.91710
50	0.92940	0.92182	0.91400	0.90577
55	0.91848	0.91074	0.90275	0.89456
60	0.90742	0.89944	0.89129	0.88304
65	0.89595	0.88790	0.87961	0.87125
70	0.88420	0.87613	0.86781	0.85925
75	0.87245	0.86427	0.85580	0.84719
80	0.86035	0.85215	0.84366	0.83483
85	0.84789	0.83967	0.83115	0.82232
90	0.83482	0.82665	0.81801	0.80918
95	0.82119	0.82291	0.80433	0.79553
100	0.80625	0.79788	0.78945	0.78096

ALCOHOLEMETRY

The proportions of alcohol and water contained in a mixture may be calculated either by weight or by volume. The proportion by weight is used for laboratory purposes, since this does not vary with the temperature. The proportion by volume is commonly employed in commerce, as spirituous liquids are usually sold by measure. The volume proportion had generally been used in United States Revenue decisions, but Treasury Decision 2618 (December, 1917) changed the standard from volume to weight.

In determining alcoholic content it is necessary to adopt a standard temperature, as the volume of mixture of alcohol and water varies considerably with changes of temperature. In the tables of Gilpin and Tralles the temperature adopted is 60° F. (15.56° C.); while the results of Gay-Lussac were determined for 15° C. (59° F.).

Table II shows the corresponding percentages of alcohol by volume and by weight at 15.56° C. according to "The Pharmacopoeia of the United States of America" (Ninth Decennial Revision, Philadelphia, 1916, p. 633).

TABLE II

PERC'TAGE ALCOHOL BY VOLUME	CORRESPONDING PERCENTAGE BY WEIGHT	PERC'TAGE ALCOHOL BY VOLUME	CORRESPONDING PERCENTAGE BY WEIGHT
0	0.000	0	0.000
1	0.795	1	1.257
2	1.593	2	2.510
3	2.392	3	3.758
4	3.194	4	5.002
5	3.998	5	6.243
6	4.804	6	7.479
7	5.612	7	8.712
8	6.422	8	9.943
9	7.234	9	11.169
10	8.047	10	12.393
11	8.862	11	13.613
12	9.679	12	14.832
13	10.497	13	16.047
14	11.317	14	17.259
15	12.138	15	18.469
16	12.961	16	19.676
17	13.786	17	20.880
18	14.612	18	22.081
19	15.440	19	23.278
20	16.269	20	24.472
21	17.100	21	25.662
22	17.933	22	26.849
23	18.768	23	28.032
24	19.604	24	29.210
25	20.443	25	30.388
26	21.285	26	31.555
27	22.127	27	32.719
28	22.973	28	33.879
29	23.820	29	35.033
30	24.670	30	36.181
31	25.524	31	37.323
32	26.382	32	38.459
33	27.242	33	39.590
34	28.104	34	40.716
35	28.971	35	41.832
36	29.842	36	42.944
37	30.717	37	44.050
38	31.596	38	45.149
39	32.478	39	46.242
40	33.364	40	47.328
41	34.254	41	48.407
42	35.150	42	49.480
43	36.050	43	50.545
44	36.955	44	51.605
45	37.865	45	52.658

ALDEHYDE

TABLE II CONTINUED

46	38.778	46	53.705
47	39.697	47	54.746
48	40.622	48	55.780
49	41.551	49	56.808
50	42.487	50	57.830
51	43.428	51	58.844
52	44.374	52	59.851
53	45.326	53	60.854
54	46.283	54	61.850
55	47.245	55	62.837
56	48.214	56	63.820
57	49.187	57	64.798
58	50.167	58	65.768
59	51.154	59	66.732
60	52.147	60	67.690
61	53.146	61	68.641
62	54.152	62	69.586
63	55.165	63	70.523
64	56.184	64	71.455
65	57.208	65	72.380
66	58.241	66	73.299
67	59.279	67	74.211
68	60.325	68	75.117
69	61.379	69	76.016
70	62.441	70	76.909
71	63.511	71	77.794
72	64.588	72	78.672
73	65.674	73	79.544
74	66.768	74	80.410
75	67.870	75	81.269
76	68.982	76	82.121
77	70.102	77	82.967
78	71.234	78	83.805
79	72.375	79	84.636
80	73.526	80	85.459
81	74.686	81	86.275
82	75.858	82	87.083
83	77.039	83	87.885
84	78.233	84	88.678
85	79.441	85	89.464
86	80.662	86	90.240
87	81.897	87	91.008
88	83.144	88	91.766
89	84.408	89	92.517
90	85.689	90	93.254
91	86.989	91	93.982
92	88.310	92	94.700
93	89.652	93	95.407
94	91.025	94	96.103
95	92.423	95	96.787
96	93.851	96	97.457
97	95.315	97	98.117
98	96.820	98	98.759
99	98.381	99	99.386
100	100.000	100	100.000

ALDEHYDE (known also as **Acetaldehyde**, **Acetic Aldehyde**, and **Ethyl Aldehyde**: symbol CH_3COH). A liquid produced by the partial oxidation of ethyl alcohol. It is found with other similar compounds in the first runnings of stills in the rectification of alcohol which has been filtered through charcoal. It is also one of the products of the dry distillation of sugar.

The name "aldehyde," originally used as above, has been extended to cover similar compounds obtained by partial oxidation of the more complex primary alcohols such as propyl alcohol, butyl alcohol, etc. The aldehydes occupy chemically a position intermediate between an alcohol and the corresponding acid. By further oxidation they are changed to the acids; in the case of acetaldehyde the change is to acetic acid.

ALDEN, ISABELLA MacDONALD. American author (pen-name "Pansy"); born in Rochester, New York, Nov. 3, 1841; educated in Seneca Collegiate Institute at Ovid, N. Y., and the Young Ladies' Institute at Auburn, N. Y. In 1866 Miss MacDonald was married to the Rev. Gustavus R. Alden, of Auburn, N. Y. A prolific and popular author of fiction, she found time also to contribute regularly to various religious and temperance periodicals. From 1873 to 1896 she edited the juvenile publication entitled *Pansy*. She joined the Woman's Christian Temperance Union in its early and struggling period, and prepared the quarterly temperance lesson for use in Sunday-schools. For many years she conducted monthly temperance meetings for young people, and, at the time, she was the local superintendent of the Mothers' department. Her pen-name, "Pansy," had been a pet name given her by her father on the occasion when she plucked every blossom from a treasured bed of pansies grown by her mother. Under this pseudonym she wrote about seventy-five Sunday-school books, and a number of works of general fiction, besides a life of Christ, entitled "The Prince of Peace." Many of her books have been translated into Swedish, French, Japanese, Armenian, and other languages. Of her temperance novels, "Three People" and "One Commonplace Day" are among the best known. Of late years she has resided at Palo Alto, California.

ALDERNEY. See CHANNEL ISLANDS.

ALDERSON, MARY ELIZABETH LONG (Mrs. M. W. ALDERSON). American temperance worker; born at South Weymouth, Mass., June 19, 1860; educated in the public schools of her native place and under private tutors. During 1879-88 she was engaged in teaching, and in September of the latter year she was married to Matthew W. Alderson, editor of a local paper of Bozeman, Mont., and continued to live in that town till 1900. From 1900 to 1916 she resided in or near Helena, Mont.; from 1916 to 1919 again in Bozeman; and in the spring of 1919 she returned to Helena. Entering actively into the work of the Montana W. C. T. U. in 1896, she became successively recording secretary (1899-1913) and State president (1913-1917). She was also managing or associate editor of the State organ, *The Woman's Voice*, from 1906. In 1914 she led the W. C. T. U. suffrage campaign in that State, and was again in charge of the W. C. T. U. forces in the triumphant Prohibition campaign of 1916. The important part taken by the women of Montana in placing their own State in the dry column may be better appreciated when it is remembered that the W. C. T. U. membership of 1,000 in 1913 had increased to nearly 5,000 in 1916.

ALDERSON, SAMUEL BAKER. American clergyman; born in St. Charles, Mo., June 22, 1850. At college he received the A. M. degree, and later, an honorary D. D. Alderson, who has resided at Topeka, Kan., in recent years, is a member of the advisory board of the Kansas Anti-Saloon League, and has rendered valuable service in the councils of that body, at the same time working sympathetically and enthusiastically with the other and earlier-day organi-

zations that sought to free the State from the domination of the liquor power. Although absorbed in the work of the pastorate, he has always been ready, so far as his ministerial duties would permit, to take an active part in the various campaigns that have made Kansas conspicuous as one of the nation's battle-grounds for temperance.

ALE. A fermented liquor made chiefly from an infusion of malt. Many kinds of ale are mentioned by ancient authors. According to Athenaeus (x. 67), who quotes Ancient Ales from Archilochus (714-676 B.C.), a barley ale, called *brytos* and *bryton*, was in common use by the Thracians. He cites, also, Aristotle as referring in his "Book on Drunkenness" to those who "have drunk beer, made from barley, which they call *pinos*." Diodorus Siculus (1st century B. C.) says (v. 26) of the Gauls: "Their country produces neither wine nor olives . . . and for this reason they prepare for themselves *zythos*, a beverage made of barley." The Gauls had their *cerevisia* or *cervisia* which was similar to the Welsh *cwrw*; and Pliny speaks of *ceria* or *celia*, which was a kind of wheat ale (*zythus triticeus*) used in Spain. There was also a *zythus succedaneus*, prepared from oats, millet, rice, and spelt.

The terms "ale" and "beer" are used indiscriminately by many writers. Grindrod, in his notable essay "Bacchus," says (p. 234):

Hops were introduced into the composition of beer in the sixteenth century. This circumstance is thus noticed by an old author:—

"Hops, reformation, bays and beer
Came into England all in one year."

The addition of this popular herb appears to have formed the distinction between beer and ale. "The general use," remarks an old writer, "is by no means to put any hops into ale, making that the difference between it and beer, that the one hath hops, the other none."

But on the preceding page he writes:

At an entertainment given by the Earl of Leicester in Kenilworth Castle, to Queen Elizabeth, 365 hogs-heads of beer alone were consumed. On the supposition that 23,000 persons were present on that occasion (an improbable conjecture,) not less than one gallon of ale would fall to the share of each individual.

The fact seems to be that in England, before the introduction of hops from Flanders in 1524, "ale" was employed to designate all malt liquors; and thereafter liquor in which hops were used was called "beer." The present-day distinction in the two terms in the United States is set forth in the following definition of ale in the "Funk and Wagnalls New Standard Dictionary of the English Language" (1913):

A beverage made from a fermented infusion of malt, now usually flavored with hops; beer, especially that having much body. In the United States the word *ale*, as distinguished from *beer*, is used for a malt liquor made by "top-fermentation," in which the newly formed yeast goes to the top of the fermented liquor and is removed therefrom, the temperature being 56° to 68° Fahr.

The word "ale" occurs in various forms in several languages: in the Icelandic, Swedish, and Danish as *öl*; in the Lithuanian as *alus*, in Old Slavonic as *olu*; and in the Anglo-Saxon as *ealu* and *ealo*. Reference is made to ale in the Icelandic "Elder Edda" (11th century); but it is not clear from the text whether there was in those

days any difference between ale and beer. Indeed several translators of the "Edda" use these terms indiscriminately in their interpretation of the same passage. It may be noted however that in "Alvismal, or the Lay of the Dwarf Alvis," *Alvis*, on being asked by Thor "How is the beer called which the sons of men drink in every world?" replies:

Öl it is called by men, but by Aesir [the gods] *bjor*.

In a much older epic than the "Edda," namely, the Finnish "Kalevala" (dating possibly from 3,000 years ago), one of the runes (Rune XX) is on "The Brewing of Beer." In this lay Louhi, hostess of Pohyola, expresses her desire to learn the secret and the origin of brewing. Whereupon

Spake an old man from his corner:
"Beer arises from the barley,
Comes from barley, hops, and water,
And the fire gives its assistance."

Thus, as John P. Arnold says ("Origin and History of Beer and Brewing," p. 261), "it may be considered proven that the Finns knew hops and used it [*sic*] in the preparation of their beer untold ages ago."

From all available records it appears that ale was first known in Egypt, though strong circumstantial evidence indicates still earlier use of it in Chaldea. Egyptian tombs reveal the existence of ale-drinking as well as wine-drinking in the reign of Rameses II. Maspéro, in his "Life in Ancient Egypt and Assyria" (p. 376), pictures an Egyptian beer-house of this period. Describing the liquors offered for sale, he says:

Beer [ale] has always been the favorite beverage of the people. It is made in a mash-tub, of barley steeped in water, and raised by fermented crumbs of bread. . . . The beer-houses contain stores of as many varieties of beer as of different qualities of wine.

The oldest Egyptian records mention libations of ale to the gods. The Theban recension of the "Book of the Dead," available in English through the translations of Sir E. A. Wallis Budge, embodies the burial rituals in use during the eighteenth and nineteenth dynasties. These contain many details of libations of ale and cakes, offerings to the various gods. The Great Harris Papyrus enumerates the contributions or gifts to the large temples made by Rameses III during his reign of 31 years. The list includes the two items: "256,460 jars of wine" and "466,303 jugs of beer."

The beer brewed in the Lower Nile region was *haqu* or *heqa*, while *qede* was an ale, imported from Syria, taking its name from the harbor or port of *Qede*. The beer brewed at Pelusium, bordering on Arabia, was in especial favor with the inhabitants of ancient Egypt.

The early historical writers supply facts regarding which the tombs are silent. Herodotus (ii. 77), Diodorus Siculus (i. 34), Strabo (xvii), and Pliny ("Naturalis Historia," xii. 25) all agree that ale was made of barley and was in considerable demand, while Diodorus insists that ale was nearly as good as wine. Athenaeus quotes Aristotle as stating:

But there is a peculiarity in the effects of the drink made from barley, which they call "*pinos*," for they who get drunk on other intoxicating liquors fall on all parts of their body; they fall on the left side, on the right side, on their faces, and on their backs. But

it is only those who get drunk on *beer* who fall on their backs and lie with their faces upward.

To the Greeks and Romans all intoxicating liquor was "wine," and consequently ale became known as "barley wine." Similarly in the various provinces tributary to Rome there was the *Ceres vinum*, or wine of Ceres, the goddess of corn (*ceria*, *celia*, *curmi*, *cerevisia*, etc.). According to Ovid ("Metamorphoses," v. 449), the goddess, when exhausted, was revived with libations of ale.

Xenophon, in his "Anabasis," relates his discovery of barley wine in Armenia. He says:

The houses were underground, the entrance was like that of a well. In the houses there were goats, sheep, cows, fowls, cattle, and also there was wheat, and barley, and vegetables, and *barley wine in large bowls*, and the *barley-grains floated even with the brims of the vessels, and reeds lay in them*, larger and smaller ones, without joints, and when one was thirsty, he took these into his mouth to suck with. And it was very strong, unless some one poured in water, and the drink was very pleasant to one accustomed to it.

Ale was the favorite beverage of the Anglo-Saxons and the Danes. Prior to their conversion to Christianity, they believed that large and frequent drafts of ale were among the chief attractions for the heroes in the Halls of Odin.

The ancient Scots and Welsh had two varieties of ale, the common and the spiced, the relative values of which were appraised by

In Ancient law. But, unlike the *zythos* of Britain Lower Egypt, the ale of the early

Celts was expensive, and the spiced variety especially was beyond the purse of the poorer classes. The use of ale followed the adoption of agricultural pursuits in Britain. The primitive Britons had called it *curru* or *kwru*; but with the advent of the Saxons came the word *ealu*, whereupon the drink was baptized with the new name, which later became *ale*. Its use quickly became engrafted upon the social and ecclesiastical customs of the times, and the liquor remains the national beverage of Britain to this day.

In the Saxon times taxes and rents were part-paid in ale. As early as 694 Ine, the Saxon king, laid an annual tax of twelve ambers of ale on every subject who possessed twelve hides of land. In 852 Ceolred, Abbot of Medeshamstede (Peterborough), let certain land to Wulfrid upon the condition that each year the latter should deliver to the minster, among other items, "two tuns ful of pure ale and ten measures of Welsh ale." According to the "Saxon Chronicle," the king, the archbishop, and several bishops were present when this agreement was concluded.

The adoption of the use of ale resulted in a number of customs that burdened English history with much ill repute, and introduced into the language a considerable vocabulary of terms representing different bibulous practices.

Merrymakings, at all of which the drinking of ale was a prominent feature, became known by the generic name of "ales," and these ales became severally known from the seasons in which they were held or from the purposes for which they were convened. Of the former class Easter-ales and Whitsun-ales were prominent examples, while "ales" of the latter class, were limited only by the ingenuity of the people to devise occa-

sions for them. When it was necessary to raise money for the payment of church expenses a "church-ale" was convened; for charitable purposes "help-ales" were held; when it was desired to help an impecunious bride, a "bride-ale" was arranged, at which the bride sold the ale, often at an exorbitant price, and received the profits. "Ales" for the benefit of the church were sometimes held by written agreement. In "Discipline of Drink," cited by Samuelson (p. 135), the following thirteenth-century example of such agreements is printed:

Memd. that this is the agreement betwixt the inhabitants of the townes and parish of Elvaston, Thurlaston, and Ambaston, of the one part, and the inhabitants of the town of Okebrooke, within the parish of the said Elvaston, on the other parte, by John, Abbot of the Dale. . . . That is to say, that the inhabitants of the said town of Okebrooke shall brew fowre ales, and every ale of one quarter malt, and at their own cost and charges, betwixt this and the Feast of St. John Baptist next coming. And that every inhabitant of the said town of Okebrooke shall be at the said ales, and every husband and wife shall pay 2d., and every cotter 1d.; and all the inhabitants of Elvaston, Thurlaston, and Ambaston shall come to the said ales, and that every husband and his wife and cotter shall pay as is afore-rehearsed; and that the said inhabitants of Elvaston, Thurlaston, and Ambaston shall have and retain all the profits and vantages coming of the said ales, to the use and behoofe of the said Church of Elvaston. And the said inhabitants of the said townes of Elvaston, Thurlaston, and Ambaston shall brew viii. ales betwixt this and the said Feast of St. John Baptist, at the which ales, and every each one of them, the said inhabitants of the town of Okebrooke shall come to and pay every husband and his wife and every cotter as it is above-rehearsed. And if hee bee away at one ale, to pay at the toder ale for both, or else to send his money. And the inhabitants of the said town of Okebrooke shall carry all manner of timber being in the Dale Wood new felled, that the said parishoners of the said townes of Elvaston, Thurlaston, and Ambaston shall occupy to the use and profit of the said church.

At first the church encouraged these "ales," and it was not until long after the Reformation that a determined effort was made to shake off these customs which had been engrafted upon religion and which had become the scandal of a century. The Puritans were the pioneers in denouncing church-ales, and they became involved in endless trouble for their presumption in being in advance of public opinion. Sundays and feast-days were generally selected for the various church-ales; and these were often held in the church itself, though more often in the "church-house" or in the churchyard, according to the season and the weather. This sort of alcoholic merrymaking was universal during the days of the Plantagenets and the Tudors, and reached its height early in the seventeenth century, when a decline commenced, though another hundred years elapsed before the custom fell into desuetude. A fuller account of these "ales" will be found in the article on CHURCH-ALE.

Installations of church dignitaries were often the occasions of feasts of huge proportions, and ale was always a large item in

Ale at Ecclesiastical Feasts Thus in 1466, when George Neville was enthroned as Archbishop of York, 300 tuns of ale and 100 tuns of wine were provided at the function; and, according to "Homes of Other Days," cited by Samuelson (p. 137), at the banquet in connection with the installation in 1504 of William Warham as Archbishop of Canter-

bury the supplies provided were the following:

6	tuns of red wine,
4	tuns of claret wine,
1	tun of choice white wine,
1	tun of white wine for the kitchen,
1	butt of Malmsey,
1	pipe of wine of Osey [Alsace],
2	tierces of Rhenish wine,
4	tuns of London ale,
6	tuns of Kentish ale,
20	tuns of English beer.

Ale was commonly supplied as one of the beverages at visitation dinners, repasts provided on the occasion of the visitation of the parish by the bishop of the diocese. The following copy of the vintner's bill for the visitation dinner at St. Saviour's, Southwark, in 1613, is taken from "The Inns of Old Southwark" (p. 208):

Bread, beare & alle [ale].....	xiis. xd.
Clarrat wyne.....	vis.
Sacke & suger.....	iiis. iiid.
Dressinge all the meate.....	vs.
Fruet & cheese.....	vliid.
Naperye	xliid.

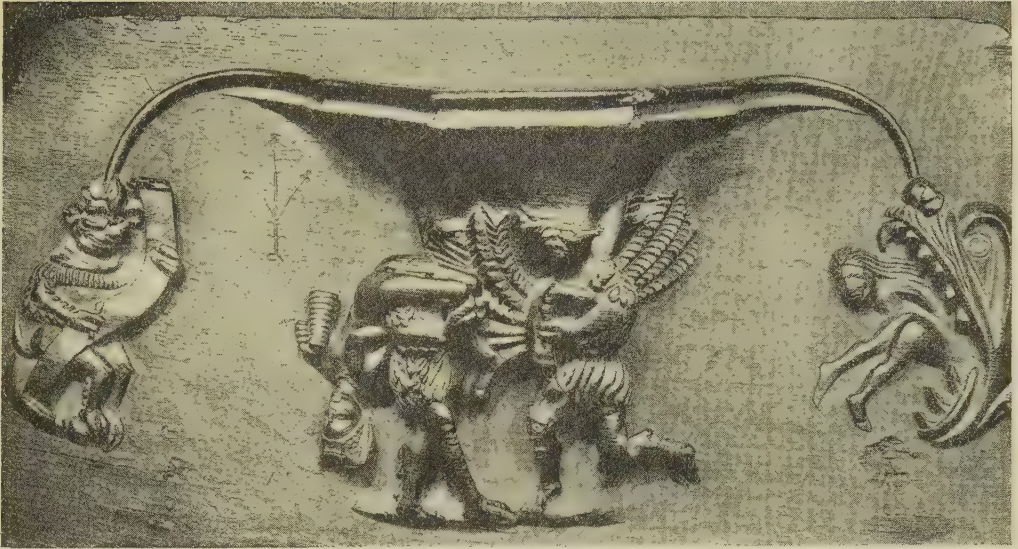
The ale brewed in London appears to have been long held in high repute. Chaucer, in the fourteenth century, says of the cook who was one of the Conterbury pilgrims "Well coule he knowe of draught of London ale"; and Tyrwhitt, in a note on this line, observes: "Whether this was a different sort of ale from that of the provinces, or only better made, I know not; but it appears to have been in request about a century after Chaucer." From the account of the banquet at the installation of Archbishop Warham, mentioned above, it appears that in 1504 London ale was higher in price than Kentish ale by five shillings a barrel.

Other varieties were known as Scotch ale, Dorset ale, Oxford ale, and Burton ale. The ales of Burton-on-Trent had for centuries a world-wide reputation for excellence, due to the peculiar fitness of the waters of that town for brewing purposes. Warton wrote in praise of Oxford ale in 1720. Of English ales generally at the beginning of the eighteenth century, Salem, in his book "Beer, Its History and its Economic Value as a National Beverage" (Hartford, Conn., 1880), says (p. 69):

There were in that country three recognized sorts, ale, beer, and two-penny, differing chiefly in the quantity of malt used for each kind. These were often mixed to suit customers and in 1730, to avoid the trouble of constant mixing, a new drink was brewed, called "entire," and meant to resemble the triple compound. This was afterwards known as porter, and at present the general distinction is between porter and ale, though we still hear of small beer. The variety of ales, however, is very great. They are made of all colors and all degrees of strength, very bitter like the pale ale, and sweetish like the Scotch ale, so long-lived that they can be exported to hot climates and kept for years, and so short-lived that they must be used within three or four weeks. Some are perfectly clear and bright, and resemble nothing so much as Rhine wine, of whose flavor also they have an indescribable suggestion, while others are dark with solid extract and possess a characteristic delicate flavor that resembles nothing else. In this respect America is yet far in the rear.

The quality of the ale was (and is) often indicated by a single X, or by XX, or by XXX. Brewer, in his "Dictionary of Phrase and Fable," gives the following explanation of these signs:

X on beer-casks indicates a beer which paid ten shillings duty, and hence it came to mean a beer of a given quality. Two or three crosses are mere trademarks, intended to convey the notion of twice or thrice as strong as that which pays ten shillings duty.



TRAGIC END OF AN ALE-WIFE

(From a miserere seat in St. Lawrence's Church, Ludlow, Shropshire, England)

The townspeople were very jealous of the reputation of the local ales, and not infrequently laws were enacted by English boroughs forbidding the importation of ale or beer. The late Mr. William Andrews of Hull furnished the *ENCYCLOPEDIA* with an interesting seventeenth-century example. He wrote, "The local authorities of St. Ives, Cornwall, strongly objected to beer being imported into the borough, as will be seen from the following extract from the town records":

It is agreed and ordered that such person or persons whin. o^r towne as shall hereafter buy to sell agayne by waye of retayle any barrell of Bristowe beere or any other Beere, brought into o^r towne, by any manner of shippinge, from and after this o^r present order, considering that o^r Beere and Ale made whin. o^r towne by comon. experience found as good and healthfull to mens Bodies, and rather more, That such person or psons. so buyinge the said Bristowe or other bere, broughte here by shippinge, to be uttered and sold agayne, shall forfeyte and paye ij^s for euye. Barrell of Beere or pte of such barrell, fyrken, or smale quantitie of such beere whatsoeu^r, by any colorable means whatsoeu^r after this notyce and knowledge to them thereof given: w^{ch} sayde fyne Peanaltye and forfeyture shalbe duelye collected, and accounted for and employed to the use of the poore, of this o^r towne, and pische.

In the margin of the foregoing is another entry, relating to Gloucester beer, which reads:

2^d Octr 1603. Thos whyte, for 3 barles of Gloucester Beere in mea^r for the fuste offence 18d.

In the records under the year 1626 there is a further entry bearing on this subject. It reads:

All beere that shall be brought from any other place and not brued here, yf landed wheather by Townes man or stranger to paye for everie Kinter Kin to the King j^d, barrell ij^d, hogshead iij^d, pipe or butt viij^d.

Houses for the sale of ale were early established in England; and they soon became the resorts of those who were unable to restrain their appetite for liquor, as well as of the profligate and the idle. In the eighth century they had already fallen into such disrepute that one of the Ex-

cerpts of Egcbright (Egbert) was to the effect "That no priest go to eat or drink at an ale-house (*ceapealethelum*)."² King Edgar (944-975), on the advice of Archbishop Dunstan, put down many ale-houses, allowing only one to each village or small town. He ordered, also, pins or nails to be fastened in the drinking-horns or cups at certain distances apart, so that no one should drink beyond these marks under severe penalties (see *DRINKING TO PINS OR TO PEGS*). In the reign of Ethelred II (978-1016) the Church reissued the specific injunction "That no priest eat or drink at ale-houses."

In the fifteenth century ale-houses had become very numerous, not only in the villages and towns, but by the roadsides also. The standard of morals among the women of the lower and middle classes was a very low one, and many of them spent a great deal of time in the ale-houses. Sometimes parties of them would gather at the ale-house, each one taking her own food for a meal. By some this custom is supposed to have given rise to the modern picnic, but the correctness of this assumption is very doubtful.

Quite often women followed the occupation of brewing for a livelihood. An old Scottish law of the period concerning women brewers reads thus:

What woman that will brew ale to sell, shall brew it all the year through, after the custome of the town. And if she does not, she shall be suspended of her office by the space of a year and a day; and she shall make good ale, and approvable as the time asks. And if she makes evil ale, and does against the custome of the town, and be convicted of it, she shall give to her amercement eight shillings, or be put on the cuck-stool, and the ale shall be given to the poor folks, the two parts, and the third part sent to the brethren of the hospital. And each brewer shall put her ale wand outside of her house, or above her door, that it may be visible to all men. And if she does not she shall pay 4d, fine ("Ancient Laws of the Burghs of Scotland").

ALE

In some of the old statutes these female brewers are termed "ale-wives." Many of them were exceedingly low and dissolute. A **Ale-wives** carving in the church at Ludlow, in Shropshire, is said to represent his Satanic Majesty carrying off an ale-wife, her false measure, gay headdress and all. Another common name was "Mother Red Cap"; and a representation of a woman in a red cap, holding a black-jack in her hand as a symbol of good ale, became a familiar figure on the sign-boards of the ale-houses in the seventeenth century.

The ale-houses, owing to the laxity of their management and the disreputable scenes occurring in them, were constantly the object of denunciations both from the Church and from the civil authorities. In 1658 the rector of Bermondsey, in the course of his sermon at St. Saviour's before Justice Hale and other dignitaries, made the following scathing observations concerning ale-houses:

There is one grievance more, you must help this country in, and rid the country of those innumerable pest houses; we mean the tippling houses, that pester the whole Nation and ruine whole families. . . . Sirs, you that are the standing magistrates of the County, will it be for your honour, think you, to give license to such?—so many? Some you say must be; but why so many. . . . If you mean not to suppress them, let these mottoes be on the sign and over the Door, "Here you may buy beggary and disgrace at a deare rate: here you may learn the way to the Stocks, the Gaol, the Gallows, and to Hell ("The Inns of Old Southwark," p. 43).

It should, of course, be remembered that ale and beer were the common beverages of the middle and lower classes in England at this time. The **Ale the Common Beverage in Britain** coffee-house did not make its appearance in London till 1652; and, as to tea, Samuel Pepys records in his diary under the date of Sept. 25, 1660: "I did send for a cup of tea, a China drink of which I had never drunk before." Ale had a place even on the breakfast tables of the highest in the land. In the royal household of Henry VIII a chine of beef, a manchet (a loaf of fine wheat bread), and a gallon of ale constituted an ordinary breakfast for three!

Ale and beer naturally formed the subjects of many a ballad and ditty. The following in praise of ale is cited (in "the Inns of Old Southwark," p. 28) by Rendle and Norman from *The Gentleman's Magazine*:

Who buys good land, buys many stones,
Who buys good meat, buys many bones,
Who buys good eggs, buys many shells,
Who buys good ale, buys nothing else,

The same authors give (p. 25) this quaint ballad, extolling the "oyle of barley":

Three Gallants in a Tauerne
Did brauely call for Wine;
But he that loues those Dainty Cates
Is sure no friend of mine;
Giue me a cup of Barley broth,
For this of truth is spoke,
These Gallants drunke so hard that each
Was foret to pawne his Cloake;
The oyle of Barley neuer did
Such injury doe to none,
So, that they drinke what may suffice
And afterwards be gone.

In former times ale always played a prominent part in political elections in England. Many a candidate has floated into Parliament on ale. Among the towns and cities that had an un-

ALE

enviable reputation in this regard was Stockbridge in Hampshire. The poet Gay (1685-1732) refers to the notorious corruption of the place in the following lines in his "Journey to Exeter":

Sad melancholy every visage wears;
What! no election come in seven long years?
Our streets no more with seas of ale shall float,
Nor cobblers feast six years upon a vote.

Ale was used in sickness as well as in health. Patients while taking a medicated bath were advised to drink a decoction of bet-
Ale as a ony and other herbs which were to
Remedy be boiled in Welsh ale. The following

recipe, in which ale is also included, was at one time used as a "charm" by persons suffering from disease caused by evil spirits:

Take thrift-grass, yarrow, eleltre, betony, penny-grass, carruc, fane, fennel, church-wort, Christmas-wort, lovage; make them into a potion with clear ale, sing seven masses over the plants daily, etc.

This formidable dose was to be administered in a church bell.

In the reign of James I of England, Dr. Butler, the court physician, invented a medicated ale, which was called after him. Houses at which this was sold had for their sign "Butler's Head."

Additional information concerning ale in its various uses and associations will be found in the articles enumerated below.

For ancient ales, see:

BRYTON	EGYPT
CEREVISIA	HAK, HAQU, or HEQA
CURMI	QEDE
CWRW	ZYTHOS

For ale and the Church, see:

AMBULATION DAY	HOLY ALE
CHURCH-ALE	LAMMAS-ALE
CLERK-ALE	PIDDLEHINTON PINTS
EASTER-ALE	TITHE-ALE
GILD-ALE	WHITSUN-ALE

For ale and social customs and for matters connected with the sale of the liquor, see:

ALE-BENCH	ALE-TASTER
ALEBERRY	ALE-WIFE
ALEBUSH	ALEYARD
ALE-CONNER	AUDIT-ALE
ALE-DAGGER	BIDALE
ALE-DRAPER	BREWSTER [TOMS
ALE-FOUNDER	COLLEGE DRINKING CUS-
ALE-GARLAND	DRINKING TO PINS OR TO
ALE-KNIGHT	PEGS
ALE-SCOP	GIVEALE
ALE-SCOT OR ALE-	GYST-ALE
SHOT	HELP-ALE
ALE-SILVER	LAMB-ALE
ALE-SPINNER	LEET-ALE
ALE-STAKE	TYPELLAR

For ale at weddings, see:

BRIDE-ALE	BRIDE-STAKE
BRIDE-BOWL	BRIDEWAIN
BRIDE-BUSH	WEDDING-ALE

For varieties of ale and ale-mixtures, see:

ALE-GILL	DOUBLE ALE
ALEGAR	FETTLED ALE
BRAGGET	FOUR ALE
BUTTER-ALE	FOUR-HALF
CAUDLE	HALF-AND-HALF
CUCKOO-ALE	HERB-ALE
DOG'S-NOSE	HUFF-CAP

ALEATICO

HUMMING	PALE ALE
KING'S ALE	PORTER
LAMB'S-WOOL	POSET
MACE ALE	SAINT GILES'S BOWL
MARCH-ALE	SHANDYGAFF
MIDSUMMER-ALE	SINGLE ALE
MOLDE ALE	SIX ALE
MUM [PITATUM	SINGO
NIPPITATO OR NIP-	STOUT
OCTOBER	WASSAIL
YARD OF ALE	

For information concerning the manufacture of ale, its alcoholicity, adulteration, etc., see:

ADULTERATION	MALT LIQUORS
	BREWING

See, also:

ALECOST	ALEYARD
ALEHOOF	COSTMARY
ALE-HORN	MAZER
ALE-WASHED	MOLDE ALE
TYPHYLE	

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ALEATICO. A red, muscadine, still wine made from grapes grown in the vicinity of Montepulciano, southeastern Tuscany, Italy.

ALE-BENCH. A bench which commonly stood in front of the old English alehouse. It was here that the ALE-KNIGHT, the ALE-SCOP, and the ALE-WIFE sat whiling away the hours.

ALEBERRY. A beverage made of boiled ale, bread, sugar, spice, etc.

ALEBUSH. A bush, usually of ivy, which early English ale-sellers hung from the pole before their house or tavern. Thence arose the proverb "good wine needs no bush." The custom was introduced by the Romans, who were accustomed to dress their wine-booths at fairs with ivy in honor of Bacchus. The old English sign-board and the "bush" were two lasting remembrances of the Roman occupation of Britain. See SIGN-BOARD.

ALE-CONNER. An early English official, known variously as "ale-conner," "ale-founder," and "ale-taster," formerly appointed in every borough and manor in England to examine and assay ale and beer and to present dishonest vendors to the next borough-court or court-leet. The position was one of some importance when tea and coffee were unknown in the country and when ale was the chief beverage among all

ALE-CONNER

classes. From the earliest days of the consumption of ale great care was exercised to have the liquor pure. It was customary to place on a cucking-stool, before their own doors or in some public place, any persons found brewing or selling ale that was unfit for drinking purposes. This mode of punishment, according to the Domesday Book, was employed at Chester as far back as the days of Edward the Confessor. At Beverley, in later times, brewers and retailers of bad beer were fastened in the ducking-stool and dipped over their heads in water. Fines were inflicted, and the condemned beer was given to the poor. The ale-taster took an oath as follows:

You shall swear that you shall well and truly serve the King's Majesty and the Lord of this Leet in the office of ale-taster; you shall have diligent care during the time of your being in office to all brewers and tipplers within your office, that they and every one of them do make good and wholesome ale and beer for man's body, and that the same be not sold before it be assayed by you, and then to be sold according to the prices limited and appointed by the King's justices of the peace; and all faults committed or done by the brewers or tipplers, or by any one of them, you shall make known, and present the same at this court, whereby due punishment may be inflicted upon them for their offenses accordingly, and in every other thing you shall well and truly behave yourself in the said office for this year to come, so help you God.

Another form of the oath read:

You shall swear, that you shall know of no brewer or brewster, cook, or pie-baker, in your ward, who sells the gallon of the best ale for more than one penny half-penny, or the gallon of the second for more than one penny, or otherwise than by measure sealed and full of clear ale; or who brews less than he used to do before this cry, by reason hereof, or withdraws himself from following his trade the rather by reason of this cry; or if any persons shall do contrary to any one of these points, you shall certify the Alderman of your ward (thereof) and of their names. And that you, as soon as you shall be required to taste any ale of a brewer or maltster, shall be ready to do the same; and in case that it be less good than it used to be before this cry, you, by assent of your Alderman, shall set a reasonable price thereon, according to your discretion; and if any one shall afterwards sell the same above the said price, unto your said Alderman, you shall certify the same. And that for gift, promise, knowledge, hate, or other cause whatsoever, no brewer, brewster, huckster, cook, or pie-baker, who acts against any one of the points aforesaid, you shall conceal, spare, or tortuously aggrrieve; nor when you are required to taste ale, shall you absent yourself without reasonable cause and true; but all things which unto your office pertain to do, you shall well and lawfully do. So help you God and the saints.

In the city of London the appointment of four ale-tasters dates back to the first charter of William the Conqueror. These officials were first elected by the folknotes, afterward at the wardmotes, and from the days of Henry V to the present time by the liverymen in common hall on June 24 (Midsummer Day).

Ale-houses in the fifteenth century were loosely conducted, and for the most part were kept by women, who both brewed and sold beer. Adulteration was general; and the ale-taster had to take care that such thirst-provoking ingredients as peony-seed, garlic, and salt were not used. The ale-wives were not suffered to tap their barrels until they had sent for the ale-taster, informing him that they had ale ready for sale, and he had to certify that it was pure and of a proper age. Adulteration was frequently detected, and not a few ale-wives were fined in the courts. False measures were often used, and for breach of the law many persons were fined. A common mode of fraud was the use of an inordinate quantity of rosemary at the bottom of the

ALECOST

ale-pottle, put in, not so much to flavor the ale, as to diminish the capacity of the ale-measure.

On April 10, 1557, John Shakespeare, father of the dramatist, was appointed ale-conner of Stratford-on-Avon; but he does not appear to have been a model officer, as it is recorded that he was fined for neglect of duty.

It appears from a record made in Dr. Langbaine's collection, under date of Jan. 23, 1617, that John Shurle had a patent from Arthur Lake, Bishop of Bath and Wells and Vice-chancellor of Oxford, for the office of ale-taster to the University. His position required "that he go to every ale-brewer the day they brew, according to their courses, and taste their ale"; for which the ancient fee was "one gallon of strong ale and two gallons of less strong, with a penny."

At Manchester the charter of municipal incorporation, granted in 1838, enabled the town authorities to dispense with the old feudal officials, the ale-tasters among the number.

Feudalism still lingers at Dalton-in-Furness. At the annual fair, held for three days in October, juries are appointed for various purposes at the castle of the lord of the manor. From among these juries two men are selected as ale-tasters. They are bound to go to all the public houses in Dalton and taste the ale, their omission of any house being met with a fine. They make a report, and the house having the best ale is awarded a red ribbon; the second best, a blue ribbon. As might be expected, red- and blue-ribbon beer is in great demand at the fair. It is said that the custom dates from the time when the abbot of Furness was supplied with ale from Dalton, and this ale was regularly tasted by specially appointed ale-tasters, to avoid the chance of the abbot being poisoned.

In the annals of another religious house in the county of Lancaster mention is made of the ale-founder and his emoluments. The customs of the manor of Cockerham appear to have been originally ordained by Brother William Geryn, cellarer of the Abbey of Cockersand in the reign of Edward II.

The abbot confirmed the ordinance, which regulated the price of ale and provided that the ale-founder was to have a founding gallon, or else a taste of each vessel. Any neglect in carrying out the enactments was visited with a heavy fine.

As late as 1901 the ancient position of ale-taster was officially held by the mayor of Dunstable, Bedfordshire; but as His Worship refused to perform the duties, a deputy was appointed to act for him.

The ale-conners were the butt of much abuse and ridicule. In the "Cobler of Canterbury," it is related of one that:

A nose he had that gan show
What liquor he loved I trow;
For he had before long seven yeare,
Beene of the towne the ale-conner.

See ALE; ALE-WIFE.

ALECOST. Same as COSTMARY.

ALECY or **ALECIE.** A term for intoxication due to excessive ale-drinking, in occasional use in England in the sixteenth century.

ALE-POT

ALE-DAGGER. In former times, in England, a dagger carried for self-protection in ale-house brawls. Brewer, in his "Dictionary of Phrase and Fable," cites the following passages in which the term occurs:

He that drinks with cutlers must not be without his ale-dagger. (1589). (See N. E. D.)

Pierce Pennilesse says:—"All that will not . . . weare ale-house daggers at your backes [should abstain from taverns]."—See *Shakespeare Society*, p. 55.

ALE-DRAPEE. The old English term for ale-house keeper.

ALE-FOUNDER. Same as ALE-CONNER.

ALEGAR. Sour ale; ale that has gone through acetous fermentation. It is used in the north of England as a substitute for vinegar. See FERMENTATION.

ALE-GARLAND. A wreath hung to an ale-stake as a part of the sign of an ale-house. Chaucer alludes to "ale-garlands," showing that they were in use in his time. See ALE-STAKE.

ALE-GILL. A liquor made of ale and ground-ivy instead of hops. See ALEHOOF.

ALEHOOF. A sort of ground-ivy (*Nepeta glechoma*), formerly used in place of hops in the manufacture of ale. See ALE-GILL.

ALE-HORN. A vessel made of the horn of an ox or cow, with a rim and bottom of silver or other white metal, and containing about a half-pint. These vessels were formerly much used in English country houses and by farmers.

ALE-HOUSE. See TAVERN.

ALE-KNIGHT. An ale-pot companion; one who frequented the old English ale-houses. "Wits' Recreations" has the following:

Come all you brave wights,
That are dubbed ale-knights . . .
Know malt is of mickle might.

See ALE.

ALEMBIC. A vessel formerly used for distillation, both for the manufacture of spirits and in chemical operations. The bottom part, containing the liquor to be distilled, was called the "matrass," or "cucurbit"; the upper part, which received and condensed the volatile products, was known as the "head," or "capital." The cucurbit was often made of copper or earthenware; the capital was usually of glass. To the neck of the head was fitted the "beak," a tube which delivered the distilled product. The term "alembic" was originally applied to the head of the apparatus alone. The chemist still uses a similar apparatus, known as a "retort," in the distillation of small quantities of liquid. For larger operations the alembic has been replaced by the STILL. See DISTILLATION.

ALEMQUER. A thin, reddish, still wine with slight body, made in the vicinity of Torres Vedras, a town in the province of Estramadura, Portugal.

ALEONZO. A white, still wine made in the vicinity of Bologna, in the province of Emilia, northern Italy.

ALE-POLE. Same as ALE-STAKE.

ALE-POST. Same as ALE-STAKE.

ALE-POT. A mug for holding ale. In England an ale-pot always holds one quart; so an ale-pot, or pot of ale or beer, has come to mean a quart of the liquid.

ALE-SCOP

ALE-SCOP. A funny man or clown, either amateur or professional, who in medieval England cracked jokes at "ales." In a code of morals drawn up by Archbishop Dunstan, in the tenth century, the fifty-eighth article read, "Let no priest be an ale-scop, or in any wise act the gleeman."

ALE-SCOT or **ALE-SHOT.** A tribute or reckoning paid in ale. See **SCOT-ALE.**

ALE-SILVER. In olden times a duty paid to the Lord Mayor of London by the sellers of ale in that city.

ALE-SPINNER. A slang term used in England for a brewer.

ALE-STAKE. A pole or stake set up before early English ale-houses as a sign. Sometimes a brush was fixed at its top. Chaucer refers to it in the lines:

A gerland hadde he set upon his heed,
As greet as it were for an alé-stake.

In 1461 a fine of sixpence was inflicted on one Lentrepe for brewing three times under one display of his ale-stake. If he had not been detected he might have sold two brewings of liquor that had not been tasted by the ale-conners. About the same time Thomas Cokesale was fined fourpence for refusing to sell ale while his ale-stake was displayed. (See French, "Nineteen Centuries of Drink in England," p. 115, 2d ed., London, n. d.)

Robert Grossteste, bishop of Lincoln in the thirteenth century, suppressed the May games in his diocese on account of the inebriety and other excesses attending them. It is stated (*l. c.* p. 85) that the May-pole was called "ale-stake."

Ale-stakes, or ale-poles, as they were often called, were sometimes of inordinate length. In London in 1375 it was found necessary to restrict them to seven feet.

ALE-TASTER. Same as **ALE-CONNER.**

ALE-WASHED. The condition of being soaked or steeped in ale; besotted with ale.

ALE-WIFE. A term applied in former times in England to a woman who kept an ale-house. She usually wore a red cap, and hence was often known as "Mother Red Cap." Ale-wives were frequently of a dissolute character. They enticed men to drink, and their followers hung around the ale-houses for the purpose of plundering those who had fallen under the influence of liquor.

At one time Fleet Street, in London, was almost wholly tenanted by ale-wives and felt-cap makers. The term "ale-wife" is used by Swift in his "Drapier Letters":

Perhaps he will swagger and hector, and threaten to beat and butcher an ale-wife.

Shakespeare presents a picture of an ale-wife in *Dame Quickly*, the hostess of the "Boar's Head," in Eastcheap, the old city tavern which the dramatist makes the favorite London haunt of Prince Hal and Sir John Falstaff and their dissolute companions.

Another ale-wife famous in English literature, and in this instance a real character, was Elinour Rummyng, who in the reign of Henry VIII kept the "Running Horse," at the foot of Leatherhead Bridge, in Surrey. Skelton, the poet laureate of that period, who seems to have frequented this ale-house when the court was at Nonsuch

ALE-WIFE

Palace, describes her in "The Tunnyng of Elynoure Rummyng" as follows:

Her face was bowsey,
Wonderfully wrinkled;
Her een beary,
And she grey-haired.
Her kirtle Bristow red,
With cloths upon her head
That weigh a sow of lead.

This description is not flattering; but it is warranted by the portrait of the dame prefixed to an early edition of Skelton's poem, which shows that she was both ill-favored and very broad in figure. The poet's picture of the conditions in which she brewed her ale is not more alluring than that of her personal appearance. She kept poultry; and he accuses her of allowing the fowls to roost above the cooling-tub of her brewery, the droppings falling into the ale. It is evident, however, that the "Running Horse"—now the "Old Running Horse," to distinguish it from the "New Running Horse," on the opposite side of the road—was much frequented; for the poet says:

She breweth nappy ale,
And maketh thereof great sale
To travellers, to tinkers,
To sweaters, to swinkers,
And all good ale drinkers.

Dame Rummyng's ale pleased her customers greatly, and when they had not any money they bartered their goods for it:

Insteade of coyne and monney,
Some brynghe her a conny,
And some a pot of honny,
Some a salt, and some a sponne,
Some theyr hose and some theyr shone.

Elizabethan authors frequently allude to the ale-wife. In Shakespeare's "Taming of the Shrew," *Christopher Sly* glibly says (Induction, Sc. II):

Ask Marian Hacket, the fat ale-wife of Wincot, if she know me not; if she say I am not fourteen pence on the score for sheer ale, score me up for the lyingest knave in Christendom.

The ale-wife referred to in the following lines, taken from "The Knight of the Burning Pestle," would no doubt have a large, if not a profitable, business:

For Jillian Berry she dwells on a hill,
And she hath good beer and ale to sell,
And of good fellows she thinks no ill,
And thither shall we go now, now, now,
And thither shall we go now.

And when you have made a little stay,
You need not ask what is to pay,
But kiss your hostess and go your way,
And thither will we go now, now, now,
And thither will we go now.

Another celebrated character was Mother Louse, of Louse Hall, near Oxford, who is mentioned by Anthony à Wood as being an ale-wife at Hedington Hill (1678). She is believed to have been the last woman in England to wear a ruff.

Thomas Tindall Wildridge, in his "Grotesque in Church Art," includes a notice of ale and ale-wives. He says:

Ale no more than other things could be kept out of the church. A carving at Wellingborough, Northamptonshire, shows us an interview between a would-be customer on the one part and an ale-wife on the other.

A reproduction of this carving is given here. Commenting upon it, the late Mr. William Andrews, librarian of the Royal Institution, Hull, Yorkshire, wrote:

Evidently the man is better known than trusted,

ALE-WIFE

and some intimation has been made that cash is required. He, like another Simon on a similar occasion, has not a penny, and he dips one hand into his empty pocket while he scratches his head with the other. His good-natured perplexity contrasts well with the indifferent, tradeswomanlike air of the ale-wife, who holds a cup, and while she rests the jug upon a bench, does not relinquish the handle. He is saying to himself, "Nay, marry, an I wanted a cup o' ale aforetime I was ever served. A thirsty morn is this. I know not what to say to t' jade;" while she is muttering, "An he wipe off the chalk ahint the door even, he might drink and welcome, sorry rogue tho' he be. But no use to cry pay when the barrel be empty."



ALE-WIFE AND CUSTOMER
A CARVING AT WELLINGBOROUGH, ENGLAND

In the Chester miracle play "The Harrowing of Hell" the ale-wife says:

Some tyme it was a tavernere
A gentill gossipe and a taptere
Of wyne and ale a trustie brewer,
Which we hath me wrougte:
Of cannes I kepte no trewe measur,
My cuppes I souldte at my pleasure
Deceaving manye a creature
Tho my ale were naughte.

It transpires that she has adulterated her ale and brewed thin beer, offenses of too grave a



THE ALE-WIFE'S END
THE ALE-WIFE IS BEING CARRIED TO THE MOUTH OF
HELL ON THE BACK OF A DEMON
(From a fresco at Stratford-on-Avon; reproduced from Sharp's "Coventry Mysteries.")

ALEXANDER

nature to admit of any pardon; and in consequence she is left to the tender mercies of the Devil, who exclaims:

Welckome! dere ladye I shall thee wedd,
For many heavey and druncken head,
Cause of thy ale was brought to bed
Farre worst than anye beaste!

In the reign of Henry VIII, Henry Gee, mayor of Chester, issued a decree that "in order to eschew provocation of wantony and braules, pays, and other inconvenyents as doth or may ensu amongst youth and light-disposed persons," no ale-house should be kept within the city by any woman between 14 and 40 years of age.

According to Morewood, women brewers, also, were known as "ale-wives." He says ("History of Inebriating Liquors," p. 543, Dublin, 1838):

In Staffordshire, Shropshire, and Warwickshire, as well as in the midland counties, it is a common practice for women to brew, and many of them follow it as a means of livelihood, going from house to house, as the wants or the calls of the farmers, or victuallers, require. This has been the practice for centuries:—hence the term "ale-wives."

BIBLIOGRAPHY.—R. V. French, *Nineteen Centuries of Drink in England*, London, n. d.; James Samuelson, *The History of Drink*, London, 1880.

ALEXANDER III, commonly known as Alexander the Great. A king of Macedonia; born at Pella 356 B.C.; died at Babylon 323 B.C. He was a son of Philip II of Macedonia and Olympias, a princess of Epirus. He had as tutors and preceptors Leonidas, Lysimachus, and Aristotle. The last-named instructed him in the advanced sciences; and it was to that philosopher that he owed his political sagacity, love of learning, and magnanimity of conduct. He regarded the "Iliad" as a "portable treasury of military knowledge." As a young man he was absolutely fearless. According to Plutarch, when the horse named Bucephalus was offered for sale to Philip, the animal appeared to be so vicious and unmanageable that the king ordered the grooms to take it away. Alexander offered to ride the horse, and, despite prognostications of failure from Philip, succeeded in subduing the animal completely.

On the assassination of Philip (336 B.C.), Alexander, sweeping all rival claimants to the throne from his path, at the age of **Conquest** twenty became king of Macedon. He of Persia at once began to carry out his father's plans for the conquest of Persia. He crossed the Hellespont (334 B.C.) with 30,000 foot-soldiers and 5,000 cavalry, and conquered the Greek cities of Asia Minor. He concentrated his troops for the new year's campaign at Gordium in northern Phrygia, and it is with this place that the story of his cutting the "Gordian knot" is associated. In 333 B.C. he marched against Darius III, king of Persia, at the head it is said of 500,000 troops, conquering Palestine and Egypt.

Alexander launched a campaign in northern India, defeating Porus, who was severely wounded, at Jhelum in 326. Porus was won **Campaign** over as an ally and with him Alexander in India ander crossed the Hydraotes and reached the Hyphasis. Dissatisfaction among the Macedonian troops here brought the campaign to an end. Alexander was compelled to turn back, his route being down the Hydaspes and the Indus to the sea. Some of the troops made the return by water, while a

land army marched on the banks of the rivers. Fighting his way as he went, in the summer of 325 he reached Patala at the apex of the Indus delta. Later in the year, marching by the coast of Baluchistan, he reached Pura, chief city of the Gedrosians, where his tired troops rested. Thence by way of Carmania, in Persis, and Media he made his way to Babylon, "receiving on the way embassies from lands as far as the confines of the known world, for the eyes of all nations were now turned with fear or wonder to the figure which had appeared with so superhuman an effect upon the world's stage" ("Encyc. Britannica," 11th ed., i. 549).

"Conqueror of the world," as Alexander was proclaimed, it is unfortunately a fact, historically recorded, that there was one enemy he could not subdue and that was alcohol. His father had been a dissolute man, and died as an indirect victim of intemperance. Alexander, however, does not appear to have become intemperate until a year or two before his own death. During all of his mighty triumphs his abstinence from intoxicating beverages was so marked as to attract attention. Plutarch writes:

His continence showed itself at an early period; for, though he was vigorous, or rather violent, in his other pursuits, he was not easily moved by the pleasures of the body; and if he tasted them, it was with great moderation.

The same author says further of Alexander:

Nor was he so much addicted to wine as he was thought to be. It was supposed so, because he passed a great deal of his time at table, but that was spent rather in talking than drinking; every cup introducing some long discourse. Besides, he never made these long meals but when he had abundance of leisure upon his hands. When business called, he was not to be detained by wine, or sleep, or pleasure, or honorable love.

Apparently the vastness of his triumphs turned his head; and he closed his brief, remarkable career in a series of insane excesses. Plutarch considers that "the style of his character underwent a total revolution, and he passed from virtue to vice in a regular and progressive manner." The same writer thus described Alexander's seven-days' march from Gedrosia to Carmania, in India:

After he had given his army some time to refresh themselves he marched in Carmania for seven days in a kind of a Bacchanalian procession. His chariot, which was very magnificent, was drawn by eight horses. Upon it was placed a lofty platform, where he and his principal friends reveled day and night. This carriage was followed by many others, some covered with rich tapestry and paper [purple?] hangings, and others shaded with branches of trees fresh-gathered and flourishing. In these were the rest of the king's friends and generals, crowned with flowers, and exhilarated with wine.

In this whole company there was not to be seen a buckler, a helmet, or spear; but, instead of them, cups, flagons, and goblets. These the soldiers dipped in huge vessels of wine, and drank to each other, some as they marched along, and others seated at tables, which were placed at proper distances on the way. The whole country resounded with flutes, clarionets, and songs, and with the dances and riotous frolics of the women. This disorderly and dissolute march was closed with a very immodest figure, and with all the licentious ribaldry of the Bacchanals, as if Bacchus himself had been present to carry on the debauch.

Alexander went from bad to worse. He burned the ancient palace of Xerxes at the behest of a courtesan, while on a carouse. He ran his best friend Clitus through with a spear in a drunken quarrel. Near the tomb of Cyrus the Indian philosopher Calanus sacrificed himself upon a

pyre, according to the custom of his country. On retiring from the funeral pile Alexander entertained his friends and officers at supper, and offered a reward, a crown, for the greatest feat in drinking. Promachus won the crown by drinking four congii (about fourteen quarts) of unmixed wine, but died three days later. Atheneaus and Aelian relate that thirty of the contestants died on the spot and six more expired after having been removed to their tents. Plutarch quotes Chares as saying that 41 lost their lives in the contest.

Alexander's end came in a carousal in which he took part at the invitation of Medius. "There," says Plutarch, "he drank all that night and the next day, till at last he found a fever coming upon him." Aristobulus relates that he then, in the rage of his fever, and the violence of his thirst, took a draft of wine, which threw him into a frenzy, in consequence of which he died.

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ALEYARD. A drinking-glass a yard long, formerly used in England as a measure of capacity. Prior to the use of standard measures ale was measured by the aleyard. One form, often called the "tricky aleyard," had a hollow globe at the bottom. In drinking from it, when the air entered the globe, some of its contents suddenly spurted out over the drinker.

The aleyard is referred to in the following extract from "London Pageants," which was written by the famous diarist John Evelyn (1620-1706):

I met the sheriff and commander of the Kentish Troop, with an appearance, I suppose, of above 500 horse and innumerable people, two of his Majesty's trumpets, and a sergeant with other officers, who, having drawn up the horse in a large field neere the towne, march'd thence with swords drawne, to the Market place, where, making a ring after sounds of trumpets and silence made, the High Sheriff read the proclaiming titles to his Bailiffem, who repeated them aloud. After many shouts of the people, his Majesty's health being drunk in a *flint glass of a yard long* by the Sheriff, Commander, officers, and chief gentlemen, they all dispersed and I returned.

With the aleyard originated the expression "to drink by the yard," which is often met with in writings of the seventeenth century. Thomas Young uses it in his description of some curious drinking customs of that period. He writes, in "England's Bane" (1617):

He is a man of no fashion that cannot drink supernaculum, carouse the hunter's hoop, quaff upsey-freese crasse, bowse in Permoysaut, in Pimlico, in Crambo; with healths, gloves, numpes, frolicks, and a thousand such domineering inventions, as by the bell, by the cards, by the dye, by the dozen, *by the yard*, and so by measure we drink out of measure.

The word "supernaculum" is said by Grose, the antiquary, to mean "good liquor, of which there is not even a drop left to wet one's nail."

Drinking by the yard is mentioned also in the following passage in the dedication to "The Drunkard's Cup," a sermon by Robert Harris, president of Trinity College, Oxford:

There is (they say) an art of drinking now, and in the world it is become a great profession. There are laws and ceremonies to be observed. There is a drinking by the foot, *by the yard*, etc., a drinking by the douzens, by the scores, etc.

Compare YARD OF ALE.

ALEYOR. A red or white, still wine of the island of Majorca. The red variety is deep-

ALFALFA BILL

colored, fruity, and highly spirituous; the white is dry, subacid, and delicate.

ALFALFA BILL. See MURRAY, WILLIAM HENRY.

ALFANDEGA DA FÉ. A red, still wine with a full flavor, made in the province of Traz-os-Montes, northeastern Portugal.

ALFONSO SOLERA. A delicate, dry, rich, light sherry of the Amontillado type, made in Spain.

ALGERIA. A country of northern Africa, lying between the Mediterranean Sea on the north and the Sahara desert on the south and between Morocco on the west and Tunis on the east. In part its boundaries are in dispute. Its population, according to the census of 1921, numbered 5,800,974, and included 821,427 Europeans, the native population, mostly Mohammedans, being 4,979,547.

In historical times Algeria has been exploited in turn by the Phenicians, the Romans, the Vandals, the Byzantines, the Turks, and now by the French. For two centuries piracy was the leading "industry." With the French domination piracy ceased and wine-making, now the principal industry, began. In 1902 there were approximately 30,000 persons in Algeria engaged in viticulture, 17,000 of them being of European birth. The accompanying Table I gives statistics of wine-production and exports of wine to France for the years 1895 to 1910 inclusive, the figures having been obtained from the British Board of Trade returns, which ceased after the year 1910. As showing the rapid growth of viticulture in Algeria, it may be mentioned that while in 1850 there were not 2,000 acres devoted to the grape, in 1866 the area under vines had increased to 69,486 acres, of which 31,073 were situated in the department of Algiers, 21,983 acres in that of Oran, and 16,430 in that of Constantine.

TABLE I

AREA UNDER VINES, WINE PRODUCTION, AND WINE EXPORTS TO FRANCE

YEARS	AREA UNDER VINES IN HECTARES; (1 HECTARE=2.47 ACRES)	PRODUCTION OF WINE IN HECTOLITERS; (1 HECTOLITER=26.42 GALS.)	QUANTITY OF ALGERIAN WINE EXPORTED TO FRANCE (IN HECTOLITERS)
1895	113,810	3,797,700	2,920,000
1896	118,118	4,346,500	3,205,000
1897	118,823	4,368,000	3,767,000
1898	123,900	5,221,700	3,375,000
1899	139,026	4,502,000	4,758,000
1900	154,430	5,444,000	2,443,000
1901	151,877	5,563,000	2,786,000
1902	157,623	3,666,000	4,103,000
1903	163,743	5,974,000	4,593,000
1904	165,964	7,916,000	4,254,000
1905	167,657	7,740,000	3,282,000
1906	164,324	6,906,000	5,407,000
1907	146,985	8,601,000	5,690,000
1908	141,284	7,804,000	6,620,000
1909	125,386	8,229,000	5,849,000
1910	138,447	8,414,000	6,647,000
1913-14	180,735	9,311,000	5,036,874

Table II gives the production and value of wine exported for the years 1912-19.

The imports of alcoholic beverages, compared with the exports, are very small and are confined to the higher grades of wine and liqueurs, of which practically none are produced in Algeria. Algerian wine is, for the most part, what is known as *vin ordinaire* ("ordinary wine"). Most of the exports are sent to France, where they

ALGERIA

are used for combination with French wines and for general consumption by the French people, particularly in the region of Paris and northern France. The lack of transportation facilities has been a serious handicap to the export business in Algeria, but this handicap has been in part compensated by the very remunerative prices of wine. The total quantity exported in 1916 was considerably more than one third less than the total quantity exported in 1915, yet the value was increased by \$10,000,000. Excepting the *vin ordinaire* the wines of Algeria are in general highly spirituous and lack robustness. The latter defect is due as much to the excessive heat of the autumn as to the drought from which the vines suffer during the period of the ripening of the grape. Both these causes naturally affect the characteristics of the wine, which is consequently of inferior quality. The red wines of this region are said to resemble the inferior grades of HÉRAULT, ROUSSILLON, and HERMITAGE. The STRAW WINES are the best produced.

TABLE II

WINE PRODUCED IN AND EXPORTED FROM ALGERIA

YEAR	GALLONS OF WINE PRODUCED	VALUE OF WINE EXPORTED
1912	176,232,899	\$42,000,000
1913	196,298,156	29,000,000
1914	267,485,550	19,000,000
1915	135,757,757	40,000,000
1916	231,974,740	50,000,000
1917	164,659,042	.....

There is a considerable production of commercial and denatured alcohol, mostly as by-products of the wine industry. The government revenue from these items for the years 1912 to 1916 is shown in Table III.

TABLE III

REVENUE FROM COMMERCIAL AND DENATURED ALCOHOL

YEAR	PURE ALCOHOL	DENATURED ALCOHOL
1912	\$ 75,034	\$ 32
1913	77,876	38
1914	184,327	200
1915	299,573	206
1916	328,678	1,990

The saloon, in the American acceptance of the word, is not to be found in Algeria. Soft drinks, coffee, wine, and the stronger beverages are sold in all cafés.

While any form of alcoholic drink is forbidden by the tenets of the Mohammedan religion, the Moors and other Mohammedans who live in the cities, and come into contact with Europeans, have become more or less addicted to the use of liquors. The Berbers, Bedouins, and other Mohammedans not under European influence observe strictly the Mohammedan religion in this respect. In March, 1881, the law granting the free establishment of drink-selling houses was extended from France to Algeria. But some years later measures were adopted under which not more than one licensed house was permitted to each 300 of population. On Jan. 1, 1904, the tax upon the consumption of spirits made in or imported into Algeria was raised from 100 francs to 127 francs per hectoliter of pure alcohol. In 1912 an order relating to the sale of absinth and other aperitifs was issued by the President of the Republic, which contained the following provisions:

Article I. Beginning with Jan. 1, 1912, the holding or placing on sale is forbidden in Algeria of

1. Absinth or alcoholic drinks other than absinth of less than 55 degrees.

2. Anisettes similar to absinth of less than 45% strength.

3. Bitters and other aperitives of an alcoholic strength less than the above specified may be made and kept by wholesale dealers, and manufacturers subject to exportation.

Article II. Every receptacle containing absinth or similar drink, bitters, or other aperitives based on alcohol must be marked in clear letters not less than 6 mm. in height showing the alcoholic strength.

Article III. All violation of these regulations will be punished by penalties of art. 10, first paragraph, of the law of March 26, 1872.

The use of absinth and other beverages of a like character was wholly prohibited in Algeria as well as in France early in the World War. There is now also a sentiment against strong drinks, such as rum, whisky, and liqueurs generally. Light wines, however, are universally consumed among the Europeans. There are nearly 500,000 Frenchmen and Frenchwomen in Algeria, and naturally French customs and habits prevail.

On Oct. 1, 1917, the French Senate and Chamber of Deputies enacted a law, approved by President Poincaré "on the suppression of Public Drunkenness and on the control of Liquor-selling Establishments," which law was made "applicable to Algeria and the colonies." This law, an elaborate one of nineteen sections, superseded the law on public drunkenness of Jan. 23, 1873. For a statement of this law, see the article FRANCE.

The temperance movement, in the sense of total abstinence from any form of alcoholic beverage, is practically non-existent in Algeria. As wine-making is the leading agricultural industry of the district, and wine is generally regarded as a necessary article of daily consumption, any movement looking to total abstinence would meet with lively opposition on the part of Europeans. The antialcohol movement has, however, obtained a foothold in Algeria, especially in the schools, where a few children's temperance societies have been introduced. Protestant clergymen introduced sections of the CROIX-BLEUE some years ago, but they made little headway.

A Moslem society for the promotion of temperance work at Oran became affiliated with the Ligue Nationale Contre l'Alcoolisme (of France) in 1918.

Administratively, the three departments into which Algeria is divided, namely, Algiers, Oran, and Constantine, form an integral part of the Republic of France.

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ALGLAVE, ÉMILE. See STATE CONTROL AND MONOPOLY.

ALGONQUIN COCKTAIL. A beverage composed of wormwood and Holland gin.

ALHAMBRA. A dry, pale variety of sherry.

ALICANTE. A spirituous, sweet, sirupy, deep red to orange-red, still wine resembling

port; made in the province of Alicante, southeastern Spain. It is used freely to strengthen thin French clarets for export, and at one time it found favor for medicinal use.

ALICANTE BOUSCHET. A red, still wine resembling that of northern Italy, formerly made in Fresno, California.

ALLAN, FRANCIS JOHN. Canadian customs official and temperance advocate; born at Perth, Ontario, Canada, Feb. 3, 1856; educated in the public schools and at Perth Collegiate Institute. He married Caroline Corry, of Perth, in 1880. Allan engaged in teaching for three years and later (1882) entered the customs service at Winnipeg, where he has continued ever since, becoming senior chief clerk and acting collector. He joined the Sons of Temperance in 1875, and later the Royal Templars of Temperance, becoming successively Grand Treasurer and Grand Secretary. He has been twice representative from the Grand Council to the Dominion Council. He was also for some years District Councilor. He took an active part in the aggressive campaigns by which Manitoba at last secured provincial Prohibition in 1916, Winnipeg, the capital city, with a population of about 300,000, voting dry by a majority of more than 4,000.

ALLASCH. See KÜMMEL.

ALLEN, MARTHA MEIR. Canadian opponent of the medical use of alcohol; born at Owen Sound, Ontario, March 31, 1854, of a family of Methodists and abstainers; educated in the public schools of that town, in which she subse-



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quently became a teacher. Miss Meir became a member of the Woman's Christian Temperance Union (W. C. T. U.) when it was first organized in Owen Sound. In 1880 she married the Rev. James E. Allen, and spent three years of mission-

ary work with him in Manitoba. In 1889 she was appointed superintendent of the department of Non-Alcoholic Medication in the W. C. T. U. of New York State. Six years later (1895) she was appointed superintendent of the Medical Temperance Department of the National W. C. T. U.

Mrs. Allen began her work by publishing all that she could find against alcohol as a medicine in the opinions of physicians of eminence, and sending these extracts to local W. C. T. U's for study. At that time there were not many prominent physicians, either in Europe or in America, who could be quoted as non-alcoholic in opinion and practise. Mrs. Allen's articles in the *Christian Advocate* (New York) on the "Danger and Harmfulness of Patent Medicines" revealed the presence of alcohol in many of those drugs. Hundreds of thousands of her leaflets, etc., were distributed throughout the country, largely through the activity of the W. C. T. U. In 1900 she published a book entitled "Alcohol a Dangerous and Unnecessary Medicine." A new edition was issued in 1910, and copies of it were placed in every medical library in the United States and Canada. She inaugurated a campaign against the use of whisky in the treatment of tuberculosis of the lungs, and prepared a pamphlet for the State of Georgia which contributed largely to the saving of the law which forbids the selling of beverage liquors as medicine. After the publication of "The Great American Fraud," a reprint in book form of a series of articles against patent medicines contributed by her to *Collier's Weekly*, Mrs. Allen placed thousands of copies in libraries and private homes. In 1906 she was appointed superintendent of the department of Medical Temperance for the World's W. C. T. U.

In 1909 Mrs. Allen was a delegate from the United States Government to the Twelfth International Congress on Alcoholism, held in London, at which she read a paper on the decreasing use of alcohol in hospitals. Her latest work was the preparation of a pamphlet for the Canadian W. C. T. U., showing the evil of the "Rum Ration."

In 1917 the American Medical Association, in response to a memorial from Mrs. Allen, with whom Miss Anna A. Gordon cooperated, passed resolutions strongly deprecating the use of alcoholic liquors both as beverages and as medicine. In the influenza epidemic of 1918-19 Mrs. Allen wrote extensively upon the fallacy of the claim that whisky is a remedy for that disease. A leaflet by her upon this subject was widely distributed by the W. C. T. U.

In 1920 Mrs. Allen was a delegate from the World's W. C. T. U. to the International Congress Against Alcoholism held in Washington, D. C.

ALLGEMEINER DEUTSCHER ZENTRAL-VERBAND ZUR BEKÄMPFUNG DES ALKOHOLISMUS (German Central Federation Against Alcoholism). A federation of all the German total-abstinence societies (comprising some 50,000 to 60,000 members), organized in 1904 to promote total abstinence by concerted effort. Within ten years from organization the membership had increased to more than 300,000 abstainers.

Each year the Federation holds a congress, in connection with which most of the societies hold their annual meetings. The congresses discuss matters of common interest, and these discussions often lead to united action. Thus consideration has been given to the promotion of non-alcoholic restaurants. Difficulties in the handling of non-alcoholic beverages, due to the fact that unscrupulous dealers would sell as non-alcoholic beverages those which actually contained alcohol, led to the adoption of a policy of refusing to advertise or promote any drinks of this nature except those which were properly certified. Discussion of drinking customs among university students led to the issue of 1,000,000 copies of a protest against these customs, signed by Dr. Carl Strecker in behalf of physicians, by Dr. Martin Hartmann for literary men, and by Dr. Hermann Popert for jurists.

During the World War the Federation continued its activities. In October, 1914, a memorial was sent to the Crown Prince, the army heads, and the ministers of war in Prussia, Bavaria, Saxony, and Württemberg, asking that a leaflet (which the Federation undertook to supply) on the dangers of the use of alcohol in the field ("Alkohol Merkblatt für Soldaten im Felde") might be distributed to the soldiers.

Another communication, originating with the Association of Abstaining Physicians in German-speaking Districts (*Verein abstinenter Ärzte des deutschen Sprachgebietes*) was sent to the Red Cross Society, calling attention to the erroneous belief that alcoholic liquors are nourishing, warming, and strengthening for the sick or wounded or exhausted, and to the evidence to the contrary adduced by scientific investigation. Before the War a committee had been organized to promote a petition to the Reichstag for local option.

In 1915 the Federation led a movement for petitioning the Government to prohibit the use of foodstuffs in the manufacture of alcoholic liquors. The petition to the Reichstag specifically asked that the fruits and grains of the 1915 harvest be not used for alcoholic beverages, that distillation from potatoes be allowed only for denatured spirits, and that the sale of spirits for beverage purposes be prohibited.

The Federation has issued public warnings against quack cures for intemperance, and has actively sought to restrict the number of drinking-places. It includes in its recent plans of work the organization and instruction of youth, the promotion of non-alcoholic places of entertainment, and cooperation between the total-abstinence movement and the general movements for public welfare and new public policies.

The official organ of the Federation is *Die Abstinenz*, and the four officers are: President, Dr. Anton Delbrück, Ellen; treasurer, Chief Telegraph Secretary Maasen, Duisburg; business manager, F. Goesch, Hamburg.

ALLIANZ-ABSTINENTENBUND (Temperance League). Temperance society of the Methodist Church in Switzerland, founded in 1900. It organizes public meetings, distributes anti-alcohol literature (54,000 pamphlets in 1916), and arranges temperance meetings and excursions for young people. In the course of a year about 120 meetings for adults are held, two

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thirds of them with stereopticon views. In the juvenile sections more than 100 meetings and excursions have been held. The official organ is *Der Blaue Stern* ("The Blue Star"), edited by the Rev. Ch. G. Knoll; and there is, also, an edition for the young, edited by the Rev. Hans Lüthi. The present officers are: President, Rev. Ch. G. Knoll; secretary, F. Oppliger-Bucher; treasurer, Rev. Hans Lüthi; director, E. Lienhard, all of Zurich. In 1921 the society had 1,700 adult members besides 2,100 young people in about 70 branches.

ALLIED BREWERY TRADERS' ASSOCIATION. A British organization of traders doing business with, and to some extent dependent on, brewers; formed in 1907. Its purpose is the protection of the brewery interests. Its offices are at 46 Cannon Street, London, E. C.

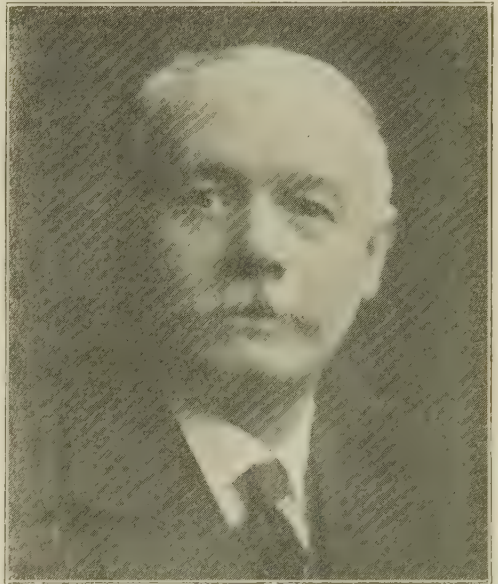
ALL-INDIA TEMPERANCE CONFERENCE. An Indian organization established in 1904. It has since held sessions annually in one or other of the more important cities of India. Its main purpose is to bring together representatives of the 200 societies affiliated to the Anglo-Indian Temperance Association, with a view to promoting measures of temperance reform and improving the general organization of the movement throughout the Indian Empire. The decisions recorded at each Conference are carried out by a body known as the All-India Temperance Council, and composed of representatives of all the provinces. Its offices are at 48 Ripon St., Calcutta, and the honorary secretary is the Rev. Herbert Anderson. A new president is elected every year, some of the most distinguished men in the public life of India having held the office. The Conference of 1919 was held at Amritsar, Punjab, and was attended by a large number of delegates from all parts of the Peninsula. The president on this occasion was the Hon. Pundit MADAN MOHAN MALAVIYA, a member of the Imperial Legislative Council. A demand for full local option, leading up to national Prohibition, was unanimously endorsed by the Conference. The report of this Conference contained some very interesting paragraphs relating to the connection of the drink evil with India's industrial problem. It quoted the report of the Indian Industrial Commission, which had been issued a short time previously and which urged the necessity of removing the liquor-shops as far as possible from the neighborhood of mills and factories and of providing alternative attractions in the form of places for the sale of non-intoxicating beverages.

ALL-INDIA TEMPERANCE COUNCIL. See ALL-INDIA TEMPERANCE CONFERENCE.

ALLISON, WILLIAM JACKSON. Scottish editor and temperance leader; born at Howwood, Renfrewshire, Scotland, Sept. 4, 1864; educated at the public school in his native village. His early activity and zeal in the temperance cause led to his selection in 1886 as cashier and book-keeper of the Scottish Permissive Bill and Temperance Association. In 1894 he married Mary Brown at Kilbarchan, Renfrewshire. On the death of Robert Mackay, secretary of the Association, Allison was unanimously elected as his successor in 1900; and he has held that important position ever since, besides being charged from 1909 with the editorial care of the Associa-

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tion organ, *The Scottish Reformer*. From its first publication in 1885 this paper had been issued weekly; but the Association had been compelled to subsidize it until 1909, when it was changed to a monthly and placed under the editorial care of Secretary Allison. Since that time *The Scottish Reformer* has been a financial success, and it is now regarded as the most aggressive of all the temperance journals published in Scotland. The outstanding features of Allison's secretarial efficiency are, first, his success in the organization of local auxiliaries to the Association, and, second, his skilful work as assistant to Lord Rowallan, president of the Association, in piloting the "Temperance (Scotland) Bill" to a successful issue in the House of Commons. To accomplish this end Allison repeatedly organized the largest delegations of influential business and professional men that ever waited on a



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prime minister and other Government officials. His generous appreciation of Robert Mackay, his predecessor in office, is seen in the organization at Glasgow of a library of standard temperance works, known as "The Robert Mackay Memorial Library."

Allison visited the United States and Canada in 1919 and participated in the conference at Washington, D. C., at which the project for the World League Against Alcoholism was launched, and he is one of the foundation members of the League. In 1920 he took a leading part in the preparations for the first local-option polls in Scotland under the Temperance (Scotland) Act. On Jan. 16, 1922, he organized two huge demonstrations in Glasgow in celebration of the third anniversary of the Eighteenth Amendment to the Constitution of the United States and of the second anniversary of its coming into operation. At the Sixteenth International Congress Against Alcoholism, held at Lausanne, Switzer-

land, in August, 1921, he read a paper on "The First Local Option Polls in Scotland: Their Results and Lessons." He is joint secretary of the SCOTTISH TEMPERANCE AND NO-LICENSE UNION.

ALLS. The droppings from liquor taps; also, the refuse of spirits of all sorts spilled in the drawing or drained from the glasses ("Licensed Traders' Dictionary," London, 1903).

ALMEIRIA or **ALMERIA.** A full-bodied and coarse, highly spirituous, tawny, still wine from a province of the same name in southwestern Spain; used chiefly for distilling into brandy.

ALMELA. The god of brandy as worshiped in West Africa. The worship is of recent origin, and is a parody upon Christianity.

ALMQUIST, CHARLES AUGUST. Swedish and American temperance leader; born in Bjorko Parish, Sweden, April 28, 1868; educated in the public schools of his native country. He learned the machinist's trade, which he followed after emigrating to America. Residing first at New Britain, Conn., he became a member of the Connecticut Law and Order League, and took an active part in the no-license campaign of 1893-94, in which the city was voted "dry." A local newspaper accorded him high praise for inspiring leadership and effective service as a member of the committee which managed the contest. He had joined the local temple of the Templars of Temperance in 1891, and held the office of District Deputy of Connecticut for four years. Removing to Chicago, he was elected superintendent of the Junior Branch of the Grand Temple in 1907, and in 1913 became National Deputy. Acting in harmony with the Anti-Saloon League and other similar organizations, he has been a tireless worker for many years. Though especially effective among his own countrymen, his activities have covered a wide range in the various municipal and general campaigns. He has also had much to do with the extension of the Templars of Temperance in Sweden and in other countries of northern Europe.

ALOJA. An Argentine native beer made from maize. See CHICHA OR CHICA.

ALOYSIUS, FATHER. Irish Roman Catholic priest; born at Cork, Ireland, in the year 1870; educated at the Christian Brothers' School in Cork and at the Franciscan Capuchin House of Study. He was ordained to the priesthood in 1894, joining the order of St. Francis Capuchin. Though not a supporter of total Prohibition, he is a strong advocate of voluntary total abstinence, and has practised, taught, and preached this doctrine for many years. He was president of Father Mathew Hall from 1904 to 1913, and has been chairman of the Workmen's Temperance Committee since 1908. He was one of the founders of the CATHOLIC TOTAL ABSTINENCE FEDERATION OF IRELAND, having submitted the original plan of organization of that body to the National Catholic Total Abstinence Congress (June 24-28, 1914). Following the meeting of the Congress, he was one of the three presiding officers at the great All-Ireland Total Abstinence Demonstration.

ALSACE-LORRAINE. Twin provinces of France; bounded on the north by Luxemburg, the Rhine Province of Prussia, and the Palatinate (Bavaria); on the east by the river Rhine;

on the south by Switzerland; and on the west by the Vosges Mountains; area, 5,605 square miles. The population, according to the census of 1921, was 1,709,749. The capital is Strasbourg (population, 166,767).

Alsace was incorporated with the German Empire in the tenth century; but part of it was restored to France in 1648, and the remainder in 1697. Lorraine was a kingdom under Lothaire (about 855), and

later a duchy. It came under the rule of Stanislas I, after whose death (1766) it was united to France. Alsace-Lorraine was annexed to Germany at the end of the Franco-Prussian war (1871), becoming a province known as the *Reichsland Elsass-Lothringen* ("Imperial Land of Alsace-Lorraine"). After the World War, by the Treaty of Versailles (June 28, 1919) the provinces were ceded back to France. The districts of Lower Alsace, Upper Alsace, and Lorraine became the department of Bas-Rhin, Haut Rhin, and Moselle.

Both provinces are fertile, and Lorraine has rich iron ores. Chief among the agricultural products are wheat, oats, rye, and barley. Of its industries textiles, especially cotton-weaving, are the most important. Silks and linens are a considerable product. Lower Alsace has been a large producer of woollens and yarns. Second in importance to textiles are the iron and steel industries. The Strasbourg *pâté de foie gras*, made from artificially fattened goose livers, is world-renowned. Large quantities of cabbage are cultivated for shipment to distant points for conversion into sauerkraut (the French *choucroute*). Cheeses from the Vosges pastures amount to about 200 tons annually. In Alsace-Lorraine's mineral wealth must be included the oil wells of Lower Alsace. The annual output is about 87,500 tons.

Breweries and distilleries are numerous, their output being mainly for local consumption, although the product of several leading Strasbourg breweries finds favor in Paris and other large French cities.

Light wine being the national beverage, vineyards take a prominent place in the agricultural wealth of the country. When annexed by Germany (1871) Alsace had

Vineyards more than 60,000 acres devoted to vineyards, supporting 20,000 families. The annual output varies greatly, the ravages of the phylloxera and varying atmospheric conditions creating wide fluctuations in the grape harvest. The Alsatian vineyards stretch along the eastern slopes of the Vosges Mountains, the most prolific center being the Gebweiler district. They reach from Thann to Mültzig; others are in the Sandgau (Kochersberg) and on the slopes of Lower Alsace to Wissembourg; while still others are about the River Ill, near Colmar, and on the Ochsenberg plain. The choicest vintages are from the Reichenweir and Rappoltswiler vineyards. White wines come from the latter and from Schlettstadt Commune. Metz and Schiltigheim are centers of sparkling wines. Colmar has its Wine-Industrial Institute (*Weinbau-Institut*) and enjoys a repute for its so-called *vin-de-paille*, or "straw wine," so named because the gathered grapes are dried and ripened on straw for some weeks before being pressed.

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The Moselle grape is largely used for producing sparkling wines. The best Moselle vintages are from Trier der Tiergärtner, Olewiger Herrenberg, Avelsbach, Grünhäuser, Kartäuser Hofberg, Kaseler. Noted Middle Moselle vineyards are Piesporter, Oligsberger, Brauneberger, Bernkasteler, Doktor, Josefshöfer, Zettinger, Schlossberg, Erdener Treppchen, Trarbacher, Schossberger, Stephansberger. Lower down the Moselle River, among the best are those of Marienberg, Frauenberg, Rüberberg, and Winniger Uhlen. Moselblümchen, Muscatel-Moselle, and some others are wines flavored with elder-blossoms. Trèves (Trier) is the center of the natural wine industry, while the production of and trade in sugared wines is centered in Treben-Trarbach.

Evidence concerning the fluctuations in vintages is afforded by the fact that while the Reichsland, with an acreage of 67,090 acres, in 1900 produced 9,173,912 gallons, in 1913 it produced only 3,934,442 gallons, the latter poor year's crop bringing 6,400,000 marks. An idea of the different proportions of each kind of wine in a crop may be gathered from the following figures for the 1912 vintage, with 27,908 hectares (1 hectare=2.47 acres) under vines:

	HECTOLITERS (1 hectoliter= 26.42 gals.)	VALUE IN MARKS
White wines	294,667	3,009,855
Red wines	60,085	2,388,417
Mixed wines	14,464	601,351
Total	369,216	5,999,623

The 1910 vintage brought 8,742,397 marks; the 1911 vintage sold at 34,923,791 marks. In 1917 the yield of 62,122 acres was 2,672,318 gals.

The Alsace-Lorraine native is a beer-drinker as much as a wine-drinker; and it is estimated that 31,000,000 gallons of beer were brewed in these provinces in the year 1913. In 1900 there were 77 breweries, producing 25,000,000 gallons valued at about \$475,000. In 1901 there were 73 breweries, producing 29,219,000 gallons and using 270,400 kilograms of malt. In recent years the average annual production of beer in Alsace-Lorraine has been about 33,560,000 gallons. Duties paid on beer were 7,550,000 marks in 1912, and 7,789,000 marks in 1913. Since the outbreak of the World War statistics are not available. The hops grown in Alsace-Lorraine in 1912 totaled one seventh of the crop raised in all Germany. More than 1,100 acres were cultivated, producing about 5,393,700 lbs. of hops. The center of the hop trade is Hagenau, which city boasts of a newspaper devoted to this industry. In 1913 the product of 10,462 acres was 15,950 metric tons (metric ton=2,204 lbs.).

The annual production of spirits in Alsace-Lorraine is about 390,000 gallons. The product in 1900 was valued at about \$420,000. The product of brandy was 24,116 hectoliters in 1909; 11,130 in 1910; and 14,857 in 1911.

The following decrees concerning alcohol and alcoholic beverages have been promulgated for Alsace-Lorraine. From Feb. 1, 1919, the 20 per cent ad valorem tax on wines (including sparkling wines) was abolished. From that date traffic in wines was subject to a duty (*droit*) of 10 francs per hectoliter, cider and

perry paying 5 francs. Also a levy of 3 francs per liter on sales by the grower or the wholesale merchant was established, with an additional 5 francs per bottle, when bottled, besides a surtax of 10 per cent ad valorem. Under the term "wine" are included (besides the fermented grape-juice) fruit wines and artificial wines, and these are subject to a tax according to their alcoholic strength. Vermuths, liqueurs or imitations, with a minimum strength of 16 degrees for vermuths and cinchona wines, and 15 degrees for liqueurs, are amenable to the duties on alcohol. The manufacture of absinths and "similar liqueurs" is forbidden.

The wholesale wine-merchant has to sign a bond. Alcoholic beverages are exported from Alsace-Lorraine free of duty; also those destined for industrial purposes, under reservation of being denatured, and those "removed from former to present domicile when already duty paid."

Piquettes are permitted for family consumption only, with a limit of 40 hectoliters "for exploitation." *Piquette* is legally defined as "a drink of pulp, after juice expression, exhausting the residuum by water without addition of alcohol, sugar or sweetened matter."

Duties paid on wines in Alsace-Lorraine (under the German régime) amounted to 796,000 marks in 1881, 990,000 marks in 1912, and 900,000 marks in 1913.

Alcohol, brandy, liqueurs, wine liqueurs, and all alcoholic products other than wine, cider, and perry come under a general tax on consumption of 600 francs per hectoliter of pure alcohol at 100 degrees (Gay-Lussac). Bitters and *apéritifs*, other than those of a wine base, pay a tax on consumption of 50 francs per hectoliter of pure alcohol with a minimum strength of 30 degrees. The producer, wholesale merchant, retailer, or consumer pays a surtax of 20 per cent ad valorem. The sales of brandy at retail were 886 hectoliters in 1911; 999 in 1912; 1,023 in 1913.

During the years 1900-13 the number of retail liquor-selling establishments in Alsace-Lorraine averaged 10,000.

For later statistics see FRANCE. At the time when, after the World War, Alsace and Lorraine were given back to France several very vigorous temperance organizations existed in the provinces. Of these the chief were the Croix-Bleue ("Blue Cross") and the Croix d'Or ("Golden Cross"), the former being a Protestant society, and the latter a Roman Catholic one. In recent years the Croix-Bleue established in Strasbourg eleven temperance restaurants and cafés; and its example was followed by the Croix d'Or, which has opened two restaurants in which no intoxicants are served. Further, each of these societies possesses an inn which is perfectly organized. Both the Croix-Bleue and the Croix d'Or carry out a propaganda by means of lectures and pamphlets in many towns.

In May, 1920, the National League Against Alcoholism (*Ligue Nationale contre l'Alcoolisme*) held its annual Congress at Strasbourg, and in the following month it organized a course of lectures on antialcoholism at Colmar, with the gratifying result that the elementary and secondary schools and the local administrative author-

ities were won over to the temperance cause. The Rockefeller Mission, also, organized a series of lectures on tuberculosis and alcoholism.

Under the new French régime the temperance restaurants are required to pay a tax from which they were exempt under the German Government. Also, the traffic in wines being free in France, large quantities of the wines of that country are now being introduced into Alsace and Lorraine. The representatives of Alsace and Lorraine in the French Parliament have not hitherto shown themselves to be very eager supporters of the antialcohol movement. This is readily understandable when it is considered that many of the Alsations themselves are vine-growers and distillers. Nevertheless the organization of temperance work in the two provinces is on a very high plane.

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ALTGELD, JOHN PETER. American jurist and politician; born in Germany Dec. 30, 1847; died in Joliet, Ill., March 12, 1902. He was brought to the United States in infancy, received a public-school education, and enlisted in the Union army in 1863, serving until the close of the war. In 1869 he was admitted to the Missouri bar, and in 1874 was elected State's attorney of Andrew County, Mo. He removed to Chicago in the following year, sat as judge of the superior court of that city during the years 1886-91, and was governor of Illinois for the term 1893-97. Governor Altgeld was an individualist of an extreme type; and his action in pardoning Fielden, Schwab, and Neebe, who had been imprisoned for complicity in the Haymarket outrage (1893), exposed him to severe criticism.

Altgeld always had the support of the liquor element in his campaigns; but many of his old admirers were somewhat disconcerted by the following opinion, given in a posthumous publication, "The Cost of Something for Nothing," in a chapter entitled "The Liquor Traffic":

In America the liquor traffic has yielded great profits, both in manufacturing and in retailing; and men engaged in this business show, for a time, evidence of prosperity. Some of the most palatial homes in this country belong to brewers and distillers; their equipages are of the best, and their manner of living is sumptuous.

One generation of brewers and distillers in America has passed away, and we can study their lives and pass judgment on their work. The most impressive thing that strikes the observer of these men is the universality of their moral ruin.

Personally, many of the men engaged in this business are not only men of ability, shrewdness, and enterprise, but they are men of kindly impulses and inclined by nature to be generous; and some of them possess a considerable culture.

Why should a blight hang over them? It is the moral taint in their business that comes home to them, with its trail of death.

Why say "moral taint"? Because the effect of the whole business, as now conducted, is to cater to the weaknesses, to destroy the character and lower the social status of men and of communities; and this demoralization and ruin reaches back to the source from which it sprang. Vibrations in the atmosphere move in a circle in all directions from the point of disturbance, and all that come within that circle feel more or less of the shock. In the traffic in liquor, both the

hand that delivers and the hand that receives the liquor become palsied.

If liquors were made and sold as drugs and groceries are sold, the effect would be different. If men took them as they take drugs and food, a small per cent would be used, and the demoralization following would be comparatively small.

But the manufacturers of liquors want to make money, and they endeavor to swell their sales. For this purpose, they encourage the opening of saloons.

These saloons become lounging places, where characters and habits of industry are destroyed, where habits of drinking and carousing are formed, that pull down not only the individual, but his family; and every time the drunkard and his family sink a notch lower, the moral effect tends to blight the family of the saloon-keeper, the brewer, and the distiller, who created the condition from which this ruin proceeds. It is the reactionary effect of human conduct. The microbe of moral degradation works backward as well as forward.

ALTO DOURO. A soft, old wine of the port class, made in Portugal.

ALTOMINO. A white, still wine from Florence and its vicinity, Italy.

ALTORF. A red or white, still wine from the village of the same name in the canton of Schaffhausen, Switzerland.

ALVERSTONE, RICHARD EVERARD WEBSTER, 1st Viscount. English jurist; born Dec. 22, 1842; died Dec. 15, 1915. He was educated at King's College School and the Charterhouse School, London, and at Trinity College, Cambridge, where he graduated with distinction in classics and mathematics, and afterward took the M.A. and LL.D. degrees. He was admitted to the bar at Cambridge in April, 1868, and began to practise on the Southeastern circuit, quickly attaining eminence. He entered Parliament as Member for Launceston, Cornwall, in 1885, and the same year became attorney-general in Lord Salisbury's administration and was knighted. In 1899 he was created a baronet. In 1900 Sir Richard was appointed Master of the Rolls and was elevated to the House of Lords as Baron Alverstone. In 1913 he was created a viscount. Speaking at a meeting of the Semi-Teetotal Pledge Association in London, in November, 1903, Lord Alverstone said that some of his friends were tempted to underrate the extent of the evil of drinking between meals. He had found a great deal of intemperance among barristers' clerks, who, when a remunerative piece of work was brought to their master, considered it a point of honor that they should stand treat to their fellow-clerks. One public house in the precincts of the Temple had a great deal to do with the ruin of many young lads and fellows in the Temple. He had found that it was a very common practise in the city of London, at auction sales, sales of horses, or cattle-markets, to drink when a bargain was struck. He did not think that the evil was confined to the working classes. Yet he was grieved to see, when out in the suburbs in the early morning, between half past six and a quarter to eight, how constantly working men and women entered the public houses for a nip. He had always said that, great and good as had been the work of temperance reformers, they had alienated people by a pretense of superiority. But he thought that this new movement would draw in many fresh recruits from the ranks of the moderate drinkers.

ALVEY. A variety of wine formerly made in Charlottesville, Virginia, U. S. A.

AMA or **HAMA**. A large vessel used in the early Christian Church for mixing the wine used at the Eucharist. The wine was kept in this vessel until poured into smaller vessels for service at the altar.

AMALDI, PAOLO. Italian physician, alienist, and temperance leader; born at Bozzolo, province of Mantua, Italy, June 28, 1865; educated at the Gymnasium and Lyceum, Verona (1875-83), and at the universities of Bologna (1884), Messina (1885), Padua (1886-87), and Pavia (1888-89); took honors in medicine at Pavia in 1889. He married Carolina Ponti in 1896. Amaldi was assistant professor of anatomy at the University of Pavia 1889-91; physician at the Insane Asylum of Imola 1892-93; assistant in the psychiatric clinic at the University of Modena 1893-96; physician at the Asylum of Imola 1896-98; director of the cantonal asylum of Mendrisio in Switzerland 1898-1906; and from the latter year director of the Asylum for the Insane at Florence. He began to develop an antialcohol movement in 1897 at Imola, by meetings in popular mercantile and political circles. From 1901 he held meetings for antialcoholic propaganda in Switzerland at Mendrisio, Lugano, Bellinzona, and Locarno, and at Bergamo and other Italian cities. In 1905, with the assistance of Dr. Herod, of the Swiss Anti-Alcoholic Secretariat, he founded the *Unione Ticinese contro l'Alcoolismo* ("Ticinese Union Against Alcoholism"). Since 1907 he has held meetings in Florence and delivered courses of lectures at the Università Popolare di Firenze, and in other circles of culture. He has instituted two separate inquiries (1903-05 and 1909-11) into the mental maladies resulting from alcoholism. The results of these inquiries were published in two articles in the *Rivista Sperimentale di Freniatria* (1908, 1913). In 1911-12 Amaldi collaborated with Giovanni Rochat on the journal of antialcoholic propaganda *Il Bene Sociale*. He compiled for the Lega Antialcoolista Fiorentina ("Florentine Antialcoholic League") a report on the alcohol question in Italy to the Central Post-War Commission.

AMARENO. A still wine made in Sicily.

AMARGOS. A variety of alcoholic bitters made and consumed by the people of Venezuela. It is a mixture of aguardiente with various fruits and spices.

AMARILLO. A dry, white, still wine formerly made in Angwin, California.

AMASI. A common beverage of the Zulus and other South-African tribes. It consists of fermented milk, but is practically non-alcoholic. Amasi is made by pouring sweet milk into an *igula*, or calabash, where it is fermented with a small quantity of previously made amasi. The whey is then drawn off and the amasi remains, a little of which is left in the gourd for the next day's fermentation. There is a Zulu superstition that if a man takes amasi at a neighbor's kraal he will return thither with criminal intent.

AMBARÉS. A red, still wine of the claret type, made in the vicinity of a town of the same name, about five miles northeast of Bordeaux, France.

AMBER. (1) An old-fashioned species of beer or ale, so called from its color.

(2) An ancient liquid measure.

AMBROSIA. The food, and sometimes the drink, of the gods; often confused or identified with nectar, especially by Sappho, who says that ambrosia was mixed in the crater and poured out for the gods of Mercury. Anaxandridas (quoted by Athenaeus) speaks of nectar as a bread, kneaded, and of ambrosia as a drink. Ibycus says that honey is a constituent of the most palatable ambrosia. W. H. Roscher ("Nektar und Ambrosia," 1883) supposes that both ambrosia and nectar were kinds of honey. Homer refers to ambrosia as being used as an unguent by the gods ("Iliad," xiv. 170; xix. 38) and as the food of their horses. The name was applied also to vintage feasts held in honor of Bacchus. Compare NECTAR.

AMBULATION (or **PERAMBULATION**) DAY. See BEATING THE BOUNDS.

AMDERKU: A fermented liquor used by the natives of Bornu, in northeastern Nigeria, Africa. It is made from dates steeped in water, meal being added, and the mixture squeezed through a cloth. The liquor is then allowed to stand for three or four days before it is used (Morewood, "Hist. of Inebriating Liquors," p. 63).

AMENDMENTS, CONSTITUTIONAL. See PROHIBITION.

AMERICA. See UNITED STATES OF AMERICA.

AMERICAN ASSOCIATION FOR THE STUDY AND CURE OF INEBRIETY. An organization formed in New York city in 1870 for the systematic and scientific study of inebriety by a number of physicians connected with American inebriate asylums as managers or superintendents and others interested in the subject. The declaration of principles declared that every State should have asylums for the special treatment of this class of cases. The following declaration of principles was adopted:

The American Association for the Study and Cure of Inebriety having met and considered important essays on the various relations of inebriety to individuals, to society, and to law, and having seriously determined to use its influence in all suitable ways to create a public sentiment and jurisprudence, which shall co-operate with true methods for the recovery of inebriates, makes the following declaration of principles:

1. Intemperance is a disease.
2. It is curable in the same sense that other diseases are.
3. Its primary cause is a constitutional susceptibility to the alcoholic impression.
4. This constitutional tendency may be inherited or acquired.
5. Alcohol has its true place in art and science. It is valuable as a remedy, and, like other remedies, may be abused. In excessive quantity it is a poison, and always acts as such when it produces inebriety.
6. All methods hitherto employed having proved insufficient for the cure of inebriates, the establishment of asylums for such a purpose is the great demand of the age.
7. Every large city should have its local or temporary home for inebriates, and every State one or more asylums for the treatment and care of such persons.
8. The law should recognize intemperance as a disease, and provide other means for its management than fines, station houses, and jails.

At the annual meeting in 1903, these eight principles were reiterated in the following resolutions which were offered by a special committee:

WHEREAS, It is the practise of many persons to denounce inebriety as a crime, and inebriates as sinners, and

WHEREAS, Such persons are reluctant to admit that inebriety is a disease, lest such admission should seem to palliate the offense and relieve the inebriate of responsibility; therefore, be it

Resolved, As the expression of this association, that we are dealing with inebriety as a disease, without reference to the motive or want of motive in the inebriate himself.

Resolved, That the effect of poison on the blood and nervous system, and the reflex action of this morbid agent upon the whole physical structure are the same in the virtuous as in the vicious, and that antecedent or subsequent moral conditions are incidental to the main fact of disease.

Resolved, That any average percentage of public crime accounted for by the fact of the confirmed inebriety of the criminal does not, in our opinion, increase the responsibility, nor should it add to the punishment, of such offenders.

Resolved, That we have no controversy with the dogma of criminality as applied to the act of drunkenness, while we do not charge the inebriate with being a criminal.

WHEREAS, Intemperance is a fearful drain upon the productive interests of the community, which is increasing in magnitude every year, and

WHEREAS, The measures hitherto adopted to suppress or even curtail this evil have been unavailing; therefore be it

Resolved, That in the opinion of this association it is the duty of legislatures, as a measure of State economy, to provide means for the erection and encouragement of hospitals for the detention and treatment of inebriates.

The first president of the Association was Dr. Willard Parker, president of the Inebriate Asylum at Binghamton, N. Y.; his successors were Drs. Joseph Parish, Theodore L. Mason, Albert Day, and Lewis D. Mason. In 1876 the society began the publication of the *Journal of Inebriety*, a quarterly presenting scientific papers, reports, discussions, and literature on inebriety exclusively. Dr. T. D. CROTHERS was its editor throughout the entire period of its publication, which ceased in 1914. The *Journal* published a great variety of scientific literature bearing on this subject, with descriptions and reports of asylums and laws controlling them and of the various efforts made to promote scientific treatment in all parts of the country. In 1893 a volume of the most valuable of these papers was published by E. B. Treat under the auspices of the Association, under the title "The Disease of Inebriety and its Treatment." This book had a large sale, and represents in a permanent form much of the early literature pertaining to inebriety. In 1904 the Association united with the AMERICAN MEDICAL TEMPERANCE ASSOCIATION, to form the AMERICAN MEDICAL SOCIETY FOR THE STUDY OF ALCOHOL AND OTHER NARCOTICS.

The work of the American Association for the Study and Cure of Inebriety stimulated inquiry and investigation throughout the scientific world, and influenced and secured the establishment of inebriate asylums, special legislation affecting inebriates in the United States and elsewhere, and the organization of similar societies in England, France, Germany, and Sweden.

A special committee of the Association advertised and exposed, by chemical analysis, many nostrums, proprietary medicines, and so-called cures for the alcohol and opium habits. Also, the literature of inebriety was greatly enhanced by the original observations of the members, whose papers were published in *The Journal of Inebriety*. Many articles from the *Journal* were published in foreign languages also.

Several books on inebriety and drug-taking have been written by American members and foreign honorary members, among them:

- Methomania and its Treatment. Albert Day, 1870.
- Alcohol as a Food and Medicine. E. M. Hunt, 1877.
- Alcoholism, Its Causes and Treatment. D. A. Baer (Berlin), 1878.
- Alcoholism: Its Manifestations. F. Lentz (Brussels), 1884.
- The First Inebriate Asylum. J. E. Turner, 1891.
- Dipsomania and its Control. A. Peddie (Edinburgh), 1892.
- Diseases of Inebriety. T. D. Crothers, 1893.
- Alcohol Inebriety. Joseph Parrish, 1883.
- Alcoholism and its Treatment. J. E. Usher.
- Inebriism and its Treatment. T. L. Wright, 1885.
- Inebriety. Its Source and Prevention. Charles Falten Palmer, 1896.
- Inebriety. Its Mental Phases and Pathology. P. J. Kovalevsky (Moscow).
- The Disease of Inebriety. T. D. Crothers.

See BRITISH MEDICAL TEMPERANCE ASSOCIATION; BRITISH SOCIETY FOR THE STUDY OF INEBRIETY.

AMERICAN BOND, THE. A department of the ANTI-SALOON LEAGUE OF AMERICA, launched at Detroit, Mich., Jan. 14, 1923. Its name indicates the tie of loyalty which firmly binds all American patriots. Its object is to overcome the serious conditions of crime now prevalent in the nation by building a dominant public sentiment for the observance and due enforcement of all laws. This result is to be sought by: (1) mail appeals to influential citizens; (2) the truth in print; (3) the appeal of public speech; and (4) instruction in loyalty in the public schools. Chairman of executive committee, Mr. S. S. Kresge, of Detroit, Mich.; general secretary, Rev. Dr. H. H. Russell.

AMERICAN CONGRESSIONAL TEMPERANCE SOCIETY. The early and popular name of the CONGRESSIONAL TEMPERANCE SOCIETY.

AMERICAN FEDERATION OF LABOR. A federation of the trade-unions of the United

States, Canada, Porto Rico, and Panama; founded at Columbus, O., Dec. 8, 1886. The name of the Federation is commonly abbreviated to A. F. L., and this abbreviation will be adopted throughout this article. The organization grew out of the Federation of Organized Trades and Labor Unions of the United States and Canada, which had been founded in Pittsburgh in 1881; and in 1888 the A. F. L. decided that its conventions should date from that year. "Its membership consists of local unions, central unions of cities, State federations, National and international trade-unions. As a local union may thus belong to three different supreme bodies, with a possible conflict of jurisdiction, the Federation takes charge of these mutual relations" (Gompers). Its objects, as set forth in its constitution, are:

(1) The encouragement and formation of local trade and labor unions, and the close federation and combination of such bodies, to secure legislation in the interests of the working masses.

(2) The establishment of national and international trade unions, based upon a strict recognition of the autonomy of each trade. . . .

(3) An American federation of all national and international trade-unions, to aid and assist each other . . . and encourage the sale of union label goods and to secure national legislation in the interests of the working people, and to influence public opinion by peaceful and legal methods in favor of organized labor.

(4) To aid and encourage the labor press of America.

The growth of membership in the A. F. L. has

been phenomenal, and at the present time the members number more than 3,000,000. With an intermission of one year, Samuel Gompers has been president of the Federation since 1882, and Frank Morrison has held the position of secretary uninterruptedly since 1897. At first its officers gave their services without salary; but the Federation now supports a salaried president, eight vice-presidents, and a secretary, who are the executive council.

Each affiliated union retains complete autonomy in the conduct of its internal affairs, its funds, its strikes, in the administration of its insurance benefits, and in all matters peculiar to its trade. Resolutions passed at conventions of the Federation, while representing the policy of the majority, can not be imposed upon any union without its consent. The sole compulsory power of the A. F. L. is the right to suspend or expel an organization. Since 1918 the funds of the organization have been derived as follows: "From a per capita tax of 10½ cents per year from each member of an affiliated trade-union, 15 cents per month from each member of a directly affiliated local union, and \$10 each from central unions and State federations."

At the time of writing, the A. F. L. includes the following units: "110 national unions, 45 State branches, 762 city central unions, and 26,761 local trade unions and federal labor unions." The Federation holds annual conventions, to which the affiliated organizations are entitled to send delegates, the number of these being proportionate to the membership.

Article III, section 8, of the constitution reads: "Party politics, whether they be Democratic, Republican, Socialistic, Populistic, Prohibition, or any other, shall have no place in the conventions of the A. F. L."

The executive council of the A. F. L. claims that it is the first labor movement to organize on fundamental principles, whose **Political** power for obtaining results has **Activities** proved effective and enduring. This is not to say that the A. F. L. takes

no part in politics. On the contrary, the passing of the Seamen's Act, the establishment of the Federal Bureau of Labor and the Federal Department of Labor, with a secretary in the national Cabinet, are all associated with political action on the part of the A. F. L. Likewise, the Working Men's Compensation Acts (1912-18) were due to the Federation's activities. One of the most determined efforts of the A. F. L. has been the enforcement of a shorter work-day. Other activities of the Federation's legislative committees have been associated with Labor Day, Labor Sunday, Labor Memorial Sunday, Mother's Day, the labor press, the child-labor campaign, and the agitation against sweatshops.

On the question of national Prohibition, the Federation has generally been an opposing factor. T. F. Carlton says ("Organized Labor in American History"):

It is a lamentable fact that organized labor has, with some exceptions, held aloof from one of the great movements which promises much for the wage earners of the nation. The long campaign against alcohol received little encouragement from organized labor. But it seems clear that a de-alcoholized and alert mass of

industrial workers is essential to successful progress toward better working conditions.

The attitude of the A. F. L. on the alcohol question is shown by resolutions adopted at its annual conventions. Thus, in 1895, it was resolved that:

We recognize the evils resulting to all from intemperance, but we deny, even by implication, that the wage workers are the most or even equally guilty of intemperance as compared to the idle classes. It is also demonstrable that the achievements of the trade union movement in the line of reduced hours of burdensome toil, an increase in wages, and improved environments have done more to reduce the evils of intemperance than all efforts from other directions. In the interest of temperance and morality we shall continue in the future, even with greater vigor, if that is possible, to secure the prerequisites, i. e., material improvement consequent upon leisure and opportunity.

In 1897, replying to a letter from the Woman's Christian Temperance Union, urging condemnatory resolutions against "intemperance and the legalized saloon, which are among the greatest foes of labor," the convention unanimously declared:

We commend the efforts of the W. C. T. U. to elevate the condition of the workers by waging war against intemperance. And while we do not look upon the reforms as absolutely essential to the final emancipation of labor we regard them as a material aid toward the realization of the purpose of our movement. And we realize also the employment of the members of our organizations would be a great inducement for them to consider favorably the teachings of such reform organizations.

In 1900 the W. C. T. U. tendered to the convention meeting at Louisville, Ky., its hearty greetings, together with the statement: "We are studying how to promote the labor cause and look to you for cooperation in abolishing the liquor traffic." This elicited the following characteristic response:

The A. F. L., in convention assembled at Louisville, Ky., accepts with thanks the good wishes for labor's cause as expressed by the W. C. T. U. now in convention assembled at Washington, D. C., and we extend to them our hearty cooperation in the good work for humanity that they are now engaged in. And the A. F. L. respectfully requests your organization to give aid and sympathy to the labor movement by promoting the sale of products bearing the respective trade-union labels.

A resolution, recommending that central and local bodies "appoint committees to confer with similar committees representing the local and National Retail Liquor Dealers' Association, whenever such action may appear of benefit," was tabled.

The same year the A. F. L. was appealed to by the brewers to aid in repealing the tax on beer. In reply, the Federation declined to protest against retaining the tax of beer at \$2 per barrel, the convention declaring it could not conceive how it could be possible the brewery interests should need aid in securing legislation in their own interest. In 1915, charges of drunkenness within the ranks of the Federation having been made, *The American Federationist*, the official organ of the A. F. L., said:

Constant parading by moving pictures before the people the untrue charge that drunkenness is common among workingmen is condemned, as it is unfair to the vast army of sober, industrious men who comprise the ranks of labor-unions of the United States.

With regard to the Eighteenth Amendment to the Constitution of the United States, *The American Federationist* for July, 1919, said editorially:

For the first time in the history of the United States the Constitution of the country now has as a part of it a provision that declares "thou shalt not." This is the first provision in the constitution which denies rights to the people of America. . . .

On the Eighteenth Amendment

The American labor movement believes that the constitution should remain what it always has been, a guarantee of rights and an open door to freedom. It is a time for grave apprehension when the constitution forsakes its traditional character of positive declaration and begins to take on the character of abridgment. The issue now placed before the people by the last amendment of the constitution is not prohibition. The issue is whether a beverage product of 2.75 per cent alcohol may be made and sold. The trade-union movement of the United States does not come to the defense of alcohol. It has no word to say on behalf of intoxicating liquors. No force in our country has been as effective in the promotion of temperance among working people as the organized labor movement. The labor movement has achieved more for the cause of temperance than all the temperance societies combined, but we challenge the right of anyone to prescribe by law the morals or the habits of the people of the United States through any act that restricts them in the exercise of normal activities. We deny the right to remedy abuses practised by a few through denial to the whole people of a right and privilege which they desire and which is neither harmful nor immoral. Were we living in normal times the result of such an abridgment of liberty might not be such a cause for apprehension, though the injustice of it would be flagrant. The situation as we find it to-day is that a grave injustice is being done to the masses of the people at a time when but few things are normal. . . . At its convention just held in Atlantic City the A. F. L. by a vote of more than 26,000 to 4,000 declared itself in opposition to any measure designed to prevent the manufacture of beverages containing not more than 2.75 per cent of alcohol by weight. This is truly the voice of the working people of the United States. . . . That beer as made is not an intoxicant has been amply proven. The evil has been wrought by those who have seen a wrong and who, in their zeal to eliminate the wrong, have killed with it that which was right and good. If America is to proceed as it has proceeded in the enactment of the eighteenth amendment the institutions of our country will lose their character, and we shall find ourselves turning from a nation of broadening liberties to a nation of narrow-minded restriction. . . .

Mr. Gompers, both personally and on behalf of the Federation, has expressed disapproval of Prohibition. On Feb. 26, 1918,

Mr. Gompers on Prohibition

before a joint legislative committee at Albany, N. Y., he said that all organized labor, not only in the State, but in the nation, was opposed to Prohibition. He himself opposed it because it did not root out the great evil of intemperance. He added:

The question is deeper than the Constitutional issue. Drinking should be subject to rules of common sense, not of law. The suppression by law of the normal habits of many is not only injurious but dangerous. The exercise of his normal habits is the Constitutional right of the individual. Because here and there small numbers abuse that right, this is no reason for denying it to all.

He claimed that the temperance people were the most intemperate in their expressions, and added:

The President of the United States has been maligned and characterized by them as the chief brewer of America. The head of the Catholic Church has been stigmatized by foul men. Our army in Europe has been characterized by the advocates of prohibition as a "rum-sodden gang of men."

He considered Prohibition was dangerous from an economic point of view, because it would inevitably throw an army of men out of employment.

C. H. Duell, Jr., in reporting an investigation made by him (June 14, 1919), cites Mr. Gompers' stated views as follows:

It is my belief that the inauguration of a citizens' movement, nation-wide, "to present the issue of modified or limited prohibition to the people of the country, especially for light wines and beer and opposed to whisky and liquor containing an obviously high alcoholic percentage, also abolishing the old type of saloon, its family entrance and bar-room," is excellent and should be undertaken.

On June 25, 1918, Mr. Gompers, in expressing his views on the liquor question before the Cabinet, said in part: "I protest against my shop-mates being treated as inanimate things, without feeling or desire." On July 3, 1919, before the Senate Judiciary Committee, Mr. Gompers asserted that the "Prohibition forces were aiding and abetting Bolshevism by oppressive legislation depriving the workers of their beer. But if beer must be prohibited the wine-cellars should be forced to disgorge their stocks and a bone-dry policy be practised." The present policy, he claimed, breeds class hatred on an alarming scale.

On July 14, 1919, at a large meeting of organized labor, held at the Capitol, Washington,

The Working Man and His Beer

D. C., in protest against the prohibition of beer and light wines, Mr. Gompers warned the Senate Judiciary Committee that nothing could do more to bring about here conditions similar to those in Russia than to take from the working man his beer and wine. He expressed himself as sure of a wave of discontent that would have to be reckoned with, and he termed the Constitutional Prohibition Amendment "arbitrary legislation." He said the people of the country had not been permitted to register their sentiment regarding it. "If," he continued, "this prohibition against beer is to go into effect it will mean that private families will take up the brewing of beer in their homes. Does Congress realize what this means? All over the country laboring men, accustomed to their beer, as well as organized labor, protest." He added: "The Constitutional amendment for Prohibition has become a part of our organic law. And every loyal citizen must respect it. But I want to tell you that the enforcement of that law will be a difficult thing. It will not bring about temperance. Less drastic legislation would accomplish it." He continued: "Two classes use drinks. The over-rich 'abuse the privilege, drinking only for amusement; and the working men, tired and undernourished, make up with their beer the deficiency in food. . . . Organized labor does not ask that the right to drink whisky be restored. No one defends whisky drinking. The elimination of spirituous liquors was wise and beneficial. The use of beer and light wines is a different matter." He declared that, with his large knowledge of the people the drastic action would prejudice "peace and tranquillity." He told the committee that to forbid the use of what these men are accustomed to and need would have serious effect later on, and he could not tell the result, but unrest would follow. Continuing, he said: "Frankly, I am apprehensive of the future of my country when we have such arbitrary legislation as this. It is a violation of the Constitutional guarantee of the rights of the people. For the first time in our history 'Thou shalt not' has been written into the Constitution." He deplored the "No Beer, No Work" campaign, which organized labor did not sup-

port, but argued that the habits of people cannot be regulated by law.

On Feb. 26, 1922, the Executive Council of the Federation issued from Washington, D. C., an appeal to all citizens to join the labor organizations in a campaign for the repeal of the VOLSTEAD LAW. According to the Council, this

law is a "social and moral failure" and "a dangerous breeder of discontent and contempt for all laws." The substitution of a measure permitting the manufacture and sale of beer and wine was urged.

It is only fair, however, to say that not all of the trade-unions are antiprohibitionists. At the Atlantic City Convention (June 11, 1919) 4,005 votes were registered against the demand that beer of 2.75 per cent alcoholic content be exempted from the Eighteenth Amendment. Prominent among the dry unions are those of the printers, locomotive engineers, blacksmiths, and spinners, together with the teachers' federations.

The revolution predicted by Mr. Gompers in 1919 did not materialize. *The American Issue* of March 11, 1922, writes on this point:

There has been no labor revolt. On the contrary, labor has prospered to a greater extent in this period of reconstruction than in any of the wet countries of Europe. We have less of an unemployment problem than exists in any of the wet countries of Europe. The explanation is that with saloons closed workmen during the industrial boom had put surplus money into the savings banks, building and loan companies and into the purchase of homes, and when the lean years came they had a reserve to fall back upon. This situation is in strange contrast with the situation in wet England where almost daily reports come of labor disturbances.

But all this makes no difference with Gompers and his leaders. They were opposed to the Eighteenth Amendment. They were for the exemption of beer from the provisions of the law enforcement measure before that act was passed and they are still for the exemption of beer. They realize that it constituted nine-tenths of the liquor traffic of the United States and if they succeed in restoring the beer traffic they know that they will have rendered the Eighteenth Amendment of no effect.

In 1917 President Wilson, recognizing the prominent position held by labor as a force in winning the World War, appointed its president, Mr. Gompers, a member of the Advisory Commission of the Council of National Defense. The American Federation of Labor was represented at the Peace Conference at Paris, 1918-19, by Mr. Gompers.

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AMERICAN INDIANS. See ABORIGINES OF NORTH AMERICA.

AMERICAN ISSUE PUBLISHING COMPANY, THE. See ANTI-SALOON LEAGUE OF AMERICA.

AMERICAN MEDICAL SOCIETY FOR THE STUDY OF ALCOHOL AND OTHER NARCOTICS. A society resulting from the union of the AMERICAN MEDICAL TEMPERANCE

ASSOCIATION and the AMERICAN ASSOCIATION FOR THE STUDY AND CURE OF INEBRIETY. The former association (organized in 1891) had for its special object the study of alcohol and its effects on the body. The American Association for the Study and Cure of Inebriety (organized in 1870) had as its object the study of the disease and causes of inebriety, and thus had been working along parallel lines. Each year much of the work of the two organizations had covered the same field; much of the membership was identical; and it was a conviction of the officers that a national society in which all the various phases of the alcohol problem could be studied would create greater interest and enlist a larger number of active workers. At the thirty-fourth annual meeting of the latter association, held in New York in March, 1904, the question of forming one great national society was discussed. A resolution was offered inviting a conference for the purpose of uniting with the American Medical Temperance Association, and at the June (1904) meeting of the latter association, at Atlantic City, committees were appointed from both societies, which, after a conference, recommended a union and the formation of a new society to be called the "American Medical Society for the Study of Alcohol and Other Narcotics." The recommendation was adopted and the new society formed, its purposes being thus succinctly stated in its constitution:

1. To promote the scientific study of alcohol and other narcotics, particularly their etiological, physiological, therapeutic, medico-legal, sociological, and clinical aspects.
2. To compile all the facts of the disease of inebriety and other forms of narcomania, to point out the means of cure and prevention by legal and institutional methods, and other remedial and prophylactic forms of treatment.
3. To compile and make available the studies and experiences of physicians in all parts of the country who have given attention to the diseases associated with and following upon the use of alcohol and other forms of drugs.

The *Journal of Inebriety*, which had been published by the American Association for the Study and Cure of Inebriety, was made the new society's organ, and Dr. THOMAS D. CROTHERS, continued as its editor until publication ceased in 1914.

The Society held meetings annually or oftener, and frequently at the convention time and place of the American Medical Association. Many scientific papers dealing with various medical aspects of the alcohol question were read. The papers of the meeting held in Washington, D. C., March 17, 1909, were published in a Government volume that year as Senate Document Number 48 (Sixty-first Congress, First Session), under the title "Some Scientific Conclusions Concerning the Alcoholic Problem and its Practical Relations to Life."

The officers of the Society at the time of writing are: Honorary presidents, H. O. Marcy, Boston, Mass., L. D. Mason, Brooklyn, N. Y.; honorary vice-presidents, Winfield S. Hall, Chicago, Ill., John H. Kellogg, Battle Creek, Mich.; president, De Lancy Carter, New York, N. Y.; vice-presidents, D. H. Kress, Washington, D. C., Col. L. M. Maus, U. S. A., New York, N. Y., Tom A. Williams, Washington, D. C.; corresponding secretary, John Ashburton Cutter, New York, N. Y.; recording secretary, Alfred Gordon,

Philadelphia, Pa.; treasurer, Oscar J. Smith, New York, N. Y.

AMERICAN MEDICAL TEMPERANCE ASSOCIATION. An organization formed to promote the study of alcohol in its relation to health and disease. In April, 1891, Dr. N. S. Davis, of Chicago, in a letter published in the *Journal of the American Medical Association*, invited all physicians interested in promoting investigation of the action of alcohol in health and disease to meet to form a society for this purpose. The meeting was held in Washington, D. C., May 7, 1891, during the annual session of the American Medical Association. Dr. Davis presided; a constitution and by-laws were adopted; and 61 physicians were enrolled as original members. The purpose of the Association was stated to be the practise of total abstinence in and through the medical profession, and the promotion of investigations as to the action of alcohol in health and in disease. The members were to be regular medical practitioners throughout the country who were abstainers from all alcoholic liquors as beverages; but no one was required to sign the pledge, and members were at liberty to use alcohol as a medicine at their discretion. The application for membership stated that the person was an abstainer from all intoxicating liquors as beverages. This was a close parallel of the spirit and working of the British Medical Temperance Association, organized in 1876.

The following physicians were elected officers for the first year: N. S. Davis, president; I. N. Quimby, J. B. Whiting, F. E. Koakum, J. Taft, vice-presidents; T. D. Crothers, secretary; G. W. Webster, treasurer.

The Association held yearly meetings at the same time and place as the American Medical Association. Its membership slowly increased until in 1904 there were 150 names on the roll. In 1893 Dr. J. H. Kellogg, of the Battle Creek Sanitarium, who had become a member in 1892, began the publication of the *Bulletin of the American Medical Temperance Association*. This quarterly journal was continued almost entirely through his personal exertions, and was published at a continual loss for nine years, when it was deemed advisable to merge it with the *Journal of Inebriety*. During this time it published the transactions of the Association and short graphic papers by Dr. Davis, Dr. Kellogg, and others. The *Bulletin* sought to supply medical facts which could be utilized by the layman, and in a measure it accomplished this purpose. In 1902 the constitution of the Association was revised so as to read:

The object of this Association is to encourage and promote the clinical, therapeutical, pharmacological and chemical study of alcohol in health and disease. It also aims to gather, compile, and make available the studies and experiences of medical men in all parts of the country concerning the use of alcohol and to formulate such definite facts as can be utilized and made available in the practise of medicine. It is assumed that all physicians interested in the study of alcohol should approach it from the scientific side alone, unbiassed by any personal considerations of custom or habit, and with no object other than to ascertain the facts concerning this question irrespective of all possible conclusions. This is the spirit and purpose of the Association and it is entirely independent of any other object except the purely scientific question of the nature and character of alcohol.

All regular practitioners of medicine may become members by a two-thirds vote of the Association at any regular meeting, after signing the following form

of application and transmitting the same to the Secretary of the Association . . .

In 1904 the Association combined with the AMERICAN ASSOCIATION FOR THE STUDY AND CURE OF INEBRIETY to form a new organization known as the AMERICAN MEDICAL SOCIETY FOR THE STUDY OF ALCOHOL AND OTHER NARCOTICS. The officers of the Medical Temperance Association at the time of the union were as follows: N. S. Davis, honorary president; Winfield S. Hall, president; Henry D. Didama, T. Alexander MacNicholl, Henry O. Marcy, vice-presidents; T. D. Crothers, secretary. Dr. Lewis D. Mason was the only surviving member of the original group who had organized the American Association for the Study and Cure of Inebriety in 1870. See BRITISH MEDICAL TEMPERANCE ASSOCIATION.

AMERICAN NATIONAL PARTY. A political party formed in 1876. Its nominees were James B. Walker for president and Donald Kirkpatrick for vice-president. It called for Sabbath laws, the revocation of charters of secret lodges, etc. Its plank on the liquor question read as follows:

3. That the prohibition of the importation, manufacture, and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

The returns showed 2,636 votes as "scattering," which were mostly for this ticket.

In 1884 the party appeared as the "American Prohibition National Party." Its candidates were Samuel C. Pomeroy, of Kansas, for president, and John A. Conant, of Connecticut, for vice-president.

The plank in its platform relating to the liquor traffic said:

4. That we demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

It is not known how many votes the party polled. It had no further existence.

AMERICAN NATIONAL TEMPLE OF TRUE TEMPLARS (in the Scandinavian languages *Amerikas National Tempel av Templarorden*). A North-American temperance organization, composed principally of members born in Sweden, Norway, Denmark, Finland, and Iceland, founded by Adolph Peterson June 16, 1883, in the city of New York, and having for its motto "For God and Humanity." "Templar Order" (*Templar Orden*) is the short name generally used; but, to distinguish it from the order of Good Templars, the organization has been known as "Templars of Temperance" and, since 1917, as "True Templars." At first the Origin constitutions and rituals were printed and used only in the Swedish and Norwegian-Danish languages, but later in Finnish and English also.

According to the first English edition of its constitution, printed in 1890, the National Temple was "a non-secret, non-partisan, and non-sectarian union," and was founded upon the following convictions (among others):

1. That a successful, permanent, and extensive educational temperance work can best be effected by a firm union of all temperance societies (local temples) within several American States under one national grand body. . . .

2. That the said national body, by the united co-operation of its chartered "Temples of Temperance," . . . can carry on the missionary work in a more aggressive and systematic manner against the supporters and defenders of the "Temples of Bacchus," send out lecturers and organizers, distribute temper-

ance literature, institute new temples, and increase the organized opponents of the drink traffic.

3. That the continued increase in the number of liquor saloons and the consumption of intoxicating beverages makes it imperative upon all friends of home, society, church, state, and nation to abandon their neutral position, and become *not only abstainers* . . . but also active workers . . . in the final settlement of the greatest moral question of the age: "How to get the drinking man from the saloon, and the saloon from the drinking man."

The first national officers were: Chief, Adolph Peterson; secretary, Gustaf Sefbom; treasurer, Thor Halverson; counselor, John V. Goordman. There were about 30 charter members, natives of the northern countries of Europe. In January, 1884, the National Temple had in its jurisdiction more than 30 local temples, with about 500 members. The same year an official organ, the *Tidens Fragar* ("Questions of the Age"), was issued in Swedish, several thousand copies of it being printed. It had been preceded by the *Monitor*, named after the first American-Swedish temperance society founded by Peterson in 1873. Later the name of the publication was changed to *Templar-Bladet* ("Templar Blade"). For a few years each number was issued both in Swedish and in Norwegian; afterward for some years a separate issue in each language was printed; and during 1892-94 an English edition was also issued. The publication is now issued quarterly in Swedish only. The National Temple also gave financial support prior to 1891 to the Norwegian monthly *Avholds-Bladet* and the Finnish monthly *Perheen Ystävä* ("Family Friend") as official organs.

In July, 1883, the National Temple inaugurated at Brooklyn, N. Y., and later (Feb. 15, 1885) at Quincy, Mich., Finnish local temples which were the first two American-Finnish temperance societies. These were later increased to fourteen local temples with rituals, etc., in their own language. The Island ("Iceland") local temple, instituted at Sayreville, N. J., Dec. 25, 1887, was the first Icelandic temperance society in America. It used the old northern Saga language. The first German local temple, *Morgen Grünen* ("Morning Light") was inaugurated Dec. 10, 1891.

As was to be expected of a body composed of several different nationalities, the desire was expressed for the establishment of separate organizations each using its own native language. Thus a Norwegian-Danish Grand Temple was organized Oct. 26, 1891, at Chicago, Ill., whose leading officers were: Oliver G. Horton and Otto W. Peterson of Chicago, Waldemar Ager of Eau Claire, Wis., Christian Larsen of Calumet, Mich., Gustav Eide of Minneapolis, Minn., and John E. N. Figved of Milwaukee, Wis. This Grand Temple changed its name in 1899 to the "Northwestern National Temple." During its existence up to 1905 the original National Temple by mutual agreement confined itself principally to the field extending from Chicago eastward, and prefixed the word "Eastern" to its name.

Many of the Norwegian-Danish members and leaders formed State societies in Wisconsin, Minnesota, North Dakota, and South Dakota, each body simply adding to the name of the State the word *Avholds-Selskab* ("Abstinence society").

The Finnish members formed in 1888 a temperance society, The Finnish National Brothers Temperance Association (Finnish, *Suomalainen Kansallisen Rahtius* Language *Welsjysseura*, abbreviated *S. K. R.* Difficulties *W.-Seura*), working in the Finnish

language. Some Swedish-Finns, who were among the original members, left the Association on account of difficulty with the language and formed the Swedish-Finnish Temperance Association of America (Swedish, *Svensk-Finska Nykterhets Förbundet*), using a ritual in Swedish. Some Connecticut members of the Templar Order organized the Swedish benefit Order of Vasa (Sept. 18, 1896).

Only a few local temples ever used the rituals and constitutions printed in English. Among these were two temples in Montreal, Can., and about five in Philadelphia, Pittsburgh, New York, and Chicago, besides some junior temples in the same cities.

In the year 1888 representatives of the American National Temple attended a conference at

Helsingborg, Sweden, where, together with representatives of the national temples of Sweden and Denmark (chartered by the original National Temple), they organized, on June 27, the Internationella Templet (International Temple, Templars of Temperance).

The pioneer work of the American National Temple in the United States was carried on in twenty States. Through its agency more than 200,000 persons were induced to sign the total-abstinence pledge. In New York, Brooklyn, and other large cities, during the years immediately following organization, meetings were held nearly every evening, and large public gatherings were held on Sunday afternoons. In 1920 there were about 100 societies and 10,000 members affiliated with the National Temple. The relief fund, which was based on abstinence from intoxicants, had disbursed in benefits more than \$50,000 in the United States. The officers of the National Temple are: Chief, Adolph Peterson of Minneapolis, Minn. (formerly of St. Louis, Mo.); secretary, Oscar G. Ericson of Minneapolis, Minn.; treasurer, Albert Johnston of Berwyn, Ill.; past chief, Axel W. Landstrom of Allentown, Pa.

See INTERNATIONAL TEMPLE (Swedish, *Internationella Templet*), TEMPLARS OF TEMPERANCE.

AMERICAN PARTY. Name of several political parties in the United States between the years 1853 and 1887. No reference to the alcohol problem was made in the platform of any one of them.

AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE, more generally known as the **American Temperance Society**. The first national temperance society in the United States, formed in 1826. Late in 1825 a conference of those favoring an agitation for temperance was held, through the efforts of the Rev. Justin Edwards, D. D., to consider the question "What shall be done to banish intemperance from the United States?" It was resolved to form an American temperance society, based on the principle of abstinence from strong

drink. Some of the reasons for this determination were, according to a statement in the "Fourth Report of the American Temperance Society" (p. 11):

1. Ardent spirit, which is one of the principal means of drunkenness, is not needful; and the use of it is, to men in health, always injurious.

Raison d'être of the Society 2. It is adapted to form intemperate appetites; and, while it is continued, the evils of intemperance can never be done away with.

3. The use of this liquor is causing great deterioration of body and mind, which, if the cause is continued, will continue to increase.

4. To remove the evils, we must remove the cause; and to remove the cause, efforts must be commensurate with the evil, and be continued till it is eradicated.

5. We never know what we can do by wise, united, and persevering efforts, in a good cause, till we try.

6. If we do not try to remove the evils of intemperance, we can not free ourselves from the guilt of its effects.

A correspondence followed which resulted in another meeting, at Boston on Jan. 10, 1826, composed of men of various Christian denominations. This meeting was presided over by George Odiorne, the Rev. William Jenks, D. D., acting as clerk. The following resolutions, which were adopted, were introduced by JEREMIAH EVARTS.

1. *Resolved*, That it is expedient that more systematic and more vigorous efforts be made by the Christian public to restrain and prevent the intemperate use of intoxicating liquors.

2. That an individual of acknowledged talents, piety, industry, and sound judgment shall be selected and employed as a permanent agent, to spend his time and use his best exertions for the suppression and prevention of the intemperate use of intoxicating liquors.

A committee was appointed to prepare a constitution and to report at another meeting, to be held on Feb. 13. On that date the society organized with the following officers: MARCUS MORTON, president; SAMUEL HUBBARD, vice-president; William Ropes, treasurer; John Tappan, auditor.

The Rev. Leonard Woods, D. D., Rev. JUSTIN EDWARDS, D. D., John Tappan, George Odiorne, and S. V. S. Wilder constituted the executive committee.

Others elected to membership were the Rev. William Jenks, D. D., Rev. Warren Fay, Rev. Benjamin B. Wisner, Rev. Francis Wayland, Rev. William Reed, Dr. James P. Chaplin, Hon. Heman Lincoln, and Dr. Enoch Hale. On March 12 another meeting was held, at which 84 new members were chosen and the following address was issued to the public:

The evils resulting from an improper use of intoxicating liquors have become so extensive and desolating as to call for the immediate, vigorous, and persevering efforts of every

Address to the Public philanthropist, patriot, and Christian.

The number of lives annually destroyed by this vice in our own country is thought to be more than 30,000; the number of persons who are diseased, distressed and impoverished by it, to be more than 200,000. Many of them are not only useless, but a burden and a nuisance to society.

These liquors, it is calculated, cost the inhabitants of this country annually more than \$40,000,000; and the pauperism occasioned by the improper use of them (taking the Commonwealth of Massachusetts as an example) costs them upward of \$12,000,000; making an annual expense of more than \$50,000,000.

Out of 1,061 cases of criminal prosecutions in the year 1820, before the Court of Sessions in the city of New York, more than 800 are stated to have been connected with intemperance. And so it is in all our principal cities. More than three quarters of the crimes committed in the country are probably occasioned by this hateful vice. And if we add to these

the loss of time which it occasions, the loss of business, the loss of improvement, the loss of character, and the loss of happiness for time and eternity, the evil swells to an overwhelming magnitude. The guilt and wretchedness resulting from it surpass all finite conception. Scarcely anything has a more powerful and fatal efficacy to weaken, pollute, and debase the human mind. It palsies every effort for improvement, hinders the success of the Gospel, and prevents the progress of the kingdom of Christ. It destroys, by hundreds and thousands, both the bodies and the souls of men, cutting them off from the possibility of enjoyment, and plunging them into endless darkness and woe.

No sooner is a person brought under the power of intoxicating liquors, than he seems to be proof against the influence of all the means of reformation. If, at any time, the truth gains access to his mind, and impresses his heart, by a few draughts of this fatal poison the impression is almost sure to be effaced. Hence the notorious and alarming fact, that a person addicted to this vice is seldom renewed in the temper of his mind, or even reformed as to his outward character. If a single instance of this kind occurs, it is so uncommon that it quickly becomes the subject of remark through a neighborhood, and often over a large extent of country, and for years is mentioned as an extraordinary event. Most persons given to intemperance proceed from one degree of wickedness to another, till, having been often reprov'd, and hardened in their necks, they bring sudden and remediless destruction upon themselves. And they destroy not only themselves, but a multitude of others. The intemperance of a father has extended to three, four, and five and even to seven of his children.

The intemperance of a family has extended its contagion through a neighborhood, and its baleful effects have been felt by numerous individuals and families. Many persons, in all classes of society, have been destroyed by this vice; and no one is free from danger. A father has no security that his children will not die drunkards, and no security that the evil will not be extended, through them, to future generations. And with the continuance of the present feelings and habits of the community, there is no prospect that the evil will be lessened, and no possibility that it will be done away. All persons, especially the young, must continue to be exposed. Dangers meet them in the street; overtake them in business; follow them to their dwellings; attend them in the private interview, and in the social circle, and assail them wherever they go; and without a change in the sentiments and practises of the community, the evil must continue to increase, till the animating prospects of this great and mighty republic are darkened, its precious institutions ruined, and thousands and millions of its population borne on in a current of liquid fire to a world of woe.

The American Society for the Promotion of Temperance have, therefore, after deliberate and devout

Change in Public Sentiment Desired attention to the subject, resolved, in the strength of the Lord, and with a view to the account which they must render to Him for the influence they exert in the world, to make a vigorous, united, and persevering effort to produce a change of public sentiment and practise with regard to the use of intoxicating liquors.

For this purpose they deem it of primary importance that they should obtain an adequate fund for the support of a man of suitable qualifications in the office of secretary, who shall devote himself to the service of the Society, and, in various ways pointed out in the constitution, labor to promote its object.

In attempting to procure this fund the committee cheerfully make their appeal to men of known and expansive benevolence, who are blessed with property, and are friends to Him, who was rich, yet, for our sakes, became poor, that we, through His poverty, might be rich, and request them, from love to Him and to their fellow-man, to take into serious consideration the magnitude of the evil which this society aims to prevent, and the immeasurable good which it aims to secure, and to furnish the necessary means. If a man of the right character may be wholly and permanently devoted to this object, with the aid which he may receive from good men throughout the country, the committee are confident that, with the divine blessing, a system of general and powerful cooperation may be formed, and that a change may in a short time be effected, which will save an incalculable amount of property, and vast multitudes of valuable lives—a change which will be connected with the highest prosperity of our country, and with eternal salvation of millions of our fellow men.

And may God Almighty crown with glorious success this and every other effort to do good, so that Christian morality, and piety and happiness may universally prevail.

Soon Dr. Justin Edwards temporarily took up the work of organization in connection with his pastorate at Andover. In

Early Operations of the Society January, 1827, he held a series of meetings in Boston and its vicinity for the purpose of raising funds. The first meeting netted \$3,500, and about \$4,500 more was raised in subsequent gatherings. The Society at its annual meeting, Nov. 14, 1827, arranged with the Rev. NATHANIEL HEWITT to act as agent for a term of three years. At the end of the first year (1828) 13 branches had been formed in Maine, 23 in Massachusetts, 2 in Rhode Island, 32 in Connecticut, 6 in New Jersey, 2 in North Carolina, 78 in New York, 5 in Virginia, 1 in Kentucky, 1 in Delaware, 1 in Maryland, 2 in Indiana, and 1 in Ohio. Besides these, State societies had been formed in New Hampshire, Vermont, Pennsylvania, Virginia, and Illinois. Thirty thousand heads of families had pledged themselves to abstain from ardent spirits.

The Society was the center of reform activity in America for several years. In 1831 it promoted the CONGRESSIONAL TEMPERANCE SOCIETY. In the same year Marcus Morton retired from the presidency and was succeeded by Samuel Hubbard, who continued in office until the formation of the American Temperance Union. Beginning May 24, 1833, it held the first national temperance convention, in Philadelphia. The call to this convention contained no reference to any demand other than abstinence from ardent spirits. This convention was attended by 440 delegates, and some thirty resolutions were passed touching upon various phases of the drink question. The most important of these, marking a distinct step in advance, read:

That in our judgment it is the duty of all men to abstain from the use of ardent spirits, and from the traffic in it.

That in the opinion of this Convention, the traffic in ardent spirits as a drink, and the use of it as such, are MORALLY WRONG, and ought to be abandoned throughout the world.

That the vital interests and complete success of the temperance cause demand that in all the efforts of the friends of the cause against the use of ardent spirits, NO SUBSTITUTE EXCEPT PURE WATER BE RECOMMENDED AS A DRINK.

The report of the convention showed that there were in existence 6,000 societies, that State organizations existed in most of the States, that 5,000 drunkards had been reclaimed, 5,000 merchants had given up the traffic, ardent spirits had been cast out from the United States army, 2,000 distilleries had been closed, and 700 sailing-vessels had begun their voyages without their usual supply of liquor.

The time, therefore, seemed ripe for a new advance, and the convention resolved upon the formation of a closer organization. This took the form of a federation of the officers of all State organizations under the name of "United States Temperance Union." This name was changed, in 1836, to the AMERICAN TEMPERANCE UNION.

AMERICAN TEMPERANCE SOCIETY. See AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE.

AMERICAN TEMPERANCE UNION. An organization arising out of the National Temperance Convention held in Philadelphia in May, 1833. Its original name was "United States Temperance Union." Its activities did not begin until after the national convention held in Saratoga in 1836, and then the name of the organization was changed to "American Temperance Union." The Philadelphia convention passed on May 27 the following resolution:

Resolved, That the officers of the American Temperance Society and of the several state societies are hereby requested to act as a United States Temperance Society; to hold mutual consultations, and to take all suitable measures to carry into effect the objects of this convention; to embody public sentiment, and, by the universal diffusion of information and the exertion of kind moral influence, to extend the principles and blessings of the temperance reformation throughout our country and throughout the world. (*Appendix to Sixth Report American Temperance Society*, p. 324.)

Pursuant to this resolution, a meeting was held to carry out the plan. This meeting adopted the following resolutions:

1. *Resolved*, That the officers of the American Temperance Society and of each of the State Temperance Societies, in their associated capacity, be denominated the United States Temperance Union.

2. *Resolved*, That the object of this Union shall be, by the diffusion of information, and the exertion of kind moral influence, to promote the cause of Temperance throughout the United States.

3. *Resolved*, That Isaac S. Lloyd, Matthew Newkirk, and Isaac Collins, of Pennsylvania, John Tappan, of Massachusetts, Edward C. Delavan, and Samuel Ward, of New York, and Christian Keener, of Maryland, be a Committee to carry into effect, by all suitable means, the objects of this Union; and that they continue in office till others are appointed.

4. *Resolved*, That the above-mentioned Committee call another meeting of this Union at such time and place as they may judge proper.

5. *Resolved*, That the Corresponding Secretaries of all State Societies be, ex officio, members of this Committee. (John Marsh, "Temperance Recollections," pp. 37-38.)

No action, however, was taken by the committee until May, 1836, when they called a second national convention, to meet at Saratoga Springs on Aug. 4. At this convention the name of the new organization was changed to "American Temperance Union," the design being to include Canada and every part of North America. The following were chosen as officers: JOHN H. COCKE, president; Matthew Newkirk, SAMUEL HUBBARD, LEWIS CASS, the Lord Bishop of Quebec, Theodore Frelinghuysen, R. H. WALWORTH, Robert Lucas, and John Dunlap, vice-presidents; Dr. JOHN MARSH, and Dr. Lindon A. Smith, secretaries; Robert Earp, treasurer; Thomas Fleming, auditor; E. C. DELAVAN, J. W. Leavitt, Isaac Collins, Isaac S. Loyd, John Tappan, Christian Keener, and John T. Norton, executive committee.

At this convention a resolution declaring for total abstinence from all that can intoxicate was passed through the efforts of Edward C. Delavan, Dr. Justin Edwards, Rev. Lyman Beecher, and others. This placed the new society a step in advance of the older one.

The new organization at once started on a career of wide-spread influence. In October the committee decided to make its headquarters in Philadelphia and to establish a national press. Dr. John Marsh was chosen editor and corresponding secretary, and a monthly publication, *The Journal of the American Temperance Union*, was begun, the first issue being dated Jan. 15,

1837. Edward C. Delavan placed at the disposal of the committee \$10,000 with which to inaugurate its work.

For ten years the temperance reform of the country had its center and inspiration in the American Temperance Union. The society prospered for fifteen years; but the Washingtonian movement and that of the fraternal temperance societies absorbed the public interest, and the Union dwindled to a nominal existence. It was the Union and its indefatigable corresponding secretary, Dr. Marsh, that inaugurated and promoted the various movements of the period looking to temperance. It introduced John B. Gough to the public; it brought Father Mathew to America and managed his tour; it was the chief promoter of the Washingtonian movement; it aided in the formation of the fraternal temperance orders; and during its existence, besides issuing the *Journal*, it published the *Youth's Advocate*, an annual temperance almanac, and numerous brochures, small books, tracts, and pamphlets.

See AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE; WASHINGTONIAN MOVEMENT.

AMERICAN TRACT SOCIETY. An organization, international and interdenominational in scope, whose aim is the promotion of "the interests of vital religion and sound morality through the publication and circulation of the Gospel Message in the form of Christian literature." It was originally formed (in 1814) as the "New England Tract Society." In 1823 it changed its name to "American Tract Society," and in 1825 reorganized as a national concern. Its headquarters are at Park Avenue and Fortieth Street, New York.

While the Society has not made a specialty of temperance literature, it has, from its inception, always given temperance its due place in the sphere of the doctrines and duties of Christianity. As the general secretary (Rev. E. N. Hardy, Ph.D.) says: "We have not failed definitely to stand for the Temperance cause, and we have continued to circulate literature already in print since earlier years."

The Society has emphasized its appeals against intemperance by showing that, besides the ruin of property, bodily health, home happiness, and other temporal interests, it involves the unspeakably greater evil, the loss of the soul. Further, it has denounced the manufacture and sale of ardent spirits for a beverage as a curse to mankind and a sin against God. Among its very first tracts were four on the evils of intemperance, and since then it has published more than fifty relating to the same subject. It has issued a series of "Temperance Tales," a "Temperance Manual," and a "Temperance Volume"; and in many of its popular narrative volumes for the young, temperance is a leading element. The titles of a few of the latter are: "Little Captain"; "Christie's Old Organ"; "Jim Bentley's Resolve"; "Victory at Last"; "To the Third Generation"; "Almost a Man"; "Christmas Jack"; "Daisy Snowflake"; "Harry Fenimore's Principles"; "Out of the Way." Down to 1851 the Society had published and circulated more than 5,000,000 copies of temperance tracts and 156,000 temperance volumes. The following figures relating to the tracts will be of interest:

NAME OF PUBLICATION	No. of Copies
Dr. Rush's Inquiry.....	172,000
The Traffic in Ardent Spirits.....	50,000
The Well-conducted Farm.....	178,000
Kittridge's Address.....	264,000
Alarm to Distillers.....	100,000
Putnam and the Wolf.....	204,000
Hitchcock on the Manufacture of Ardent Spirits.....	76,000
Bishop McIlvaine's Advice to Young Men.....	88,000
Who Slew All These?.....	336,000
Dr. Sewall on Intemperance.....	96,000
The Bible Argument for Temperance.....	84,000
Four Reasons Against the Use of Ale, Liquors, etc.....	80,000
Debates of Conscience.....	108,000
Barnes on the Traffic.....	70,000
The Fool's Pence.....	388,000
Jamie.....	92,000
The Eventful Twelve Hours.....	92,000
The Ox Sermon.....	68,000
Tom Starboard.....	44,000
Set Down That Glass.....	528,000
Reasons for Total Abstinence.....	100,000
To Vendors of Ardent Spirits.....	88,000
One Glass More.....	796,000
To Retailers in Ardent Spirits.....	92,000
Sign the Pledge.....	66,000
Dialogue on Ardent Spirits.....	324,000
Rewards of Drunkenness.....	320,000
Beecher's Six Sermons on Intemperance.....	20,976
Edwards' Temperance Manual.....	107,375
Temperance Volume.....	4,082
Total	5,036,433

Although of late the Society's issue of temperance literature has not been so large as in earlier years, more than thirty temperance publications are listed in its latest catalogs. Among these, besides the first seven in the list of works for the young, mentioned above, are the following: "Going Aloft"; "Not Lost Forever"; "A Timely Word"; "Lost and Saved"; "The Midnight Conflict"; "Blocking the Way"; "The Pawned Watch"; "Sixty Years in Sin"; "Wine-Drinking by Christians"; "The Highway and Hedge Committee"; "Turned the Key"; "Never Too Late, Tom"; "Words of Encouragement for Reformed Men"; "Sitting in a Draft"; "Bab's Face at the Window"; "Old John is Dead; I am New John"; "The Wrong Turning in Life"; "Rough Will"; "Only a Step"; "Help for the Drunkard"; "The Converted Soldier"; "Buy your own Cherries"; "Peter's Nellie"; "Tom's Baby"; "Temptations to Drinking"; "The Keeper Ring"; "Treating."

The vitality of the Society is evidenced by the fact that during the year ending March 31, 1922, it printed 2,170,925 volumes, tracts, and periodicals, and that the Society since its formation has printed publications aggregating 808,966,975 copies ("Christ in the Life of To-day," New York, 1922).

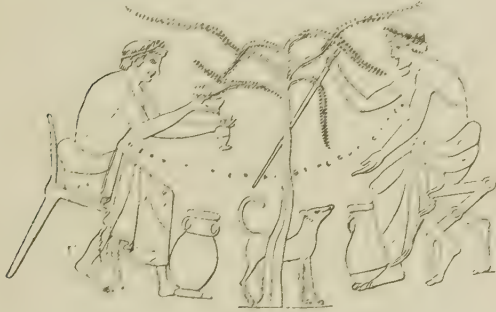
AMERIKAS NATIONALTEMPEL AV TEMPLARORDEN. See AMERICAN NATIONAL TEMPLE OF TRUE TEMPLARS.

AMES, HERBERT THOMAS. American attorney; born June 7, 1844, in Sullivan township, Tioga County, Pa.; educated at the Pennsylvania State Normal School at Mansfield. After taking his law degree at the University of Michigan (1869), he was admitted to the bar and began practise in Williamsport, where he became a member of the law firm of Ames and Hammond. He has devoted most of his life to trials of civil cases in the courts of Pennsylvania. In 1869 he joined the Pine Street Methodist Episcopal Church, and has since occupied almost all the official positions therein. He has been a member of seven General Conferences. He has also been

AMETHYST

a member of the board of directors of Williamsport Dickinson Seminary and chairman of its finance committee for a number of years, and a member of the Preachers' Aid Society of the Central Pennsylvania Conference. For three years he was president of the Select Council of Williamsport, in which town he still resides. He married Elizabeth A. Weis, of South Williamsport, Pa., Dec. 21, 1876.

Throughout his life Ames has been an active opponent of the liquor traffic. In 1889 he became a party Prohibitionist and has since presided over three State conventions of the Prohibition party of Pennsylvania. He has been the party candidate for United States Senator, judge of the Supreme Court, and other offices. One of his most important efforts in connection with the temperance movement was in securing the passage of a constitution for the National Temperance Society, which organization he afterward served as a member of its board of managers. He is the author of the chapter on temperance in the discipline of the Methodist Episcopal Church.



TRADING IN OIL OR WINE
PAINTING ON AN AMPHORA NOW IN THE
MUSEO GREGORIANO, ROME

AMETHYST. (1) A variety of quartz or rock crystal, distinguished by its fine violet-blue or purple coloring, and at one time supposed to be an antidote against drunkenness. Drinking-cups made of amethyst were believed to be a charm against inebriety.

(2) The name of a monthly publication of the Presbyterian Board of Temperance, Pittsburgh, Pa.

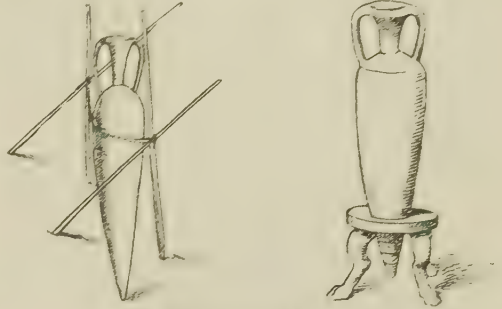
AMMONIUM FLUORID (NH_4F). A salt resulting from the action of hydrofluoric acid on ammonia. It has a sharp saline taste, is very soluble in water, and is sometimes found as a preservative in beer.

AMONTILLADO. A light, dry, etherous, still sherry wine which becomes pungent and highly spirituous with age. It is made in the vicinity of Jerez de la Frontera, in the province of Cadiz, southern Spain, but derives its name from Montilla, in upper Andalusia.

AMOS, ISAIAH H. American Prohibitionist; born at Mount Savage, Md., June 8, 1844; died Dec. 24, 1915. Early in his childhood his parents removed to Warren, Ohio, in the public schools of which city he received his education.

AMPHORA

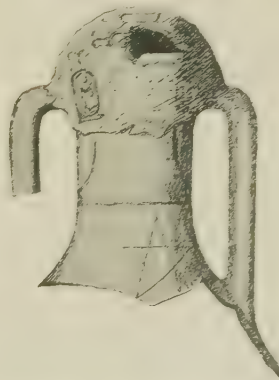
In 1868 he married Lillian Jane Saddler of Cleveland, Ohio, residing there until 1887, when he finally settled at Portland, Oregon. A member of the Protestant Episcopal Church, he was for many years superintendent of the Sunday-school of All Saints Church, Cleveland, and of Trinity Episcopal Sunday-school, in Portland, Oregon, serving also as vestryman of that church. His active interest in the temperance cause led the



AMPHORAE ON STANDS

Oregonian to style him "Amos, the perennial Prohibition prophet." He joined the Prohibition party (of which he afterward became chairman in Oregon) in the first year of its organization, and was prominent in its councils until the end of his life. He had been the candidate of his party for the mayoralty of Portland and the governorship of the State. In 1905 he planned and financed by subscription a World's Temperance Congress in connection with the Lewis and Clark Fair. In the Constitutional Amendment campaign of 1914 he was an indefatigable worker.

AMPHORA. A tall or oval-shaped, two-handled jar, or vase, used by the ancient Greeks and Romans for wine, fruit, oil, etc. Examples



AMPHORA FROM TELL DEFINNEH
SHOWING METHOD OF SEALING AT THE TIME OF MOSES.
THE STAMP AT THE LEFT GIVES THE DATE OF SEALING, NAME OF MAKER, ETC.

have been found in Egypt, also. Although usually made of earthenware, specimens have been discovered which were of glass, stone, and other materials. The amphora had a narrow cylindrical neck, and a tapering base for insertion in the earth or in a stand.

Decorated amphorae, generally having disk-shaped bases, were used as ornaments. They were also awarded as prizes to victors in the games at the Panathenaic festivals. See **CARTHAGE**.

AMPULLA. (1) Among the ancient Romans, a flask or bottle with a narrow neck and globular body, usually made of earthenware or glass, and used for carrying oil to anoint the body.

(2) In the Roman Catholic Church, either of the two vessels of transparent glass, used for holding the wine and the water respectively at the altar.

(3) A vessel for holding the consecrated oil used at the coronation of kings. The one in use during the coronation of British kings is shaped in the form of an eagle and is made of pure gold. The most famous ampulla is that



AMPULLA

formerly used in the consecration of the kings of France, which was kept at Reims. It was reported to have been brought from heaven by a dove for the baptism of Clovis. The vessel was broken at the time of the Revolution.

(4) A small bottle or flask of lead or glass, used in the middle ages by travelers and especially by pilgrims.

The word has also botanical and zoological significance.

AMRITSAR TEMPERANCE SOCIETY. An East Indian temperance organization. It was started on a very small scale in 1891 at a meeting held in the Hindu school, Amritsar. Its public inauguration took place at the end of that year, the prime movers in the Society being Pundit Bishan Narain, Lala Nand Lal, and Meer Karamatullah. One of the earliest features of the Society, and one which has marked its whole history, was the cultivation of the poetic muse among its members and the publication of temperance songs suitable for use at marriages, public processions, and on other festive occasions. A small volume of these songs, entitled "Sangeet," was published in 1891, and has since been in considerable demand throughout the Punjab.

The first president of the Society was Lala Kanaya Lal. Under his rule the Society began those picturesque processions for which it has become famous throughout northern India. In

1893 Pundit BISHAN NARAIN was elected to the presidency which office he still holds. Under his energetic leadership the meetings of the Society, which had previously taken place monthly, have been held fortnightly and subsequently weekly. Meer Karamatullah produced "Makh-moor Chand," a temperance play, staged by the Society with great success. Some of the younger members followed Karamatullah's example in devoting their pens to the service of the cause, until the publications of the Society in booklet-form became quite numerous and were distributed in many of the surrounding towns and villages. The plays were written and acted with the sole object of exposing the evils of drink and setting forth the advantages of abstinence. The income derived from the dramatic performances was spent in obtaining the services of a lecturer, Bawa Parma Nand, who for many years continued his work in Amritsar.

The anniversaries of the Society are among the most notable events in that part of India. In addition to street processions, dramas, and other Oriental devices, public meetings are held in the chief centers of Amritsar, care being taken to invite the cooperation of all the religious sects. Temperance reform is almost the only subject that will unite all sections of the Indian community on a common platform. The annual meetings of the Amritsar Temperance Society are invariably addressed by Hindu, Mohammedan, Sikh, Aryan, and Christian speakers.

In 1895 deputations were sent by the Society to the *melas*, or fairs, held in important places where no organized temperance work had been carried on. Visits were also paid to Lahore, Jullundur, Jhelum, and other large cities for the purpose of assisting the societies already at work.

The Amritsar Temperance Society sent Diwan Narindra Nath (now Raja), Deputy Commissioner of Gujranwalla, as a special delegate to the World's Temperance Congress which met in London in 1900. About the same time a magic lantern was obtained by the Society; and through its means temperance pictures were exhibited to the people. The cinematograph has also been used with great success. Few public events were allowed to pass without being made the occasion for special gatherings to promote the temperance movement. In later years the Society has been further instrumental in starting temperance branches at Ludhiana, Phillour, Srinagar, and elsewhere. Prizes are given for the best essays on the temperance question. A special deputation was sent to the Imperial Durbar at Delhi in January, 1903. At the time of writing the Society comprises 1,800 pledged members and is the most active local temperance organization in India. A noteworthy feature of the Society's work has been the holding of meetings for prisoners in the jails.

In 1916 a commodious Temperance Hall was erected in Amritsar, in which the All-India Temperance Conference of 1919 was held. The building is a center for all kinds of aggressive social work. As a result of the Society's labors, Amritsar was the first city in British India to remove all liquor-shops beyond the municipal boundaries, so that the city proper may now be described as a dry area. The work has been car-

AMRUTI

ried on for nearly 30 years by the same secretary, LALA NAND LAL.

AMRUTI. According to Hindu mythology, the beverage of the gods, much as nectar was the beverage of the Greek deities.

AMSTERDAM. See NETHERLANDS.

AMYL ALCOHOL ($C_5H_{11}HO$). The chief constituent of fusel-oil. It is an oily, colorless, poisonous liquid with a peculiar cough-exciting odor and a burning taste. It seems to be invariably formed with ordinary alcohol when the latter is produced by fermentation. The exact conditions of its formation are not known. It is separated from ordinary alcohol with difficulty. See FUSEL-OIL.

ANACREON. Greek poet; born at Teos, on the coast of Asia Minor, about 562 B. C.; died about 475 probably at the same place. He lived for some time in Samos, whence he was brought by special embassy to Athens by the tyrant Hipparchus. Here he lived until the assassination of his benefactor, after which he probably returned to Teos. Anacreon was especially the Greek poet of wine, as HORACE and OMAR KHAYYAM were respectively the wine poets of Rome and Persia. Many writings credited to him are now known to be spurious, and only a few undoubtedly genuine fragments of his compositions remain. The latter are in the form of odes in praise of wine and kindred pleasures, and have been translated by the poet Thomas Moore, whose renderings, though not strictly literal, admirably catch the spirit of the original. In his translation ("Anacreon," London, 1869), the following typical passages occur:

Buds of roses, virgin flowers,
Cull'd from Cupid's balmy bowers,
In the bowl of Bacchus steep,
Till with crimson drops they weep!
Twine the rose, the garland twine,
Every leaf distilling wine,
Drink and smile, and learn to think
That we were born to smile and drink.
—(From Ode v).

When my thirsty soul I steep,
Every sorrow's lulled to sleep.
Talk of monarchs! I am then
Richest, happiest, first of men.
Careless o'er my cup I sing,
Fancy makes me more than king.
—(From Ode xix).

ANADARKO INDIANS. See ABORIGINES OF NORTH AMERICA.

ANAM. A French colony south of China. See FRENCH INDO-CHINA.

ANDELFINGEN. A red or white, still wine made in a district of the same name in Zurich Canton, Switzerland.

ANDERSEN, CARL. Danish stone-cutter and temperance reformer; born in Sweden July 18, 1826; died Aug. 5, 1903. Until 1883, when he became a total abstainer, his life was one of dissipation. Upon becoming an abstainer, he preached the gospel of temperance throughout Vendsyssel, the Danish province where he had made his home. While not a great lecturer, he understood the art of talking to the common people, of whom he was one, and exerted a great power among them.

ANDERSEN, JENS JULIUS. Danish manufacturer and temperance reformer; born near Randers, Denmark, Sept. 30, 1855. He became a

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total abstainer on Aug. 23, 1881; was first secretary of the Danish Grand Lodge of the Independent Order of Good Templars; and was several times a member of the executive committee of the Grand Lodge, serving for sixteen years. From 1900 to 1913 Anderson was a member of the Aarhus town council, being elected thereto both by the Socialists (1900 to 1909) and by the Prohibitionists (1909 to 1913). One of the founders of *Afholdsdagbladet*, the Danish Prohibition daily at Aarhus, he served as a member of its executive board from 1900 to 1913. In May, 1907, he was appointed a Knight of Dannebrog by the King of Denmark as an appreciation of his 25 years' work in the temperance reform. After he had been knighted he was expelled from the Social-Democratic party.

ANDERSEN, PETER. Danish landowner and temperance advocate; born at Ringgard, Denmark, March 1, 1866. He became a total abstainer in 1887, and in early manhood gave himself enthusiastically to the work of temperance reform. In 1909 he was made a member of the executive of *Afholdsdagbladet*, the Danish temperance daily paper. To this enterprise Andersen devoted large contributions of money, time, and energy, in the long struggle to make the paper one of the leading periodicals in the country.

ANDERSON, ELIZABETH PRESTON. American temperance leader; born at Decatur, Ind., April 27, 1861; educated at Fort Wayne College, De Pauw University, and the University of Minnesota. Removing to Fargo, N. D., she joined the Woman's Christian Temperance Union in 1889, entering enthusiastically into all its varied activities. In 1893 she was elected State president of that organization, having been State organizer for the preceding three years, and she has been reelected to the presidency until the present time. In 1901 Miss Preston was married to the Rev. James Anderson of the North Dakota Conference of the Methodist Episcopal Church. From 1903 to 1905 she was also assistant recording secretary of the National Woman's Christian Temperance Union, and she was elected recording secretary of the same organization in 1905. Mrs. Anderson has attended nearly every session of the North Dakota Legislature since the State was admitted to the Union, and has had much to do with originating and promoting temperance legislation. She is permanently represented in the Capitol at Bismarck by a life-size portrait in oil, presented to the State by the Woman's Christian Temperance Union of North Dakota. She was the author of the presidential and municipal suffrage law which passed the Assembly in 1917.

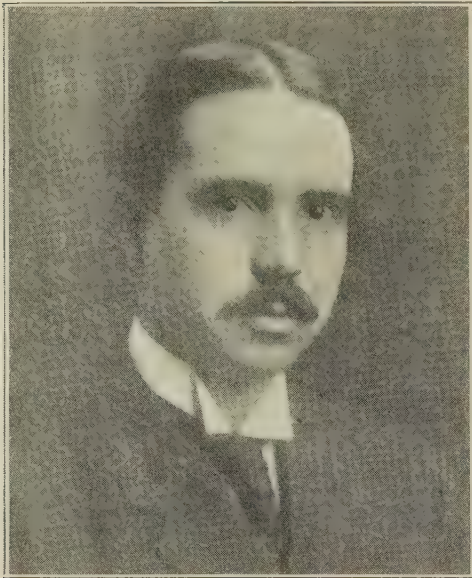
ANDERSON, HERBERT. See CALCUTTA TEMPERANCE FEDERATION.

ANDERSON, NINA CONSTANCE BENNER. Swedish nurse and temperance leader; born at Landskrona, Sweden, May 30, 1865; educated in Lund, Skåne. She married Gustaf Anderson (deceased 1918) of Vesterås, Oct. 18, 1893. Mrs. Anderson began her career as a hospital nurse at the age of 21, serving at Sofiahemmet, Stockholm (1886-93), Vesterås (1893-95 and 1906-18), Smedjebacken (1895-99), and in Ödeborg, in Dalsland (1899-1906). Since 1918 she has made

ANDERSON

her home in Stockholm. She has been intensely active in temperance work for a score of years and especially prominent in W. C. T. U. activities. She has been president of the local W. C. T. U. in Ödeborg (1902-06) and Vesterås (1906-18), president of the district union of Örebro and Vestmanland (1910-18), and since 1916 has headed the national organization. She was also vice-president of the Swedish Prohibition Congress (1917 and 1920) and a member of the central committee of the churches for Prohibition.

ANDERSON, WILLIAM HAMILTON. American lawyer and Prohibitionist; born at Carlinville, Ill., Aug. 8, 1874; educated at Blackburn College, Carlinville (B. S. 1892). After teaching for two years he entered the law department of the University of Michigan, at Ann Arbor, from which he graduated in 1896 with the degree of LL. B. Later (1919) he received



WILLIAM HAMILTON ANDERSON

the honorary degree of LL.D. from Illinois Wesleyan University at Bloomington. He engaged in the practise of law for about four years, and in 1901 married Miss Clarice Otwell, of Carlinville.

Anderson's interest in church and temperance work developed early and has never flagged. He was president of the Springfield district Epworth League from 1898 to 1902, appearing on the program of the State League conventions and at the San Francisco International Convention in 1901. He was elected a lay delegate from the Illinois Conference to the General Conference of the Methodist Episcopal Church which met at Los Angeles in 1904, and was also a member of the General Conferences of 1908 and 1912 from the Baltimore Conference, and of that of 1920 from the New York Conference.

On Jan. 1, 1900, Anderson became attorney for the Illinois Anti-Saloon League, and later State superintendent. He drafted the Illinois

ANDERSON

local-option law and was mainly instrumental in federating the churches into the organization which secured the passage of that law. He became associate superintendent of the New York Anti-Saloon League Jan. 1, 1906; he was made State superintendent of the Maryland Anti-Saloon League Feb. 1, 1907; and he held the latter office until Jan. 1, 1914, when he became State superintendent of the Anti-Saloon League of New York, which position he still occupies (1923).

During Anderson's tenure of the superintendency of the Anti-Saloon League of New York three noteworthy events in the history of temperance reform in that State and of Prohibition reform in the country have occurred: (1) the passage of the City Local-option Law in the State of New York after defeat for twenty years; (2) the increase in the number of New York Congressmen voting in favor of the National Prohibition Amendment from three in 1914 to fourteen (including one favorable official pair) in 1917, this increase exceeding the margin of safety; (3) ratification of the Prohibition Amendment by the New York State Legislature in 1919. This last result was regarded by all of the national officials as absolutely impossible of attainment. Ratification by the largest State in the Union broke the back of the liquor forces and quashed their entire campaign, based on the proposition that the little States were forcing Prohibition on the big ones. Without this, reaction against Prohibition in the country generally would have been vastly more serious. The passage of the City Local-option Law proved that the liquor traffic could be whipped even in New York; that is, even with reform in a defensive position, the traffic, no matter how strongly entrenched, must give way at last, if properly attacked for a sufficiently long period.

In connection with his other official positions Anderson in 1909 became acting legislative superintendent of the Anti-Saloon League of America, in charge of the Washington office. In 1904 he had been chosen chairman of the legislative committee of the Temperance Society of the Methodist Episcopal Church; he served as national legislative superintendent from 1912 till the office was moved to Washington in 1916; and he is now chairman of its committee on Public Policy.

Anderson was keen, aggressive, and relentless in his warfare on the saloon. In the several States where he led Anti-Saloon League campaigns he displayed rare qualities of leadership among the voters, while his genius in detecting and thwarting the schemes of saloon-men to control officers of justice and corrupt legislatures caused his enemies to dread his appearance on any battlefield where trickery was relied upon to prolong the life of the saloon.

Recognizing that while the flexible nature of the Anti-Saloon League, as merely a league of organizations having no individual membership, was ideal for bringing about the enactment of Prohibition, still the enforcement of Prohibition, being peculiarly a local function because it depends largely upon local officials, required the development of a general system of local organization, with immediate contact with the indi-

vidual citizen, Anderson formulated the "Three-fold Local Enforcement Program" as follows:

(1) Complete canvass of every citizen in every community for enrollment in behalf of law and order.

(2) Enactment of an adequate enforcement ordinance in every city, town, and village.

(3) The YONKERS PLAN, which involves (a) co-operation by citizens with every official who will operate honestly and effectively; (b) pitiless publicity focused upon indifferent, inefficient, or corrupt officials by securing evidence of enforcement conditions, and giving it to the public instead of turning it over to the officials.

Anderson originated and launched in 1919 (on April 30, the anniversary of Washington's inauguration and the beginning of government under the Constitution) the "Allied Citizens of America, Incorporated to Uphold American Ideals and the United States Constitution," which in the first three years of its existence enlisted a membership of approximately a quarter of a million men and women citizens of voting age, organized in 550 local divisions in New York State alone—an astounding feat of organization. Through concerted action of local divisions, in its first effort it accounted for enough votes in the State election of 1920 to elect Nathan L. Miller governor over the nullificationist Governor Alfred E. Smith, resulting in the passage by New York of a State enforcement code substantially identical with the National Prohibition Act. The goal of Allied Citizens of America is "a minimum of half a million members and the balance of power for righteousness in the difficult Empire State."

Anderson frankly states that the Yonkers Plan, which he says is "as fundamental as human nature and majority rule—fool-proof at one end and crook-proof at the other—based on the proposition that publicity is the only sure-acting political prophylactic," represents the cumulative experience of the nation in over fifty years of enforcement of State and local Prohibition and is a mere epitome of Anti-Saloon League principles concretized and vitalized, "with a red light hung at the danger-points where ninety-nine per cent plus of local volunteer enforcement movements have been wrecked."

This "Plan" and the whole "Threefold Program" were made available by Anderson in the fall of 1921 through a 96-page text-book and working manual for community use, entitled "The 'Yonkers Plan' for Prohibition Enforcement, Together With a System of Local Organization Which Any Community can Use to Develop a Sound, Active Public Sentiment for Law and Order." Another book of which Anderson is the author is "The Church in Action Against the Saloon," the generally accepted authoritative statement of Anti-Saloon League principles and methods (1906; 2d ed. 1910). His home is at Yonkers, N. Y.

ANDERTON, HENRY. English saddler and harness-maker, known as "the temperance poet and orator"; born at Walton-le-Dale, near Preston, Lancashire, Dec. 3, 1803; died June 21, 1855. He was educated at the national school, Walton-le-Dale, then at Saltwick, and afterward in a school at Preston. At an early age he began to exhibit signs of poetic genius, and thus became something of a hero in the village. He learned the saddle and harness business in his father's shop, and joined a political union in Preston which held its meetings on Sunday evenings in

public houses. He noted that much drunkenness resulted from this arrangement and endeavored to do away with the custom of "drinking for the good of the house" by proposing payment for the use of the room. The meetings were at length removed from the public house. While on a visit to Eccles, near Manchester, he joined a temperance, or "moderation" society, and soon afterward became a total abstainer. He now began to advocate the cause in public; and one of the leaders of the Preston Temperance Society states that, "from the first day to the last appearance he made upon our platform, he was the supreme attraction at all the meetings of the early temperance reformers." Joseph Livesey said of him: "On the platform he was the favorite, not so much for his serious argument as for his ready wit, his fluency of speech, his power of declamation, and his poetical talent."

At Hulme he was presented with a silver star and chain (Aug. 6, 1836). His success as a temperance leader, however, was disastrous to his business, since the public-house-keepers effected a combination which "drove his trade away." This was a high compliment to his efficiency in driving *their* trade away. In 1847 he removed to Heywood, and in the following year to Bury, where his later years were spent in the employ of the Lancashire and Yorkshire Railway Company.

The case of this gifted and popular temperance leader illustrates the difficulty of promoting the total-abstinence movement in a time when abstainers were regarded with even more of suspicion and distrust in influential circles than drunkards and drunkard-makers. The combination against Henry Anderton included men who counted themselves true temperance reformers. His brilliant work and untiring devotion, however, emulated by his successors, succeeded in placing the temperance reform on solid foundations. His friend and biographer, Edward Grubb, brought out an edition of Anderton's poems, in 1863.

ANDO, FUNI (ARAI). Japanese temperance advocate; born in Japan in 1851; died at Tokyo Dec. 31, 1915. In 1870 Miss Arai was married to TABO ANDO, a Government official connected with the consular service. Some years later her husband was appointed consul-general for Japan at Honolulu, and she accompanied him to that city, where she noted with deep concern his increasing indulgence in strong drink. Under the ministrations of the Rev. K. Miyama, a Japanese missionary from San Francisco, Mrs. Ando became a devout Christian, and learned from him, much to her surprise, that in the United States of America there were large bodies of people in all classes of society that were total abstainers. About the year 1887 her husband received a present of two kegs of sake (rice-beer) from personal friends in Japan, and, after tasting the liquor, went on to indulge himself freely. In her extremity the distressed wife consulted the missionary, who advised her to remove the sake from the house. Acting under the orders of his mistress, the family coachman carried the two kegs to the back yard, and after smashing in the heads of both kegs, poured their contents into a large hole dug in the ground. The surprise of the lord and master of the house may be better

ANDO

imagined than described, but the effect was both wholesome and lasting. Ando discontinued his drinking, and later became a leading advocate of total abstinence, being enthusiastically helped in this work by his devoted wife. In 1917 Ando erected in her honor the Ando Memorial Chapel



MRS. TARO ANDO

of the Japan Methodist Church. The building stands on a beautiful hilltop in the city of Tokyo.

ANDO, TARO. Japanese statesman and temperance reformer; born in Tokyo (then Yeddo) April 7, 1846. He began his education at a Dutch school in Tokyo, but later attended the school established by the Presbyterian Mission at Yokohama, where he pursued a systematic course of study. His early manhood was spent under the Tycoon dynasty. In the revolution of 1868, which resulted in the overthrow of the Tycoon and the restoration of the Imperial Government, he fought in the ranks of the "rebels" under Viscount Enomoto, and when the war was ended he was confined in the Hakodate prison for more than a year. After his release, he was made attaché to Prince Iwakura, the first Imperial ambassador from Japan to the courts of the world. Later Ando was consul at Hongkong for nine years, and was then transferred to Shanghai. About this time he was appointed consul-general and diplomatic agent at Honolulu, where he served three years. In 1870 he married Miss Funi Arai. (See ANDO, FUNI ARAI).

Ando had become addicted to drink, to the serious detriment of his business affairs. His wife fought for his reformation; and he, finally, saw his own peril, and became a total abstainer. He did not stop at this, but at once proceeded to organize the Japanese Temperance Society of Hawaii, one of the earliest Japanese temperance societies in the world, and which has since reached considerable magnitude. In the prosecu-

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tion of his temperance efforts, Ando came in contact with Christian missionaries, was converted, and was baptized by Dr. M. C. Harris of the Methodist Church at San Francisco. In 1889 he returned to Japan and at once entered upon reform work there. He organized the Tokyo Temperance Society, of which he was chosen president and which, largely through his efforts, reached a membership of 5,000. Other societies sprang from this one which were later federated into a national organization called in Japanese *Kin-shu-kwai* (literally, "Society for the Prohibition of Sake"), of which he was the first president.

In 1895 Ando was appointed head of the Bureau of Commerce and Industry, at the close of the war with China, when the work was unusually trying. In recognition of his devotion the Emperor bestowed upon him the rank and decoration of the fourth grade.

Since those days Ando has devoted himself wholly and unreservedly to the great temperance



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movement in Japan, as well as to the cause of Christian propagandism.

Since 1887 he has never smoked tobacco or taken a drop of intoxicating liquor. He is still president of the National Temperance League of Japan as well as editor of *Kuni no Hikari* ("Light of Our Land"), a prominent temperance magazine.

ANDREASEN, LUDVIG. Danish educator and temperance leader; born at Hylke, Denmark, Sept. 12, 1859. For a number of years he

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has been principal of a children's school at Nykjöbing-Mors, Denmark, and since 1900 has served as president of the Blue Ribbon (*Blaa Baand*) society. He is also a member of the executive of the Danish Temperance Societies' Central Union. The Danish Government was reluctant for many years to impose any effective restriction on the liquor traffic, despite the activities of the Good Templars, organized in that country in 1881, and an earlier movement against spirits dating back to 1840. These and other temperance bodies have combined in recent years to agitate for the total overthrow of the traffic, and Andreassen has been an active participator in the movement.

ANDRESEN, KJELD NICOLAY GOTT-HARD. Norwegian temperance reformer; born at Christiania July 3, 1808; died at Stange April 2, 1851. After graduation (1825) he began studying theology at the University, but his main interest was more and more directed toward the temperance reform. In the summer of 1841 he joined the temperance society (*Maaðeholdsforening*) just founded in Christiania. This society was fighting for total abstinence from brandy in any form and from October, 1842, it published, in conjunction with an older temperance society, a bulletin of its own, which acquired no little popularity. A strenuous member of the society, Andresen soon became well known; and at his request a public allowance for a year of about \$425 was granted him, in 1844, to travel through the country founding temperance societies.

During the subsequent few years in which he was able to work he traveled much, and everywhere his well-advised and persuasive words made a deep impression on the people. In Christiania he founded the Union against Brandy-drinking (*Norske forening mod Braendevinsdrik*) Feb. 24, 1845, with a number of members of the highest standing and authority in social life. This was intended to be a central association. Besides, he published several articles concerning the temperance movement and two comprehensive books, a "Temperance Catechism" (Christiania, 1844, 8th ed. 1887, translated into Lappish, Swedish, and Finnish) and a "Handbook of the Principles of Temperance Reform" (*Haandbog i Afholdelsesreformens Grundsætninger*, 3d ed. Christiania, 1848, translated into Swedish), both of which were widely circulated throughout the country.

On his first journey Andresen succeeded in founding 36 new temperance societies with a membership of 2,186, making the whole number of societies 118, with 14,000 members. At the end of 1846, as the result of Andresen's second journey, the numbers had increased to 140 and 17,000 respectively.

At this time the really abstinent members were gradually separating themselves from those who were so merely in name. The sincerity of the temperance movement thus being established, Andresen again requested a public allowance, pointing out that his health was suffering from continuous traveling, and that he would prefer journeying but half the year, living for the rest of the year at some fixed place, and thus being able to write more than before. This was agreed to by the Norwegian Government, and accord-

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ingly a sum of about \$900 was granted him in August, 1847. In this way Andrews worked up to 1851, but the restless life he had been leading had undermined his vital forces. He died while on a journey in the parish of Stange. His last words were, "I leave this world with the confidence that I have done something for humanity."

ANDREW, JOHN ALBION. Twenty-first governor of Massachusetts, and an active opponent of Prohibition; born May 31, 1818, near Portland, Me.; died in Boston Oct. 30, 1867. Educated at Bowdoin College, Brunswick, Me., he studied law in the office of Henry H. Fuller, and was admitted to the bar in 1840. A strong Abolitionist, he defended in Boston persons on trial for rescuing fugitive slaves. His popularity forced his nomination as governor in 1860 against the wishes of political leaders, and he was elected by an overwhelming majority. During the Civil War his energetic activities in support of the Union made him beloved by and influential with the loyal population, which fact, in addition to his wide personal acquaintance, gave him much influence in his attitude against Prohibition. He was opposed to the Massachusetts Prohibition law, and in 1864 vetoed a bill which would have strengthened its enforcement by making liquor-dealers ineligible as jurors in liquor cases (see BOSTON). In 1865 he again blocked an attempt to secure better enforcement of the law in Boston, where evasions were most conspicuous, by extending to the entire State special police provision requested for that city. This helped to make the law odious, and prepared the way for the repeal of the Massachusetts statute.

In 1867 Andrew, having retired from the governorship, was requested by a committee of Boston hotel-keepers to bring before the proper legislative committee a bill asking for the enactment of a license law. "Such an opportunity to attack the Prohibition law," says Pearson, "was all he could have hoped for." He accepted the case, and for three months devoted all his time to managing the hearings and to preparing the final argument. He declared afterward that in all his life, public and private, there was not a single act which afforded him more satisfaction than this attack. He selected for attack, as the two points of theory fundamental to Prohibition, "the essentially poisonous character of alcoholic beverages and the immorality of their use," and devoted himself to overthrowing every argument to support them, attacking Prohibition also as "sumptuary legislation." He died before the next election; but largely as a result of his efforts, a majority of legislators pledged to the enactment of a license law was elected. Such a law was secured in the legislative session of 1868.

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ANDREWS, JOHN. British accountant and temperance advocate; born June 15, 1833, at Newark-on-Trent, in Nottinghamshire, England; died at Hobart, Tasmania, March 14, 1921. He emigrated to Hobart in 1858, and soon became associated with the shipping firm of Facy & Fisher of that city, remaining with them as accountant for 50 years. In 1859 he married Prudence Rebecca Blackwell. Andrews was a life-

long total abstainer. In June, 1858, he joined Victoria Tent of the Independent Order of Rechabites, in which he filled all the offices and continued his membership till his death. For some years he was a trustee of Southern Cross District. In 1858, also, he joined the Tasmanian (afterward Hobart) Temperance Alliance, of which organization he was honorary secretary for 25 years. After his retirement he was still a member of the committee of management and a trustee of Temperance Hall, Hobart. He was a charter member of No. 1 Lodge of the Independent Order of Good Templars in Hobart, and one of the founders (in 1869) of *The People's Friend*, the official organ of the Tasmanian Temperance Alliance and other temperance societies of Tasmania. This paper in its issue of March, 1921, said of Secretary Andrews: "He was the last of a fine band of pioneers who laid broad and deep the foundations of the temperance structure in Southern Tasmania."

ANDRIEZEN, WILLIAM LLOYD. British pathologist; born of Singhalese parents in 1870; died in England November, 1906. He entered University College, London, in 1887, took up the study of medicine (M. D. 1893), and won several medals and other distinctions, among them the Liston Gold Medal for original research in pathology (1891), offering as his thesis a discussion of "The Pathology and Treatment of Lesions of the Brain which Lead to Insanity."

He held the posts of pathologist and assistant medical officer at the West Riding Asylum, Wakefield, Yorkshire, and was deputy medical superintendent of the Metropolitan Asylum at Darenth, Kent (1897-98), and assistant in cancer research at Middlesex Hospital. His studies of the histology and pathology of the brain, and the dynamics of the nerve-cell naturally led to a consideration of alcohol in its relation to mental disorders and heredity. He concluded "after due consideration of the vast body of pathological evidence for fifteen years and after much thought, discussion, and deliberation that the teaching of pathology is positive, clear, and irrefutable . . . on the influence of alcoholism on the sperm- and the germ-cells. They clearly indicate and demonstrate the pathogenic potency for material evil possessed by alcohol and exerted on the offspring of alcoholic parents" (*Journal of Mental Science*, 1905, vol. li.).

In the field of insanity he described the "functional unfoldings that accompany the structural elaborations which take place in the brain," and showed the effect of alcohol in causing the opposite process to take place. He held that there were two types of mental disorganization by alcohol: one in which the process is extensive with pathological changes in the neurons of the cells and a breaking down of the mental faculties; the other a specialized and intensive type made up of those who have a bad heredity back of them, "a neurotic heritage, epileptic, intemperate and criminaloid." Here alcohol, syphilis, worry, etc., acting directly as a chemical poison or indirectly by way of peripheral nerves, are auxiliaries in bringing out intrinsic cerebral defects. Such subjects Andriezen believed pass through the stage of general symptoms very rapidly and arrive quickly at the intensive insanities.

Although Andriezen's death occurred when he

was only 36 years of age, "his work," said the *British Medical Journal* (Dec. 1, 1906), "was known in every country." Among his important contributions to medical literature were the following: "On Some of the Newer Aspects of the Pathology of Insanity" (*Brain*, 1894, xvii. 548-709); "Structural Changes in Alcoholic Insanity" (*International Medical Magazine*, iv. 554-555, Philadelphia, 1896); "On the Premature Dementia of Puberty and Adolescence" (*Hospital*, 1903, xxxiv. 131, 142, 165); "The Problem of Heredity with Special Reference to the Pre-embryonic Life" (*Journal of Mental Science*, 1905, li. 1-57).

ANGELICA. (1) A white or pale yellow, sweet, Tokay-like, still wine, formerly made in California.

(2) A root utilized in the preparation of allasch. See KÜMMEL.

ANGEL'S FOOD. Same as HUFF-CAP.

ANGLO-INDIAN TEMPERANCE ASSOCIATION. A society founded July 24, 1888, at a meeting convened by Mr. W. S. Caine, M. P., at the residence of Mr. Samuel Smith, M. P., No. 7 Delahay Street, London, England. In 1887-88 Mr. Caine had made a tour through India, and had met a number of native gentlemen who "had expressed a strong desire that some organization should be formed in England with a view to Parliamentary action regarding the excise policy and administration of the Indian Government, and which would also promote and guide an agitation throughout India for temperance reform." In the following winter Mr. Caine, accompanied by the Rev. Thomas Evans, made another tour in India, during which about forty temperance societies were formed.

On April 30, 1889, Mr. Samuel Smith, who had been elected president of the Association, moved the following resolution in the House of Commons:

That in the opinion of this House, the fiscal system of the Government of India leads to the establishment of spirit distilleries, liquor and opium shops, in large numbers of places where, till recently, they never existed, in defiance of native opinion and protests of the inhabitants, and that such increased facilities for drinking produce a steadily increasing consumption, and spread misery and ruin among the industrial classes of India, calling for immediate action on the part of the Government of India, with a view to their abatement.

Although opposed by Sir John Gorst, Under-Secretary for India, and by an ex-governor of Bombay, the resolution was carried by 113 votes against 100. The result of this vote of censure was a thorough inquiry into the *Abkari*, or administration of the excise, throughout India, and the adoption by the Government of regulations restricting the traffic in liquor and drugs, limiting the number of places of sale, increasing the rate of taxation of intoxicating liquors and drugs, and deferring to a certain extent to local public sentiment. For a time the increase in the excise revenue was checked, but not for long.

The Association has continued to bring to bear upon the Indian Government, by means of Parliamentary action and otherwise, influence which has resulted in the partial removal of abuses and a more vigilant restriction of the traffic. Resolutions have been brought forward in the Legislative Councils demanding Prohibi-

tion as the ultimate goal. These resolutions have been invariably supported by the elected Indian members of the Councils. Meanwhile licensing boards and advisory committees have been conceded. Through these bodies the people are able to exercise some influence over the number and location of liquor-shops. Experiments in local Prohibition are being tried in limited areas.

The aim of the Association is to save India, with its population of 320,000,000, from the alarming growth of the drink evil, shown by the fact that the liquor revenue rose from £1,561,000 (\$7,805,000) in 1874-75 to £9,106,000 (\$45,530,000) in 1916-17. It is intended to establish temperance societies in every Indian city and town, to engage organizing lecturers in each province, and to extend in all directions the work which has already been accomplished. Special deputations will be sent to India for the purpose of cooperating with the workers on the spot. These deputations will be equipped with the latest results of scientific inquiry into the nature and effect of alcohol and drugs.

The Association has moved the authorities in India to introduce systematic temperance teaching in all public schools. In this connection an important medical pronouncement, setting forth authoritatively the main grounds of abstinence, has been issued this year (1918). It was signed by the leaders of the medical profession in England, and by 60 of the most representative physicians, Indian and British, in India, headed by Sir Bhalchandra Krishna. The document has been widely circulated in the vernaculars, and is to form the basis of more regular instruction in educational institutions.

The work of the Association, promoted by leading Englishmen, is an expression of the sympathy and good-will of the British people toward their fellow citizens in India. It also provides a common platform upon which Christians, Hindus, Mohammedans, and Parsees are able to unite in furthering the moral elevation of India's teeming millions. The ultimate aim of the Association is to secure, in harmony with the best Indian opinion, the final extinction of the traffic in alcoholic liquors, opium, and all other intoxicating drugs. The Association publishes *Abkari*, a quarterly journal, the contents of which are widely translated into the vernaculars. From 2,000 to 3,000 copies have been distributed regularly for a period of nearly thirty years.

Mr. Samuel Smith, M. P., was succeeded in the presidency of the Association by Lord Monckwell and Sir J. Herbert Roberts, Bart., M. P. (afterward Lord Clwyd); and the general secretary has from the beginning been Frederick Grubb who, in addition to his numerous duties in England (including the editorship of *Abkari*), has visited India to consolidate the organization there.

On Jan. 1, 1923, there were 208 temperance societies, Bands of Hope, and associated organizations from the principal cities and towns of India affiliated to the Anglo-Indian Temperance Association; and during the past few years this has been about the average number.

ANGOLA. The principal colony of Portugal in West Africa, having a coast-line on the At-

lantic Ocean of about 1,000 miles, extending from the south bank of the Kongo (6° S. lat. 12° 20' E. long.) to the mouth of the Kuene River (17° 18' S. lat. 11° 50' E. long.); area, together with Kabinda, about 480,000 square miles; population, mainly of Bantu-Negro stock, variously estimated at 3,000,000 to 4,000,000; capital, São Paulo de Loanda. The name of the colony is derived from *Ndonga Ngola*, the name of the native ruler of the country at the time when the Portuguese became acquainted with it. Angola was the first Portuguese possession in Africa, having been discovered by Diogo Cam during 1482-85.



PALM-TREE IN ANGOLA FROM WHICH ALUFU IS MADE

The colony possesses rich mineral and agricultural resources. Coffee, cotton, tobacco, the sugar-cane, rubber, manioc, and palm-oil are among the cultivated products. Gold-dust, gum, and ivory are exported. Oxen have been successfully introduced from South Africa and Europe. There are some sugar-factories in Angola, but their main product is rum, as will be seen further on in this article.

Luxuriant vegetation covers the mountain belt situated between the coastal plain (30 to 100 miles in extent) and the central plateau. In the dry season water, at other times tolerably abundant, has to be obtained by digging in the sandy river-beds. The altitude of the plateau ranges from 4,000 to 6,000 feet. With few exceptions the coastal plain is unsuitable for European habitation, on account of the presence of malaria; but in the interior, at an altitude of 3,300 feet, this decreases. Oil-palms are abundant in the coastal region.

The use of the juice of the palm-tree was known to the natives in early times. The "Strange Adventures of Andrew Battell of Leigh in Angola and the Adjoining Regions," an ac-

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count of travels in 1589, gives a description of the method of obtaining it. After the palm-tree is cut down it

lies ten days before it will give wine and then they make a square hole in the top and heart of the tree and take out of the hole every morning a quart and at night a quart, so that every tree giveth two quarts a day for the space of six and twenty days and then it drieth up.

According to the same source, considerable ceremony attended drinking by the king in those days.

When the king drinketh he hath a cup of wine brought, and he that bringeth it hath a bell in his hand, and as soon as he hath delivered the cup to the king he turneth his face from the king and ringeth a bell and all that be there fall down on their faces and rise not until the king have drunk. If any seeth the king drink he is presently killed.

It appears that the son of one of the kings lost his life in this way. Later the custom disappeared, except when the king drank in state. He then covered his head with a cloth so that he might not be seen by the public.

In making palm-wine today the juice is obtained by cutting a gash in the tree. When gathered the sap is exposed to the sun and it quickly ferments, the resulting liquor being known as *alufu*. At first this is quite mild in alcoholic content, but after standing for two or three days it becomes dangerously intoxicating.

Other native fermented drinks are kinds of beer obtained from corn or mandioc or from both.

Native Drinks *Ochimbombo*, called also *uállua* (*walua*) and *garapa*, is made and Customs from malt derived from dried corn and mustard. Hot water

is added, and the whole boiled and stewed till a thick scum rises. The milky fluid is strained when cold and allowed to stand 12 to 48 hours to ferment. If fermentation is allowed to proceed the liquor becomes tart and intoxicating. When honey is added to ochimbombo it makes a stronger beer, called *ochasa*, which produces a greater intoxication. *Ovingundu* is made where honey is plentiful. The honey is added to warm water, the liquid strained, kafir-corn or mandioc-meal added, and the whole allowed to stand in the sun two or three days. It contains less alcohol than *ochasa*, and its intoxicating effects are less serious and lasting.

Conditions resulting from the use of native wine and beers vary in different parts of the country. The Rev. Herbert C. Withey, for 30 years a missionary of the American Methodist Episcopal Church in Angola, writing in 1918, states that nowhere in Angola are the native intoxicants used "to such an extent as to become a menace or problem of serious proportions. Of course in our missionary work we oppose and discourage alcoholic drinks even of this kind." On the other hand, the Rev. John T. Tucker, who is a Congregational missionary of the American Board, in the region back of Benguela, considers that beer-drinking is one of the chief hindrances to the progress of the native. It leads him not only to waste time, but to commit misdemeanors which, according to native law, are punishable by heavy fines, sometimes reducing a rich native to pauperism and a poor one to practical slavery.

A characteristic feature of native life is the beer-drink (*ayeke*), which provides a rallying-

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point for all persons in the neighborhood. Concerning this particular function, Mr. Tucker writes:

Old man vies with old man in arraying himself in his best. The old women, too, are none the less particular of their appearance. But

The Beer-drink it is among the young men that the greatest rivalry exists. Whoever can win the admiration of the damsels is the proudest and most hated man on the scene. Lack of cloth is a sufficient excuse for non-attendance on such occasions. Invitations are sent to all the neighboring villages to attend, several days' notice being given. Two or three days are devoted to the feast. Parties from different villages are assigned to different women, who take pride in seeing that their visitors are well supplied. The condition of the drinkers after two or three days of unbridled revelry and bestiality can better be imagined than described. At night, after evil passions have been aroused during the day with drinking and obscene dancing, all give themselves up to in-



WOMEN OF ANGOLA CARRYING GOURDS
CONTAINING BEER

discriminate license. This leads to fights, brawls, cases, trials, fines, and even murders, while suicides are not unknown. A native may be away in the interior on a trading expedition and returns to hear that his wife has committed adultery. The inevitable case, trial, and fine follow. Hatred and revenge are engendered, and the ill feeling continues indefinitely. Each village of importance has its beer drink once a year, and the time wasted in such dissipation can only be realized by those acquainted with African life.

In addition to the ordinary beer-drinks there are others having a direct fetish significance. It is probable that the black man's idea is that all beer-drinks are more or less related to spirit-worship, but some are definitely and pronouncedly so. A possible explanation of the ordinary beer-drinks may be sought in the direction of a kind of harvest thanksgiving. The native himself says he gives thanks for the harvest; but to whom he does not know, or perhaps does not trouble to think.

The definite fetish beer-drinks are held in honor of a deceased head man, one long ago dead or one about to be buried, after a long period of storage until the dry season (May-Beer-drinks September) is well on and the corn harvested. A great concourse arrives for the formal burial or for the propitiation of the spirit deemed to be hostile and only to be appeased by such ceremonies. Witch-doctors are present. Divination is carried on. The beating of drums is heard. Obscene dances are indulged in. An ox is slain and huge quantities of beer are consumed. A quantity of beer is poured out on the ground as a libation to the spirit of the deceased, it being supposed that it drinks the liquid. The spirit of the ox is believed to go to the spirit and help to give it a certain standing of influence in the new country beyond the veil, where the deceased is starting a new country or district with fields, gardens, and fenced villages as here below. Formerly slaves, male and female, were sacrificed with the same motive. On such occasions beer is sent to friends of the deceased or friends of relatives who are unable to attend; they in partaking of the beer thus declaring themselves at one with the deceased, and hoping in common with those present at the ceremony to avert the wrath of the spirit and win its favor. The respect paid to the deceased is measured by the quantity of beer drunk.

Missionaries agree with travelers that the chief harm done by liquor to the native is by imported or domestic spirits. Until the Government took action not only were spirits imported, but Angola was distinguished among European possessions in Africa for its large rum-distilleries. When Brazilian coffee superseded that produced in Angola, the planters turned to growing sugar-cane which was largely converted into rum. In 1911, of seven sugar refineries only two were producing sugar, one had suspended work for lack of labor, and the rest were making rum (Hayler). It was the ambition of every small trader to become a planter and make rum, for which there was ready sale at good profit. Nevison, writing of the situation in 1906, said:

Rum can generally be excluded from the mission stations. But the whole country is fast degenerating owing to it. "You see no fine old men now" is a constant saying. Rum kills them off; it is making the whole people bloated and stupid. Near the coast it is worst, but the enormous amount carried into the interior or manufactured is telling rapidly and I see no hope of change as long as rum plantations of cane or sweet potatoes pay better than any others and the traders and officials regard the natives only as profitable swine.

Rum was carried into the interior in contravention of the Brussels Act. Bishop William Taylor, who spent 33 years as a missionary in Africa, thus described in 1900 the method of the traders in Angola:

Caravans arriving from the interior with ivory, dyewoods, and rubber were invited to deposit their loads in the compound of the trader. They were then debauched with rum for several days, when they were told what prices would be paid for their products. If they expostulated they were informed that the trader now had possession of them, and that they must take his price. When forced to do so, they were paid in rum, also at his price (Crafts-Leitch).

The poverty arising from the consumption of spirits and the resulting virtual labor slavery were twin evils in Angola and prevented active reform until the Portuguese Government took hold of the matter. For the most part the planters came to the colony not as permanent settlers, but to amass fortunes quickly. Cheap labor was essential to this end, and the sure way to obtain it was to get the native into debt for liquor. He was then compelled to work out his debt on any terms dictated by the planter. Consequently so long as spirits were sold there was

plenty of cheap labor, and the planters opposed any effort directed against the traffic.

After Portugal became a republic (1911) the situation was greatly improved. The manufacture and sale of *alawende* Prohibition (Portuguese *aguardente*=whisky) by Portugal intended for the use of natives of the Kongo district of Angola was prohibited from Dec. 30, 1912. The stills were confiscated and a large sum was expended in indemnifying the planters who, with the worst of the traders, were violently opposed to the measures. The result not only tended to increase sobriety, but labor slavery was greatly lessened and many of its evils removed. It should be stated, however, that the Government's action was not primarily a temperance measure, but was aimed at opening up a new market for the red wine which was being overproduced in Portugal.

The influence of the Protestant missionaries has always been strongly exerted against drink. In the vigorous and progressive native church no drinker is admitted to fellowship. Even occasional drinking is sternly discountenanced, the person offending being denied access to the Communion until he promises not to drink. The leaders of the native church agree with the missionaries that total abstinence is essential to the safety and purity of the church.

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ANGOSTURA BITTERS. See BITTERS.

ANL. An Egyptian royal scribe of the Seventeenth Dynasty and "Scribe of the Sacred Revenue of all the Gods of Thebes." He had charge of the "granaries of the Lord of Abydos." The Papyrus of Ani (British Museum, No. 10470) contains the following admonitions relating to inebriety (the translation is that of Maspero in his "Guide to Bulak"):

Do not get drunk in the taverns in which they drink beer, for fear that one repeats words which may have gone out from thy mouth, without thy having pronounced them. Thou fallest, thy members [are] broken, and no one extends a hand to thee; but they, drinking companions, are there who say, "put out that drunkard." One comes to see thee for thy affairs and finds thee wallowing on the earth as the little children.

ANIS. A spirituous beverage used on the island of Timor, Malay Archipelago. Morewood ("History of Inebriating Liquors," p. 198) says it is "a description of arrack highly esteemed," and that the exclusive right to manufacture it is held by the Chinese of the island.

ANISADO. A powerful intoxicant, common in the Philippine Islands, made by flavoring the native wine with aniseed. Since the American occupation in 1898 most of the anisado used in Manila and the other large cities of the Archipelago has been made of cheap alcohol, distilled from the refuse of sugar-factories, to which ani-

ANISE

seed flavoring has been added. Anisado is used for almost any liquor flavored with aniseed, especially in Spanish America.

ANISE. A small plant (*Pimpinella anisum*) of the parsley family, indigenous in Egypt, cultivated in Spain and Malta, whence the seed is exported. The seeds, known as "aniseed," have an aromatic odor and are largely employed in the making of cordials, especially anisettes and absinth. The fruit of the Chinese anise is known as "badian."

ANISETTE. A French liqueur made by flavoring spirit with aniseed. Sweet fennel-seed and coriander are often added. It is sweetened with clarified sirup.

ANNWEIL. A red, still wine of the German Palatinate.

ANSELM. English prelate; born of Lombard parentage about 1033 at Aosta, Piedmont, Italy; died at Canterbury, England, April 21, 1109. When fifteen years old he wished to enter a convent, but his father opposed the plan. After his mother's death he could not endure his father's unkindness. He left home, spent some time in Burgundy and France, and then entered the monastery of Bec, in Normandy, of which Lanfranc was prior. When, in 1066, the latter was made abbot of St. Stephen's at Caen, Anselm succeeded him as prior of Bec. In 1078 he became abbot.

Anselm by his rule at Bec showed himself to be a man of high nobility of character as well as of great intellectual gifts. He visited England in 1092 and in the following year was made, much against his wishes, archbishop of Canterbury by William II, being consecrated in 1093.

In 1102 Anselm decreed at Westminster certain canons, Number ix of which read: "That priests go not to drinking-bouts, nor drink to pegs" (Johnson, "English Canons," part ii, p. 26).

Anselm was a consistent advocate of temperance in an age of excess and social depravity, and he seems to have carried out his work for the cause without any assistance or cooperation either from the ecclesiastics or from the court.

See DRINKING TO PINS OR TO PEGS.

ANSTIE, FRANCIS EDMUND. English physician; born at Devizes, in Wiltshire, Dec. 11, 1833; died Sept. 12, 1874. He was educated privately till he was sixteen years of age, when he was apprenticed to a cousin who was a medical practitioner. He afterward studied in King's College, London (M.B. 1857; M.D. 1859). He was elected a member of the College of Physicians in 1859, and a fellow in 1865. In 1860 he was appointed assistant physician, and in 1873 full physician, to Westminster Hospital and lecturer on forensic medicine and materia medica. In 1862 he married Miss Wass of Cromford, Derbyshire. For many years Anstie was a member of the editorial staff of *The Lancet*, and in 1869 was editor of *The Practitioner*. In 1874 he helped to found the Medical School for Women, and became its first dean. Anstie made a specialty of the study of nervous diseases and stimulants, writing much on these subjects for the medical journals. His reputation rests mainly on his work "Stimulants and

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Narcotics," published in 1864. He was among the first to teach that alcohol is not a true stimulant; and his experiments and experimental methods were undoubtedly suggestive to later experimenters, who have been able to carry out investigations in great technical detail. While some of his conclusions were not fully sustained by later research, his book long remained a standard authority, and is of value historically in connection with the scientific study of the effects of alcohol.

ANSTIE'S LIMIT. A term used to express the amount of alcohol which it was believed could be fully utilized by the body of a full-grown man without producing visible disturbance in the organism, practically no alcohol being eliminated. F. E. Anstie, the physician from whom the phrase is derived, thought this amount was from 1¼ to 1½ ounces of alcohol. Later experiments have shown deleterious effects, especially on the nervous system, from these or even smaller amounts. (*The Practitioner*, 1874, vol. xiii.) See CARNEGIE INSTITUTION OF WASHINGTON.

ANTHESTERIA. A festival in ancient Athens. See DIONYSIA.

ANTHINE. Wine or oil flavored with flowers.

ANTHONY, SUSAN BROWNELL. American reformer; born in Adams, Mass., Feb. 15, 1820; died March 13, 1906. Her father, Daniel Anthony, was a cotton manufacturer and a man of strong temperance principles. He removed to Battenville, N. Y., in 1826, opened a general store in connection with his mill, and refused to permit the sale of rum, an almost unprecedented action in those days. When a number of tenement houses were to be built, he would not allow any intoxicating liquor for the men who assisted at the "raising," and occasioned great dissatisfaction thereby, allayed somewhat by the excellent tea, coffee, and lemonade provided by Mrs. Anthony. He would not keep any men in his employ who drank to excess, and he organized a temperance society among the men and women in his mill, while his own family were reared to practise total abstinence.

Miss Anthony was educated in a school organized by her father for Battenville children and (1837-38) at the Friends'

Her First Boarding School, West Philadelphia. In 1846 she took charge of the young women's department of the Academy at Canajoharie, N. Y., and soon afterward joined a women's temperance society, the Daughters' Union. At that time such unions were being instituted as auxiliaries to the Sons of Temperance, an organization which had succeeded the old Washingtonian societies. There was, among the vast majority of the women, strong opposition to these unions, as they were considered entirely outside woman's proper sphere. The few who were brave enough to band themselves together to combat the evils of intemperance, which then touched almost every family, confined their efforts to giving suppers to raise funds for the men's societies and to circulating petitions in a very quiet way. None had ever dared to speak from the platform. On March 1, 1849, the Daughters of Temperance in Canajoharie gave one of these feasts, and on this occasion Susan B. Anthony made her first

public address, reading it from a carefully prepared manuscript. It created a sensation.

Soon afterward Miss Anthony returned to her home in Rochester, N. Y., where she organized a Daughters' Union, and in February, 1851, as president, managed a large festival at which the mayor presided. About this time she became acquainted with William Lloyd Garrison, the Fosters, and other leaders among the Abolitionists, and became so much interested that she decided to abandon teaching and devote herself to the two great reforms—temperance and anti-slavery. In May, 1851, she met for the first time Mrs. Elizabeth Cady Stanton, already prominent as an advocate of the enfranchisement of women. The result of the acquaintance was that Miss Anthony identified herself with the latter movement, and remained one of its most prominent protagonists for fifty years.

In the winter of 1852 she induced the Rochester society to appoint her its representative at a

Denied a Hearing at Temperance Meeting

mass meeting of the Sons of Temperance in Albany, to which the Daughters' Unions had been invited to send delegates. Her credentials were accepted with those of other women; but when she rose to speak to a motion, she was informed by the presiding officer that "the sisters were not invited there to speak, but to listen and learn." She immediately left the hall, followed by several women, who, with her, immediately organized a meeting of their own. On this occasion those present indorsed her declaration that the time had come for women to have their own organization; and a committee, under her own guidance, was appointed to effect the calling of a woman's State temperance convention. The arrangements for this very successful convention held in April, 1852, devolved almost wholly upon Miss Anthony, and to her must be given the credit for organizing the first woman's State temperance society in history. She was elected chairman of the executive committee, with power to form auxiliaries, collect money, issue certificates of membership, etc. During the following summer she, with three other women, canvassed thirty counties, securing 28,000 signatures to a petition for a Maine (Prohibition) Law. Miss Anthony sent out a strong appeal with this petition, setting forth the necessity that women should extend their influence beyond the confines of home so as to include the environment of their children, declaring that they should speak publicly against the liquor traffic and against all men and institutions that in any way sanction or sustain it; and "that if men continue to misrepresent women at the polls, they should take the right to march to the ballot-box, and deposit a vote indicative of their highest ideas of practical temperance." This was her first public demand for woman suffrage.

In January, 1853, Miss Anthony arranged for a hearing before the Legislature at Albany for the purpose of presenting this

Is Received by the Legislature at Albany

great petition, and secured a number of prominent women to make addresses. The rules were suspended one morning, and the ladies invited to the Speaker's desk, Miss Anthony presiding. This was the first time

in the history of New York that a body of women appeared before the Legislature. Immediately afterward their petition was discussed, and a very young member made a long speech against it, in which he said, "Who are these asking for a Maine Law? Nobody but women and children." Miss Anthony then and there resolved that it should be her life-work to make a woman's name on a petition worth as much as a man's.

Samuel P. Townsend, who had made a fortune in the manufacture of sarsaparilla, was in the audience at the Capitol, and he invited Miss Anthony, Mrs. Amelia Bloomer, and Miss Antoinette L. Brown (who married Samuel G. Blackwell in 1856) to New York, to hold a temperance meeting there. He entertained them, engaged Metropolitan Hall, and advertised the meeting. An audience of 3,000 assembled; Mrs. Lydia F. Fowler presided; Horace Greeley made some strong remarks; and Mrs. Greeley, Mrs. Abby Hopper Gibbons, and others were on the platform. Mr. Townsend also arranged for the three ladies to speak in Broadway Tabernacle and at the Brooklyn Academy of Music, each of the meetings being crowded. During March and April Miss Anthony and her two colleagues devoted their energies to a speaking tour through the principal cities of the State. They lectured chiefly on temperance, but urged incidentally the conferring of civil and political rights upon women. The audiences were large, and the newspapers in the main respectful, but sometimes they assailed the speakers viciously.

During 1852 and 1853 Miss Anthony and other women were sent as delegates from the Woman's State Temperance Society to conventions of the Sons of Temperance in Syracuse and New York, in response to an invitation for all temperance organizations to send representatives. Their credentials were rejected, however, and they were treated with a degree of abuse and insult that seems almost incredible. In each case they withdrew and held their own meetings, which were large and successful, the audiences being perfectly respectful and very enthusiastic. The public was ready to hear women discuss the temperance question; but the men's organization, which was almost wholly in the hands of clergymen, was determined they should have no official recognition.

On June 1, 1853, the first annual convention of the New York Woman's State Temperance Society met in Rochester. The

Discontinues Her Temperance Activities

preparations had been made almost wholly by Miss Anthony, who had written hundreds of letters, raised the money, printed and circulated the call, engaged the speakers, and taken the entire responsibility. The Society now had more than 2,000 members. Mrs. Stanton, who had been elected president at the preceding convention, had at that time caused much adverse criticism by advocating in her address that habitual drunkenness should be made a cause for divorce in that State, as it was in a few others. On the present occasion she renewed the demand, and added to it one for the right of women to speak in public on all the questions of the day, and to be present in all the councils of church and state. Very few of the women supported her, and there was a de-

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termination to retire her from the presidency. At first men had been permitted to become members of the society without sharing in its deliberations; but now, yielding to pressure, Miss Anthony, chairman of the revising committee, brought in a report in favor of admitting them to all the privileges. Before the close of the meeting they had so monopolized the proceedings that she declared, in an indignant speech, that the men were trying to drive the women from their own society. They succeeded in defeating Mrs. Stanton by three votes. Although Miss Anthony had thoroughly endorsed Mrs. Stanton's ideas, she was almost unanimously reelected secretary. She was importuned to serve, but resolutely declined, saying that, as she believed thoroughly in the equality of women, she could not act as an officer of such a society. Besides, the newly elected president had openly declared that "principle must sometimes be sacrificed for expediency." She herself would never admit this: her doctrine was, "Do right and leave the consequences with God." Both women severed all connection with the organization, which after a precarious existence of a year or two went to pieces. Miss Anthony, although always an advocate of strict temperance, and a total abstainer all her life, never again connected herself with a temperance organization. Experience had convinced her that the first and most vital work for women was to secure the ballot, as being by far the most effective means of dealing with this and all other moral questions.

Miss Anthony now became exceptionally active in antislavery and woman-suffrage work. With Mrs. Stanton and others she secured about 400,000 petitions to Congress for the abolition of slavery. During the Civil War she was organizer and secretary of the Women's National Loyal League.

After the War Miss Anthony devoted her chief attention and energies to woman suffrage. In 1868 she founded *The Revolution*, a weekly paper devoted exclusively to the question of women's rights, and managed it for three years. In 1869, with the aid of Mrs. Stanton, she organized the National Woman Suffrage Association, of which she became president (1892), after having been for 23 years vice-president.

In 1872 she was fined for casting her vote at the State and Congressional elections, but she never paid the fine.

Miss Anthony was forceful and concise in her addresses, a fine sense of humor pervading her arguments. The following passage at the close of her speech at the great meeting in Music Hall, Cleveland, Ohio, in November, 1895, is thoroughly characteristic:

If you would have your requests granted, your legislators must know that you are a part of a body of constituents who stand with ballots in their hands. Women, we might as well be dogs baying the moon as petitioners without the power to vote! If you have no care for yourselves, you should at least take pity on the men associated with you in your good works. So long as State constitutions say that all may vote when twenty-one, save idiots, lunatics, convicts, and women, you are brought down politically to the level of those others disfranchised. This discrimination is a relic of the dark ages. The most ignorant and degraded man who walks to the polls feels himself superior to the most intelligent woman. We should demand the wiping out of all legislation which keeps us disfranchised.

ANTI-DRAM-SHOP PARTY

Miss Anthony was joint author with Mrs. Stanton and Mrs. M. J. Gage of three volumes, and with Mrs. Ida Husted Harper of Vol. IV, of "The History of Woman Suffrage."

Shortly after Miss Anthony's death, in 1906, Mrs. Husted Harper, writing in the *North American Review*, recorded the following appreciation:

On the evening of Feb. 15, the eighty-sixth birthday of Miss Anthony was celebrated in Washington, the city that had welcomed her so many times during the past forty years. Letters of congratulation were read from the President of the United States, from Senators, Representatives, and many distinguished men and women. Those she loved were gathered around her, and all about was the earnest, sympathetic audience which had ever been her inspiration. . . . The great reformer, the orator, the planner of campaigns seemed to have faded in the background and left instead only the beautiful beloved woman, with an expression so spiritual that to every heart came the thrill of sorrowful thought, "This is the last." One month from that night the snow was falling on her new-made grave.

See STANTON, ELIZABETH CADY; NEW YORK WOMAN'S STATE TEMPERANCE SOCIETY.

ANTIALCOHOL ALLIANCE. See SCHWEIZERISCHER ALKOHOLGEGNERBUND.

ANTIALCOHOL CONGRESS. See INTERNATIONAL CONGRESS AGAINST THE ABUSE OF ALCOHOLIC LIQUORS.

ANTIALCOHOL LEAGUE (OF SANTIAGO). See LIGA CONTRA EL ALCOHOLISMO (DE SANTIAGO).

ANTIALCOHOLIC LEAGUE OF SPAIN. See LIGA ANTIALCOHÓLICA ESPAÑOLA.

ANTIALCOHOL LEAGUE (OF VALPARAISO). See LIGA CONTRA EL ALCOHOLISMO (DE VALPARAISO).

ANTI-BEER-SHOP ASSOCIATION. A society formed in England toward the close of 1848, and based on the following principles:

1. That the establishment of beer-shops has been productive of a vast amount of poverty, wretchedness, and crime.
2. That it is therefore, highly desirable that efforts should be made to induce the legislature to repeal the act which sanctioned them.
3. That in so doing it may be well to aim at obtaining an act to prohibit future licensing only, allowing the present holders to continue for life.
4. That it is desirable to offer prizes for the best written essays on "The Evil Effects of Beer-shops."

Thomas Richardson, of Liverpool, was the society's secretary. During the following year (1849) a vigorous campaign was carried on in London under the leadership of JOHN CASSELL, and numerous petitions were sent to Parliament asking that body to "prohibit the granting of any new licenses to beer-shops, and to enact that those already granted should be in force only during the tenure of the present holders."

The Earl of Harrowby secured the appointment (June 15, 1849) of a Parliamentary committee to inquire into the working of the beer-shop system in England, but the session ended before much was done. Under the fourth article of association (see above), the following prizes were awarded: First prize (£20) to J. Russom, of Bristol; second prize (£10) to Eli Walker, of Hull; third prize (£5) to Matthew Milburn, of Sowerby.

The Association had but a brief active existence.

ANTI-DRAM-SHOP PARTY. (1) The name first chosen by the organizing convention of the

ANTI-DRINKING

National Prohibition party held in 1869. The name was abandoned, however, before the convention adjourned.

(2) A party having the same objects in view, organized in 1871 in New York. This, also, changed its designation to PROHIBITION PARTY.

ANTI-DRINKING TRADE-USAGE MOVEMENT. A crusade inaugurated in Scotland by John Dunlop, in 1834, his purpose being to break up the numerous corrupting usages and customs among working men, particularly in the organized trades. Dunlop had previously agitated the matter; but it was not until Aug. 14, 1834, that the movement was formally launched, at a meeting held in his house in Greenock. While no special organization was attempted, the crusade was pushed so vigorously that within a year '84 Greenock liquor-sellers voluntarily suspended business. In 1839 Dunlop carried his crusade into London. In 1847 he succeeded in obtaining the signatures of 1,600 working men to a declaration against such usages. In 1859 Joseph Leicester carried a resolution at a trade conference of glassmakers at Manchester fining any member 2s. 6d. for asking another for "footing." Leicester, afterward Member of Parliament for West Ham, had tramped the country for three years after signing the pledge, being unable to get any permanent position on account of his antialcohol principles. See DUNLOP, JOHN.

ANTI-DRUNKARD FACTORY. See UNCLE SAM'S ANTI-DRUNKARD FACTORY CONCERN.

ANTIGUA. See LEEWARD ISLANDS.

ANTI-LIQUOR LEAGUE OF WESTERN AUSTRALIA. An association whose objective is "the restriction and ultimate prohibition of the traffic in intoxicating liquors, to be realized through education, legislation, and adequate law enforcement." It was organized April 9, 1920, at Perth, W. A., at a meeting of representatives of churches and temperance organizations, convened by the Council of Churches. The general plan of operation of the League is similar to that of the Anti-Saloon League of America. The first step is to strengthen and consolidate public sentiment against the liquor traffic by educational work which will make its appeal not only on moral and religious grounds, but on hygienic and economic grounds as well. It is believed that the business men of the Australian Commonwealth will be led to join forces with the churches in demanding the abolition of the saloon, thus paving the way for the program of Prohibition legislation and law enforcement which constitute the ultimate goal of the League.

In 1921 the League had a membership of more than 1,500 persons, and succeeded in carrying "Reduction" in eleven licensing districts of the State. It has unified practically all of the temperance forces of Western Australia, and will prepare the way for State Prohibition. The president is J. W. Langsford of Claremont; the secretary is H. Gover of South Perth; and the headquarters of the League are at Davilak Chambers, Perth. The official organ of the League is *The Campaigner*, issued monthly.

ANTI-PROHIBITION ORGANIZATIONS. Associations formed for the purpose of discrediting Prohibition. As might have been expected, the passage of the Eighteenth Amendment to the

ANTI-SALOON LEAGUE

Constitution of the United States of America called into existence a number of organizations having for their object the nullification of the enforcement of the prohibitory law and, more particularly, the fostering of a public sentiment in favor of the legalized sale of light wines and beer. Following is a list of 30 of these:

1. American People's League.
2. Anti-Blue Law League of America, Incorporated.
3. Anti-Dry League.
4. Association Against the Prohibition Amendment.
5. Auxiliary Caravans (Order of Camels) for Women.
6. Liberty Defense League.
7. Light Wine and Beer League of America.
8. National Liberty Party.
9. National Order of Camels.
10. National Order of the Sphinx.
11. New York Anti-Prohibition League.
12. One Hundred Per Cent American Spirit League.
13. Self-Determination League of Liberty.
14. The Association of Moderate Legislation Clubs.
15. The Association Opposed to National Prohibition.
16. The Good Fellows of America.
17. The Constitutional Liberty League.
18. The National Personal Liberty League.
19. The Personal Liberty League.
20. The 1776 Society.
21. The Veterans of Liberty.
22. The Vigilance League.
23. The Puppets' League (*sic!*).
24. The Free People's League.
25. League of Rights, Inc.
26. Sanity League.
27. People's Liberty League.
28. National Liberal Alliance.
29. Tax Adjustment League.
30. Anti-Prohibition Society of America.

It will be seen that the names of many of them give no indication of their anti-Prohibition nature, as, for example, the "National Order of Camels," the "National Order of the Sphinx," and "The Puppets' League." The operations of many of these associations consist largely in the publication of misstatements and misleading paragraphs concerning the results of Prohibition.

ANTIQUE CRUZADO. A sweet, tawny, still wine of Portugal, of the port type.

ANTI-SALOON ARMY. An organization formed at Clinton, Mo., in 1893, on military lines, to oppose the saloon. The Army was intended to be world-wide, and consisted of a number of local organizations known as "companies." It was a benevolent organization, providing for death and sick benefits; and it did very efficient work in Clinton for two years, holding large temperance meetings. It invited the cooperation of all who were opposed to the liquor traffic, whether they were total abstainers or not. The organization soon failed for lack of direction, H. P. FARIS, the founder, being unable to give it his entire attention.

ANTI-SALOON LEAGUE. An American temperance organization, founded at Oberlin, Ohio, May 24, 1893. It owes its origin to the failure of the temperance societies of that time to cope adequately with the liquor evil. The per capita consumption of alcoholic beverages had for years been steadily rising, and the liquor interests were becoming increasingly aggressive in social, political, and legislative affairs.

The number of temperance societies at work prior to the organization of the Anti-Saloon League exceeded one hundred. These operated

along ecclesiastical, partizan, Antecedents fraternal, and associational lines. They worked independently of and sometimes antagonistically to one another. The conviction became wide-spread that there

must be greater cooperation among the temperance forces before progress in combating the drink evil would be possible.

Sporadic attempts at cooperation in temperance work had been made in various parts of the country between 1870 and 1895. Most of the organizations by which these efforts were made passed out of existence after a time.

The first attempt at unifying the temperance forces of which any record has been found was made at the General Assembly of the United Presbyterian Church in 1873. That body issued a call for a meeting at which all denominations should be represented. This meeting was held in 1875 in Pittsburgh, Pa., and there the Christian Temperance Alliance was formed with the Rev. E. E. Swift, D.D., a Presbyterian clergyman, at its head. The Alliance was later (1896) reorganized as the "Pennsylvania Anti-Saloon League."

In the meantime a temperance organization, the Oberlin Temperance Alliance, had been founded at Oberlin, Ohio, on March 20, 1874. Its purpose was declared to be "By all lawful measures to suppress the traffic in and use of intoxicating liquors." Its first president was James H. Fairchild, president of Oberlin College, and its field of operation was confined to Lorain County, Ohio. At a subsequent meeting of the Alliance (Feb. 1, 1876) it was decided to extend its operations beyond the county limits. The first step taken in this direction was the circulation of a petition, addressed to the President of the United States, asking for the appointment of a "Commission of Inquiry into the Liquor Problem."

Early in the following year the Alliance made an effort to secure a local-option law for all the college towns of Ohio. This law was enacted in 1882, and is known as the "Metcalf Law."

The Alliance next attempted to extend the application of local option to all parts of the State. It also participated actively in the effort to incorporate Prohibition in the Constitution of the State of Ohio. At a meeting held (Dec. 12, 1887) in the chapel of Council Hall, Oberlin, and attended by about a hundred earnest citizens, it was resolved to launch a State-wide movement for a township local-option law.

The Rev. Howard H. Russell, then an Oberlin student and pastor of the Congregational Church, Berea, Ohio, was employed to lead the movement,

Local-option Law Movement Oberlin ministers supplying his pulpit during his absence. Russell formed a temporary State-wide organization, opened an office in Columbus, and, by petitions and personal persuasion, pushed the fight that finally resulted in the enactment in the spring of 1888 of the Beatty Township Local-option Law.

The success of this first State-wide effort convinced many persons that a State temperance organization should be inaugurated. Russell recommended this and was the logical man to lead the movement; but he, being under contract with the Congregational Church, Kansas City, Mo., to take up city missionary work there, was unable to undertake the new task, and thus

efforts at State organization temporarily ceased.

During his work in Kansas City Russell organized on lines similar to the Ohio plan the Missouri Anti-Liquor League; and after his removal to a pastorate at Chicago he offered to organize a similar movement in Indiana. On Feb. 7, 1899, the Anti-Saloon League of Lorain County, Ohio, was organized. Meanwhile Russell had kept in touch with the Oberlin Temperance Alliance and at his request a meeting of the Executive Committee of that organization was held on May 24, 1893, in the Spear Library, Oberlin. Russell stated his matured plans for a permanent league, "interdenominational and omni-partizan," against the liquor traffic, and after an earnest season of prayer, led by Dr. James Brand, pastor of the First Congregational Church, this meeting resolved:

That it is the judgment of this Committee there is need of a state organization which shall unite the churches and all temperance people in an effort to awaken an interest and secure wise action in destroying the open saloon and in securing individual total-abstinence.

A resolution was passed to elect the Rev. Howard H. Russell State Superintendent at a salary of \$2,000 per annum, it being understood that Russell assumed his own responsibility for his salary after all other expenses should be raised and paid.

A further resolution was adopted asking the pastors to call a mass meeting to secure the cooperation of the temperance forces and the churches of Oberlin for the new movement. This mass meeting was held on Sunday evening, June 4, 1893, at the First Congregational Church, Oberlin, and to it Russell presented his plans for State work. The following resolution was adopted by a rising vote:

Resolved, That it is highly important, in our view, that there should be formed in the state of Ohio an organization, permanent and aggressive in character, in which all classes of the friends of temperance can unite, and led by a superintendent who shall give his entire time to the development and prosecution of the work.

The purpose of the proposed organization was declared to be the development and unification of public temperance sentiment, the enforcement of existing laws, and the enactment of such further legislation as public sentiment may warrant.

An appeal for funds to carry on the work resulted in subscriptions aggregating \$665 per annum for three years. By private canvass in Oberlin this amount was increased to more than \$1,000 per year. Similar generous support, moral and financial, Oberlin has always given to the League which it sponsored at its beginning.

Russell immediately began the task of organizing the work throughout the State. A provisional State organization was effected at a conference of the Oberlin Temperance Alliance, held Sept. 5, 1893, in the chapel of the First Congregational Church, Oberlin, and a provisional constitution was adopted. The Rev. David O. Mears, of Cleveland, was chosen president, and five vice-presidents, a secretary, a treasurer, and an executive committee were elected.

This provisional organization was the inception of the Ohio Anti-Saloon League. At the end



REV. HOWARD HYDE RUSSELL
FOUNDER OF THE ANTI-SALOON LEAGUE AND ONE OF THE PRESIDENTS OF
THE WORLD LEAGUE AGAINST ALCOHOLISM

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of the first year's operations 300 local committees had been formed, a state eight-page paper, *The Anti-Saloon*, had attained a circulation of 5,000 copies, and \$8,000 had been raised for the various departments of State work. Mention should be made here of special gifts of \$500 each by E. W. Metcalf of Elyria, O., and A. I. Root of Medina, O., during the first year, at a specially critical period in the financial history of the League.

In 1892 a few earnest men organized (March 26) at Boston the Massachusetts Anti-Saloon League. This organization soon passed out of existence. About a year later (February, 1893) the Interdenominational Christian Temperance Alliance for the State of Ohio was instituted at Columbus, O., by the Rev. A. J. Kynett, D.D. A proposal to merge this in the Anti-Saloon League was accepted, and several of the officers of the Alliance were added to the provisional board of trustees of the League.

In the early spring of 1893 there was formed at Washington, D. C., an organization known as the "No Compromise Publishing Company." This concern issued a paper entitled *No Compromise*, the main purpose of which was to give publicity to the names of signers of indorsements of applications for retail liquor licenses.

The first issue of the periodical (May, 1893) carried a significant first-page editorial entitled "A Union of Forces." It also announced that a

Temperance call would soon be issued for a mass meeting to consider the question of a union of temperance
Forces efforts. This meeting was held on
Combine May 12, 1893, and it was then decided to call a larger meeting, a committee being

appointed to make the necessary arrangements. This meeting took place on the afternoon of Sunday, June 4, 1893, in the First Congregational Church, Washington, D. C., and arrangements were then made for a meeting of affiliated organizations, each organization being allowed to send two delegates. At this later meeting, which was held June 23, 1893, in Fletcher Chapel, Methodist Episcopal Church, Washington, D. C., the Anti-Saloon League of the District of Columbia was formed, Major S. H. Walker being chosen president. At a subsequent meeting (July 7, 1893) a constitution was adopted and an executive committee appointed.

In addition to the foregoing movements, many attempts were made in various places to secure cooperation among temperance forces, but none of them attained organization.

Of all these organizations, the Ohio Anti-Saloon League and the District of Columbia League were the only ones which proved permanent.

At this time it was the conviction of many temperance reformers that a national Anti-Saloon League was needed to meet successfully the exigencies of the liquor problem. In 1894 the Rev. A. J. Kynett and Archbishop John Ireland of the Roman Catholic Church, meeting upon a railway train, discussed a plan for uniting all the anti-saloon forces. The following spring Dr. Kynett and the Rev. Luther Barton Wilson (afterward Bishop Wilson) of the Wesleyan Methodist Episcopal Church, Washington, D. C., talked over the question of forming a national anti-saloon organization,

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with the result that the Anti-Saloon League of the District of Columbia took the initiative in calling a convention for the purpose of inaugurating such a body. This convention was held in the Sunday-school house of Calvary Baptist Church, Washington, D. C., Dec. 17, 1895, and on the following day the National Anti-Saloon

League was organized. The Hon. Hiram Price was elected president; James L. Ewin was appointed secretary; and Howard H. Russell, superintendent of the Ohio Anti-Saloon League, was chosen national superintendent. The Ohio Anti-Saloon League, the District of Columbia Anti-Saloon League and several other temperance organizations entered the National Anti-Saloon League. The name of the national organization was later changed to "Anti-Saloon League of America."

ANTI-SALOON LEAGUE OF AMERICA. An organization whose origin is described in the article ANTI-SALOON LEAGUE.

The basis of organization was the same as that of the Ohio Anti-Saloon League. It was agreed that similar Leagues should be inaugurated in all the States. President Price died in May, 1901, and the presidency remained vacant until the following December, when the Rev. Luther B. Wilson, D.D. (afterward Bishop Wilson) was elected to fill the vacancy. Bishop Wilson served in this capacity until the time of the National Convention of the League in December, 1921, when he resigned, on account of other pressing duties. Bishop Thomas Nicholson, of Chicago, Ill., was elected his successor.

Immediately following the organization of the national League, Superintendent Russell began the work of organizing new State Anti-Saloon Leagues. These Leagues were subordinate to the national League, and had substantially the same form of organization. In organizing the States, State superintendents were appointed, and a State paper was used to carry the work to the churches and to the homes of the people, thus arousing public sentiment on the question. All the States and the District of Columbia were ultimately organized. In 1898 the League opened offices in Washington, D. C. The following year the Rev. Edwin C. Dinwiddie was appointed "National Legislative Superintendent," which office he continued to hold, except for a brief period, until 1920, when he resigned.

The Anti-Saloon League of America has been the leading force in securing many important progressive enactments by Congress, including:

The so-called C. O. D. Shipment Law (Amendment to the Penal Code), requiring all shipments of liquors by express to carry the bona-fide name of the consignee and the quantity and kind of liquor in shipment.

The exclusion of all alcoholic beverages from army posts.

Prohibition of the sale of liquors in federal buildings.

Prohibition of the transportation of liquors through the United States mails.

Prohibition of the sale of liquors in national Soldiers' Homes.

Prohibition of the sale of liquor to Indians.

The Webb-Kenyon (interstate shipment) Act. (This measure was repassed over President Taft's veto.)

Prohibition for Alaska and Hawaii.

The exclusion of advertisements of liquors from the United States mails.

War-time Prohibition.

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Reference to the States of the Eighteenth Amendment to the Constitution.

The Volstead Enforcement Code. Repassed over President Wilson's veto.

While these legislative triumphs were being achieved in the national arena, many other victories in State elections, in local-option contests, and in defeating liquor candidates for office were secured by the State Leagues. Many States passed local-option laws under which thousands of saloons were closed annually.

One of the most notable of the Anti-Saloon League's successful efforts was the defeat of the Hon. Myron T. Herrick for reelection as Governor of Ohio. Governor Herrick had killed the Residential District Local-Option Bill in the Ohio Legislature of 1904. Although elected in 1902 by a majority of 113,000, yet in 1905, when opposed by the Anti-Saloon League, he was defeated for reelection by 44,000 votes, John M. Pattison, the temperance candidate, securing the governorship.

The Anti-Saloon League of America has followed the plan of organization which originated with the birth of the Ohio Anti-Saloon League at Oberlin and which differs from that of the District of Columbia Anti-Saloon League in three particulars: (1) Its active executive officer; (2) its monthly payment system with the annual and five-year card used in securing subscriptions for the League's support; and (3) its policy of opposing wet candidates and supporting dry candidates for political office.

The Anti-Saloon League is omnipartisan and interdenominational. Its officers are forbidden to accept or hold political office. It is the Church in action against the Saloon. It strives to secure harmony and united action among all temperance organizations. In matters of legislation it goes just as far and as fast as public sentiment will warrant. Its slogan has always been "The Saloon Must Go." Its program is, "Agitation, (including Education), legislation, and law-enforcement." Its organization is equally applicable to the county, the State, and the nation.

The present Constitution of the Anti-Saloon League of America is as follows:

CONSTITUTION OF THE ANTI-SALOON LEAGUE OF AMERICA

ARTICLE I. NAME

The name of this organization is the Anti-Saloon League of America.

ARTICLE II. OBJECT

The object of this League is the extermination of the beverage liquor traffic, for the accomplishing of which the alliance of all who are in harmony with this object is invited. The League pledges itself to avoid affiliation with any political party as such, and to maintain an attitude of strict neutrality on all questions of public policy not directly and immediately concerned with the traffic in strong drink.

ARTICLE III. OFFICERS

The officers of this League shall be a president, twelve vice-presidents, a secretary, a treasurer, and a general superintendent, all of whom shall be elected biennially by the Board of Directors at the time of each national convention; also an associate general superintendent, a general manager of publishing interests, a financial secretary, a legislative superintendent, an assistant general superintendent, and an attorney, who shall be chosen biennially by the Board of Directors upon the nomination of the Executive Committee; also superintendents of the several State Leagues, each of whom shall be elected annually by the State League by whatever method it may determine, upon the nomination of the General Superintendent. The

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State League may reject the first nomination for reasons which shall be given in writing within forty days and ask that another nomination be made. Upon receiving such request from the State League, the General Superintendent shall make another and different nomination, and if the State League does not accept the second nomination within forty days, the National Executive Committee shall elect a state superintendent who shall hold office for one year or until a successor is elected as provided herein. The State League shall fix the amount of salary subject to the approval of the National Executive Committee..

ARTICLE IV. BOARD OF DIRECTORS

Section 1. There shall be a Board of Directors composed of two representatives from each State League and additional representatives as follows: Each State having a population of more than 1,000,000, according to the last Federal census, shall have an additional member of the Board of Directors for each additional 1,000,000 population or major part thereof. Provided, that the maximum representation on the Board of Directors be limited to five members from each State League.

Section 2. The Board of Directors shall transact the business of the League and shall have power to adopt such by-laws in conformity with this constitution as may be necessary for the conduct of the League's affairs.

ARTICLE V. EXECUTIVE COMMITTEE

There shall be an Executive Committee elected biennially by the Board of Directors consisting of 19 members, one member for each of the following districts: District No. 1, the New England States; District No. 2, New York; District No. 3, Maryland, New Jersey, Delaware and the District of Columbia; District No. 4, Pennsylvania; District No. 5, Virginia, North Carolina and South Carolina; District No. 6, Ohio and West Virginia; District No. 7, Indiana and Michigan; District No. 8, Illinois; District No. 9, Kentucky, Tennessee and Mississippi; District No. 10, Georgia, Alabama and Florida; District No. 11, Louisiana and Texas; District No. 12, Missouri and Arkansas; District No. 13, Wisconsin, Minnesota and Iowa; District No. 14, Nebraska, Kansas, Colorado and Oklahoma; District No. 15, California, Nevada, Utah, Arizona and New Mexico; District No. 16, Washington, Oregon, Idaho, Montana, Wyoming, North Dakota and South Dakota; and three members at large, not more than one of which shall come from any one of the 16 districts.

ARTICLE VI. STATE BOARDS OF TRUSTEES

There shall be a Board of Trustees for each State League. Each such Board shall be representative of the church bodies and other organizations in the state cooperating in the League, and shall be elected annually or biennially by such method as may be determined by the state convention or State Board of Trustees.

ARTICLE VII. HEADQUARTERS COMMITTEE

There shall be a Headquarters Committee for each State League consisting of not less than five members, all of whom shall be elected annually or biennially by the State Board of Trustees.

ARTICLE VIII. CONVENTIONS

Conventions of this League shall be held biennially. The time and place shall be fixed by the Executive Committee. By a two-thirds vote of the Executive Committee special conventions may be called. All persons shall be recognized as delegates to the convention who are appointed by local churches, Sunday-schools, Gideons, Young People's Societies, temperance organizations, Y. W. C. A. and Y. M. C. A. or district or annual associations, synods or conventions of a religious body, or by any state Board of Trustees or state Headquarters Committee, or any other organization cooperating with the State League.

ARTICLE IX. AMENDMENTS

Amendments to this constitution may be made at any biennial meeting by a two-thirds vote of the members of the Board of Directors present and voting, upon recommendation of a two thirds vote of the Executive Committee, or, in the absence of such recommendation, by a three-fourths vote of the members of the Board of Directors present and voting. Final vote upon any proposed amendment shall not be taken within 24 hours after it shall have been presented to the board.

ARTICLE X

This Constitution shall be in effect on and after June 1, 1914.

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BY-LAWS OF THE ANTI-SALOON LEAGUE

THE GENERAL SUPERINTENDENT

1. The general superintendent shall give his entire time to the organization and work of the League, and the superintendency of its activities throughout the entire United States.

THE SECRETARY

2. The secretary shall keep a record of the proceedings of the national convention and the Board of Directors and publish the same when authorized for sale and distribution, and shall issue notices of meetings of the Board of Directors and perform such other work as properly pertains to the office.

THE MANAGER OF PUBLISHING INTERESTS

3. The general manager of publishing interests shall have supervision over the League's publishing interests, including the business management of the American Issue Publishing Company and the editorial conduct of the League publications. He shall be under the direction of and responsible to the Executive Committee and through it to the Board of Directors.

THE FINANCIAL SECRETARY

4. The financial secretary shall supervise the work of securing funds for the maintenance of the League, including the collection of the percentage due the national treasury from the State Leagues. He shall not conduct a financial campaign in any state without an arrangement made between the Executive Committee and state superintendent and Headquarters Committee of the State League. He shall be under the direction of and responsible to the general superintendent and the Executive Committee, and through them to the Board of Directors.

THE LEGISLATIVE SUPERINTENDENT

5. The legislative superintendent shall represent the Anti-Saloon League in the effort to secure improved temperance legislation by Congress with the counsel and under the direction of the general superintendent and the Executive Committee. When not engaged in such work, he shall give his time in work for the League under the direction of the general superintendent and the Executive Committee.

THE ASSISTANT GENERAL SUPERINTENDENT

6. The assistant general superintendent shall give his time in work for the League under the direction of the general superintendent and the Executive Committee.

THE ASSOCIATE GENERAL SUPERINTENDENT

7. The associate general superintendent shall give his time to the work of securing funds for the League, and in the promotion of the work of the Lincoln-Lee Legion, with the counsel and under the direction of the general superintendent and the Executive Committee. When not engaged in such work, he shall give his time in work for the League under the direction of the general superintendent and the Executive Committee.

THE ATTORNEY

8. The attorney shall represent the League in legal matters and in the general law-enforcement department of the League work with the counsel and under the direction of the general superintendent and the Executive Committee. When not engaged in such work he shall give his time in work for the League under the direction of the general superintendent and the Executive Committee.

STATE SUPERINTENDENTS

9. Each superintendent of a State League shall superintend the work of the League in that state under the direction of the Headquarters Committee in harmony with the policy laid down by the Executive Committee and the general superintendent. He shall counsel with the state Headquarters Committee and shall execute the policies and plans initiated or determined by the state Board of Trustees in harmony with the policies of the Board of Directors of the Anti-Saloon League of America.

Each state superintendent shall make a report to the General Superintendent of all contributions, receipts and disbursements, together with an exact statement of the financial condition of his state League by the 15th of each month, provided that this section shall not apply to any funds raised in any state by the National League.

FINANCIAL ASSESSMENTS

10. The Executive Committee shall determine questions of policy or procedure, shall investigate the financial condition of the League and shall make such assessments upon the State Leagues as it may deem necessary for the support of the National League, always in consultation with and as far as possible in

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agreement with the State Leagues. In making the assessment in each case the Executive Committee shall take into account: (1) The annual income of the State League; (2) The financial resources of the state; (3) The necessary demands for what is considered as peculiarly State League work; (4) The salary of the state superintendent and the salaries of the other employees of the State League; (5) Any special item which in the judgment of the Executive Committee should have an effect upon the assessment on any state. Provided, however, that the assessment shall in no case be less than 10 per cent of the gross annual income of any State League, and provided also, that the assessment shall not exceed 25 per cent of the gross annual income of any State League, except by mutual agreement between the Executive Committee and the Headquarters Committee of the State League. The amounts yielded by these assessments on the gross receipts of the several state Leagues shall be paid into the national treasury, on or before the 15th of each month, with the understanding that in such income there shall not be included any funds raised in any state by the National League.

THE BOARD OF DIRECTORS

11. The Board of Directors shall meet at the time and place of each convention. Special meetings shall be called by the president of the Board of Directors upon the written request of not less than a majority of the members of the board from each of seven states. Thirty members of the board shall constitute a quorum. Notices of called meetings must be mailed to each member of the board at least 30 days before the meeting is held. All officers of the League and members of the Executive Committee who are not regularly elected members of the Board of Directors shall have the privilege of the floor in the meetings of the board, but without vote. The members of the board representing each state League shall be elected by the state by such methods as it may deem best.

TRUSTEES OF PUBLISHING COMPANY

12. The Board of Directors shall elect the trustees who shall hold in trust the stock of the corporate body known as The American Issue Publishing Company, which was organized under the laws of the state of Ohio to conduct the League's publishing business, said trustees to be five in number and to hold office for one year, or until their successors are elected. Such trustees shall hold all property, real and personal, pertaining to the national printing plant, now located at Westerville, Ohio, as trustees for the Anti-Saloon League of America, and shall not as such trustees or directors receive any salary or any profit whatsoever from the operation of the plant, and neither the board, as a whole, nor any member of the same, shall have power to convey any right, title or interest in said plant to any person or persons other than their successors elected by the national Board of Directors or the Executive Committee, except when ordered to do so by a vote of the Board of Directors of the Anti-Saloon League of America at a regular meeting.

THE EXECUTIVE COMMITTEE

13. The Executive Committee, not more than one third of whose members shall be salaried officials or employees of the League, either state or national, shall act in all matters for the Board of Directors during the interim between meetings of the board; shall meet as often as twice a year, their necessary expenses in attending such meetings to be paid by the League; shall direct and control the movement and expenditures of the general superintendent and other active officers of the League; shall provide such assistance as it may deem necessary for the successful prosecution of the work; shall prepare a budget of the probable expenses of the several departments of the League and report the same, together with a digest of its work and proceedings, to the Board of Directors for their guidance; shall fix the salary of all active officers of the League, including those of the superintendents of the State Leagues, and shall also have power to fill vacancies occurring in the offices of the League and in the Executive Committee in the interim between meetings of the Board of Directors. Each state superintendent shall make a report to the general superintendent of all contributions, receipts and disbursements, together with an exact statement of the financial condition of his State League once each month. Provided, that this section shall not apply to any funds raised in any state by the National League.

POWERS OF STATE BOARDS

14. The state Board of Trustees for any State

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League shall determine questions of policy or procedure for the work in that State League in harmony with the policies and plans of the national Board of Directors. It shall elect the state Headquarters Committee and the members of the national Board of Directors allotted to that state by the Constitution of the Anti-Saloon League of America. The word "state" shall include the District of Columbia and the Territories.

The following are the present officers of the League:

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(The Moral Suasion Department of the Anti-Saloon League of America.)

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STATE EDITIONS OF THE AMERICAN ISSUE

Connecticut-Rhode Island	Weekly	Minnesota	Monthly
Illinois	Biweekly	Missouri	Monthly
Indiana	Weekly	New Jersey	Weekly
Iowa	Monthly	North Carolina	Biweekly
Kansas	Biweekly	New York	Weekly
Kentucky	Monthly	Ohio	Weekly
Maryland-Delaware	Weekly	Pennsylvania	Biweekly
Massachusetts	Monthly	Virginia	Biweekly
Michigan	Monthly	West Virginia	Biweekly
		Wisconsin	Monthly

The Scientific Temperance Journal, Quarterly, Cora Frances Stoddard, B. A., Editor. Publication Office, Westerville, Ohio.

OTHER ANTI-SALOON LEAGUE PERIODICALS

The Alabama Citizen—Birmingham, Ala. Weekly
The California Liberator—San Francisco, Cal. Monthly
New Mexico Issue—Albuquerque, New Mexico. Monthly
The Home and State—Dallas, Texas. Biweekly
STATE SUPERINTENDENTS OF THE ANTI-SALOON LEAGUE

ALABAMA—J. Bibb Mills, 524-525 Chamber of Commerce, Birmingham.

ARIZONA—(Organized with New Mexico).

ARKANSAS—Rev. Paul E. Kemper, 535 Donaghey Bldg., Little Rock.

CALIFORNIA—Rev. A. H. Briggs, D.D., 402 Book Concern Bldg., San Francisco.

North California—Creed W. Gawthrop, same address.

South California—Rev. S. T. Montgomery, 435 Van Nuys Bldg., Los Angeles.

COLORADO—Rev. A. J. Finch, 802 Interstate Trust Bldg., Denver.

CONNECTICUT—Rev. E. V. Claypool, 647 Main St., Hartford.

DELAWARE—(Organized with Maryland).

DISTRICT OF COLUMBIA—Albert E. Shoemaker, Woodward Bldg., Washington, D. C.

FLORIDA—Rev. C. W. Crooke, D.D., 404 Dyal-Upchurch Bldg., Jacksonville.

GEORGIA—Rev. C. O. Jones, D.D., 702-703 American Savings Bank Bldg., Atlanta.

HAWAII—George DeKay, 610 Stangewald Bldg., Honolulu.

IDAHO—, 602 Empire Life Bldg., Boise.

ILLINOIS—Rev. F. Scott McBride, D.D., 1200 Security Bldg., Chicago.

INDIANA—Rev. E. S. Shumaker, D.D., 706 State Life Bldg., Indianapolis.

IOWA—Rev. R. N. Holsaple, 1216 Grand Ave., Des Moines.

KANSAS—Fred L. Crabbe, 918 Kansas Ave., Topeka.

KENTUCKY—Rev. Ira L. Myers, 811 Republic Bldg., Louisville.

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LOUISIANA—Rev. A. W. Turner, Box 32, Shreveport.
 MAINE—Rev. C. E. Owen, D.D., 301-303 Savings Bank Bldg., Waterville.
 MARYLAND—George W. Crabbe, 1110 American Bldg., Baltimore.
 MASSACHUSETTS—Rev. George A. Gordon, 345 Tremont Bldg., Boston.
 MICHIGAN—Rev. W. V. Waltman, 118 W. Ottawa St., Lansing.
 MINNESOTA—Rev. George B. Safford, D.D., 322 Hennepin Ave., Minneapolis.
 MISSISSIPPI—Rev. T. J. Bailey, D.D., 201 Capital National Bank Bldg., Jackson.
 MISSOURI—Rev. W. C. Shupp, 801 Victoria Bldg., St. Louis.
 MONTANA—Rev. Joseph Pope, 213 Stapleton Block, Billings.
 NEBRASKA—F. A. High, 402 Fraternity Bldg., Lincoln.
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 NEW HAMPSHIRE—Rev. J. H. Robbins, D.D., Concord.
 NEW JERSEY—Rev. James K. Shields, 1005-09 Ordway Bldg., Newark.
 NEW MEXICO—R. E. Farley, Savings Bank Bldg., Estancia.
 NEW YORK—William H. Anderson, LL.D., 906 Broadway, New York City.
 NORTH CAROLINA—Rev. R. L. Davis, Biblical Recorder Bldg., Raleigh.
 NORTH DAKOTA—Rev. F. L. Watkins, Box 321, Bismarck.
 OHIO—James A. White, LL.D., 175 South High St., Suite 310, Columbus.
 OKLAHOMA—H. T. Laughbaum, 302 Oklahoman Bldg., Oklahoma City.
 OREGON—Rev. W. J. Herwig, 805 Broadway Bldg., Portland.
 PENNSYLVANIA—Rev. Homer W. Tope, D.D., 1026 Stock Exchange Bldg., Philadelphia.
 RHODE ISLAND—Rev. E. V. Claypool, 29 Weybosset St., Providence.
 SOUTH CAROLINA—Rev. E. M. Lightfoot, D.D., 1521 Main St., Columbia.
 SOUTH DAKOTA—H. E. Dawes, 401 Western National Bank Bldg., Mitchell.
 TENNESSEE—Rev. Parker Shields, D.D., 828-830 Stahlman Bldg., Nashville.
 TEXAS—Rev. Atticus Webb, 605-604 Slaughter Bldg., Dallas.
 UTAH—(Not organized.)
 VERMONT—Rev. Albert E. Laing, 188 Main St., Burlington.
 VIRGINIA—Rev. David Hepburn, 234 Murphy's Hotel, Richmond.
 WASHINGTON—George D. Conger, 4119 The Arcade Bldg., Seattle.
 WEST VIRGINIA—Rev. O. M. Pullen, 208 Davidson Bldg., Charleston.
 WISCONSIN—Rev. David L. McBride, 825 Goldsmith Bldg., Milwaukee.
 WYOMING—Rev. W. L. Wade, 532-534 Citizens' Bank Bldg., Cheyenne.

The American Issue Publishing Company. From the very beginning the circulation of suitable literature has been an important part in Anti-Saloon League work. As the years passed and operations became more extensive, the literature problem became acute. The need of a printing establishment where the League could do its own printing became an economic necessity. The citizens of Westerville, Ohio, a village some twelve miles north of Columbus, with which it was connected by both steam and electric lines, tendered a site facing State Street and valued at about \$10,000, for the erection of a plant. This offer was accepted. In the spring of 1909 the work of construction was commenced, and the first building of the plant was completed about Oct. 1 of that year.

Although the people of Westerville had given the site, the erection of the building could not have been undertaken by the League without the financial assistance and backing of some of its

ANTI-SALOON LEAGUE

generous friends. Among these were Mr. Foster Copeland, Mr. Ernest R. Root, and Mr. Samuel Dunlap. The printing-office is a one-story brick fire-proof building with saw-tooth roof 174½ ft. by 113½ ft., and is equipped with the best machinery. It stands in the rear of the grounds, in the front of which are the several office buildings.

On June 13, 1909, The American Issue Publishing Company was incorporated. It is the holding company of the Anti-Saloon League of America. It furnishes campaign literature to the State Anti-Saloon Leagues, such as color posters, window cards, pamphlets, leaflets, and the like. No commercial work is undertaken by the Company.

Since June, 1910, the American Issue Publishing Company has been under the general management of Ernest H. Cherrington, the General Manager of Publishing Interests of the Anti-Saloon League of America, and editor-in-chief of all the publications of the League, who in turn is responsible for the management of the Company and the conduct of the publications of the League to the Executive Committee of the Anti-Saloon League of America and through that committee to the National Board of Directors.

The following periodicals and newspapers are or have been published by the Company:

The American Issue (weekly). National and State editions. Editor, Ernest H. Cherrington; managing editor, Samuel J. Pickel.

The Scientific Temperance Journal (quarterly). Editor, Cora Frances Stoddard.

The American Patriot (monthly). First issued in April, 1912. Editor, Ernest H. Cherrington.

The New Republic (weekly). First issued in January, 1913. Editor, William E. Johnson.

The National Daily (daily). Editor, Ernest H. Cherrington. First issued June 1, 1915.

The Worker (temperance monthly for laboring men). First issued in 1915. Editor, Charles Stelzle.

The American Patriot, *The New Republic*, and *The National Daily* were consolidated Jan. 1, 1917, with *The American Issue*.

The Anti-Saloon League Year Book (annual). First issued in 1908, and published annually since that year. Editor, Ernest H. Cherrington.

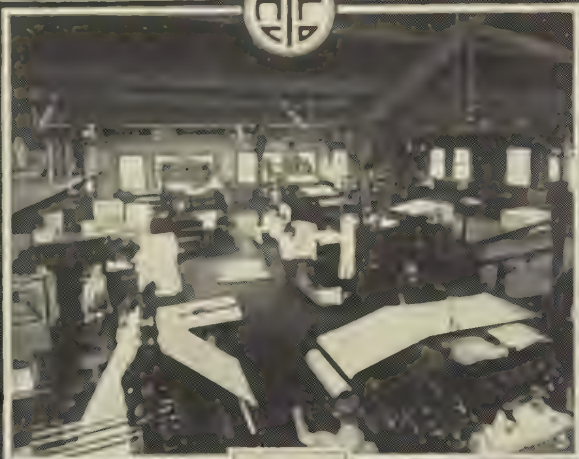
The growth of the circulation of the periodicals published by the American Issue Publishing Company is shown by the following table, which gives the total number of copies of the several periodicals circulated and the equivalent in ordinary book pages for each year since 1909:

YEAR	NO COPIES	EQUIV. IN BOOK PAGES 5¼x7"
1909.....	697,380	31,242,624
1910.....	3,947,482	200,656,052
1911.....	3,759,423	206,321,819
1912.....	4,724,348	251,229,081
1913.....	6,383,049	292,948,940
1914.....	13,669,885	497,916,561
1915.....	13,570,037	430,019,573
1916.....	15,975,480	576,049,228
1917.....	11,764,924	576,253,745
1918.....	16,469,569	760,292,707
1919.....	16,418,747	837,312,188
1920.....	18,387,942	649,068,017
1921.....	16,603,022	581,950,154
1922.....	14,775,135	583,263,814
Grand Total		
Oct. 1, 1909, to		
Jan. 1, 1923.....	157,146,423	6,474,624,503



AUDITING DEPT.
2
OFFICE OF THE
BUSINESS MANAGER
3
MIMEOGRAPHS
4 & AUTOMATIC
MAILERS
5
CARD FILING DEPT.
6 & SUBSCRIPTION
DEPARTMENT
7
DEPARTMENT
8
BOOKKEEPING DEPT.





The
American
Issue
Publishing
Company
Westerville
Ohio



1
THE
FOLDING AND
CUTTING
MACHINES

2
STENCIL
CUTTING AND
FILING
DEPARTMENT

3
PART OF THE
MAIN
PRESS ROOM

4
PACKING AND
SHIPPING
DEPARTMENT

5
MAILING
DEPARTMENT

6
THE POWER
PLANT

7
PART OF
COMPOSING
ROOM



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The financial growth of the American Issue Publishing Company is indicated by the following table which shows the assets, liabilities, and the working capital of the Company at the end of each year since 1910:

DATE	ASSETS	LIABILITIES	SURPLUS
June 30, 1910..	\$ 64,382.33	\$ 46,121.45	\$ 18,260.88
Dec. 31, 1910..	82,328.05	47,631.21	34,696.84
Dec. 31, 1911..	110,223.81	50,800.71	59,423.10
Dec. 31, 1912..	131,776.71	59,621.37	72,155.34
Dec. 31, 1913..	161,274.68	66,131.84	95,142.84
Dec. 31, 1914..	221,274.45	76,900.65	144,373.80
Dec. 31, 1915..	292,793.36	77,909.89	214,883.47
Dec. 31, 1916..	357,823.72	140,472.92	217,350.80
Dec. 31, 1917..	395,061.16	154,158.73	240,902.33
Dec. 31, 1918..	374,687.86	118,766.74	255,921.12
Dec. 31, 1919..	417,583.85	150,692.55	266,891.30
Dec. 31, 1920..	392,511.42	116,988.92	275,522.50
Dec. 31, 1921..	370,214.87	86,767.13	283,447.74
Dec. 31, 1922..	355,578.00	55,773.08	299,804.92

The profits from operations and contributions for the American Issue Publishing Company are shown by the following table:

	PROFIT FROM OPERATIONS	REALIZED FROM ALL CONTRIBUTIONS	TOTAL GAIN IN SURPLUS ACCOUNT
1910①	\$ 7,120.51	\$27,576.33	\$ 34,696.84
1911	10,520.15	14,206.11	24,726.26
1912	14,791.99	②2,059.75	12,732.24
1913	17,911.42	5,076.08	22,987.50
1914	46,237.80	2,993.16	49,230.96
1915	29,009.67	41,500.00	70,509.67
1916	1,467.33	1,000.00	2,467.33
1917	23,551.53	.....	23,551.53
1918	15,018.79	.....	15,018.79
1919	10,970.18	.....	10,970.18
1920	8,631.20	.....	8,631.20
1921	7,925.24	.....	7,925.24
1922	16,357.18	.....	16,357.18
Totals...	\$209,512.99	\$90,291.93	\$299,804.92

①Includes three months of 1909. ②Deficit.

The \$41,500 surplus shown above as having been realized from contributions during the year 1915 was in the form of additional machinery and equipment for the publishing plant, \$40,000 of which machinery was donated to the Company by Mr. Pearl E. Selby and Mr. John T. Breese of Portsmouth, Ohio.

The American Issue Publishing Company is owned entirely by the Anti-Saloon League of America, the property of the Company being held by five trustees elected biennially by the Board of Directors of the Anti-Saloon League of America. These trustees hold the property in trust, but can not themselves dispose of the property except by authority of the national Board of Directors of the Anti-Saloon League of America. While the American Issue Publishing Company is a stock company operating under the laws of the State of Ohio, there have been issued only ten shares of stock of \$100 each. Two of these shares are held by each of the five trustees elected by the National Board of Directors. This stock, which is held by them as trustees, can not be assigned to any person or persons except their duly qualified successors elected by the National Board of Directors of the Anti-Saloon League of America.

The trustees of the American Issue Publishing Company are (1922) Fillmore Condit, Chairman; Bishop James Cannon, Jr., D.D., Vice-Chairman; Rev. P. A. Baker, D.D.; Wayne B. Wheeler, LL.D., and Pearl E. Selby.

The American Issue Publishing Company plant is conducted as a union shop. Wages paid in most cases are above the scale agreed to by the

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local unions and endorsed by the national organizations.

The American Issue Publishing Company has conducted many activities in connection with the work of the Anti-Saloon League, not directly connected with the work of printing and publishing. These activities have included general research work, a special publicity department, scientific exhibits, a Safety and Efficiency Bureau, a Young People's Cooperative Temperance Bureau, and a Press Bureau. Each of these has good results to its credit.

The American Issue Publishing Company, moreover, has shouldered a very large part of the burden of the financial department of the Anti-Saloon League of America. It has been responsible in a large degree for many years for the continued activities of the Scientific Temperance Federation of Boston, Mass. The vast amount of literature prepared and distributed through the Sunday-schools of the United States by the Lincoln-Lee Legion has also been produced under the direction of the American Issue Publishing Company. The management of the American Issue Publishing Company has also been responsible for the conduct of the Lecture Bureau of the Anti-Saloon League of America, which prior to Jan. 1, 1922, had conducted in a large number of important towns and cities of the United States 18,993 mass meetings in the interest of national and world sobriety.

The first periodical published was called *The Anti-Saloon*, an eight-book-page monthly, edited by the Rev. Howard H. Russell, appearing in November, 1893. This was succeeded in 1896 by *The American Issue* (name suggested by the Rev. Howard H. Russell, who was its first editor). It was a weekly, and was the official organ of the Anti-Saloon League of Ohio. In the autumn of 1907 it was removed to Chicago, Ill., and was made the official organ of the Anti-Saloon League of America. Dr. J. C. Jackson, Sr., was made editor-in-chief, and for about three years he gave most powerful editorial services; then his health failed, and Ernest H. Cherrington, superintendent of the Washington (State) Anti-Saloon League, was appointed associate editor and manager of publishing interests in February, 1908. On the death of Dr. Jackson (June 5, 1909) Mr. Cherrington became editor-in-chief of *The American Issue*, the publication of which was transferred to the new printing-plant at Westerville, Ohio, in the summer of 1909.

The volume of printing done by the newspaper and job departments respectively is considerable, as the following data show:

The total *American Issue* circulation for July, 1920 (a summer month, but above the average because of the five Saturdays), was 1,746,184 copies, which number included 978,699 copies of the National edition. These copies comprised the equivalent of 60,699,927 book pages 5½x7 inches and if these pages had been placed end to end, they would have stretched a distance of 6,700 miles. Approximately 950 lbs. of ink were used, and approximately 100,000 lbs., or 50 tons, of paper.

The Job Department output for the first six months of 1920 is shown in the following table,

ANTI-SALOON LEAGUE

and the monthly average may be obtained by dividing by six:

	NO. OF COPIES	
	PRINTED	REVENUE
Books	95,500	\$ 7,221.58
Pamphlets	22,700	529.19
Leaflets	9,697,945	17,835.71
Envelopes	691,814	2,500.53
Letter-heads	1,457,980	4,725.40
Subscription Cards	424,000	2,672.33
Window-cards	101,594	1,540.47
Other Cards and Tickets	1,324,200	2,044.72
Miscellaneous	975,739	5,426.06
Office Supplies, Blank Forms	1,841,325	4,158.83
Total	16,632,797	\$48,654.82

The Lincoln-Lee Legion. This is the moral-suasion, pledge-signing department of the Anti-Saloon League of America, and was founded by Dr. Howard H. Russell at Oberlin, Ohio, in the tenth year of the organization of the Anti-Saloon League (Oct. 21, 1903). It was first named the "Lincoln Legion" in honor of ABRAHAM LINCOLN, President of the United States (March 4, 1861, to April 15, 1865). President Lincoln was a total abstainer and an active advocate of temperance. One of his most notable temperance efforts was his address at Springfield, Ill., on the occasion of Washington's birthday, 1842. He is further known to have held a pledge-signing meeting at the South Fork schoolhouse, Sangamon County, Ill., in which the following form of pledge was used, which Lincoln had himself written and signed: "Whereas the use of intoxicating liquors as a beverage is productive of pauperism, degradation, and crime, and believing it is our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquor as a beverage." This form of pledge continued to be used by the Legion until the advent of national Prohibition, since which the following words have been added: "Whereas good government demands obedience to law, I will stand for enforcement of all laws, including prohibition of the liquor traffic."

In 1912 the name of the organization was changed to "Lincoln-Lee Legion," in honor of General ROBERT E. LEE, a contemporary of Abraham Lincoln, a total abstainer, and an advocate of temperance. It is known that both Lincoln and Lee urged temperance upon their armies in the field.

The principal sphere of the Legion's efforts thus far has been in the Sabbath-schools of America. It employs literature and annual pledge-signing Sundays in its propaganda. Over five million of the total-abstinence pledges have already been signed. This Sunday-school work has been efficiently carried on by mail by the Rev. Milo G. Kelsor, assistant general secretary, under the direction of the American Issue Publishing Company.

In its early work the Legion launched a department of its work known as the Lincoln Legion Patriots, in which it was sought to enlist the interest and sympathy of the youth by means of semimilitary drills and uniforms. The rapid oncoming of national Prohibition and the consequent need of all the trained leaders in other spheres compelled a suspension for the time being of the Patriot movement.

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Under the auspices of the Lincoln-Lee Legion, aggressive temperance work was done in support of campaigns for State and national Prohibition. Dr. Howard H. Russell in 1915 conducted a coast-to-coast overland tour in two seven-passenger automobiles. The route chosen was the Lincoln Highway. Accompanied by the Men's Quartet of Ohio Wesleyan University, which was christened the "Railsplitter Quartet," Russell set out from New York city on July 4. It required 63 days to complete the tour, and 125 temperance rallies (all of them in wet States) were held *en route*.

See, also, AMERICAN BOND, THE.

Under the auspices of the manufacture and business committee, of which Mr. Sebastian S. Kresge of Detroit, Mich., has been chairman and Dr. Howard H. Russell secretary, a systematic work has been done quietly to organize the powerful influence of the captains of industry throughout the country. Under the auspices of the committee about 200 lunch-rallies were held. By this means and by letters about 20,000 manufacturers, with an aggregate rating of more than \$3,000,000, have assisted in organizing areas to nominate and elect public officers, especially Congressmen and legislators. In addition to that service, the committee has helped to bring pressure upon members of Congress and of State Legislatures, to lead them to vote for local option and Prohibition measures. This committee has been very forceful in obtaining the submission by Congress of the Eighteenth Amendment and its ratification by the States. It has continued its operations in order to provide on an ample basis, both in the States and through the national law-makers and public officials, the backing needed to insure the full and thorough enforcement of all laws passed in support of the Eighteenth Amendment.

The strong points of the Anti-Saloon League methods which have essentially helped to bring Prohibition to complete and assured success are:

1. The financial system, which came with the movement, consisting of subscriptions made for so much a month, payable every three months, for a period of one year, three years, or five years, and the private canvass for funds among well-to-do persons. By these means more than \$40,000,000 have been raised and expended.

2. The Field Day, when all the churches in a locality were enlisted upon pledge cards.

3. The annual conference of superintendents and other League officials, initiated by Dr. Russell in 1898. This has been held annually since. It is in reality a three- or four-day institute or training-school, in which the active State and district officers exchange experiences and assist each other in effective strategy—a most valuable help to the tactics of the League.

4. The State and national conventions. The conventions have been held in several large cities and resorts in various parts of the United States. They were largely attended and evoked much enthusiasm for the cause of temperance reform. On Nov. 10-13, 1913, the Twenty-Year Jubilee Convention of the Anti-Saloon League of America was celebrated at Columbus, Ohio. This was a notable gathering by reason of the

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fact that it witnessed the formal launching of the campaign in behalf of a Constitutional Amendment providing for National Prohibition. On May 24, 1918, the twenty-fifth anniversary of the founding of the League was celebrated at Oberlin, Ohio, in the First Congregational Church, there being present besides the League's founder, Dr. Russell, several other persons who had been present at the invitation of the League in the Spear Library on May 24, 1893.

5. Non-partizan or omni-partizan political methods by which friends of the cause of local option and Prohibition were sustained and the enemies thereof defeated at primaries and polls.

6. Moral suasion education and pledge-signing at day-schools and Sunday-schools to enlist the children for future support of the conflict.

7. Above all, the agency of prayer has been responsible for success. From the Oberlin beginning on to the finishing period, the spirit of the movement has been the recognition of the fact that a superhuman work was to be done. The outcome has indeed been a miracle, and the gratitude of all the leaders finds expression in the doxology "Praise God from whom all blessings flow."

The Relation of the Anti-Saloon League to the World League Against Alcoholism. The national officers of the Anti-Saloon League of America called a special conference of State superintendents and workers and a special meeting of the Board of Directors of the Anti-Saloon League of America at Columbus, Ohio, in November, 1918. The object of this conference was to decide upon a future program for the Anti-Saloon League, especially as to the part to be taken by the Anti-Saloon League in international temperance activities. At this conference practically every phase of the international temperance question was considered. A number of representatives of temperance organizations in foreign countries were present and took part in the deliberations.

As a result, the Anti-Saloon League of America decided to send official representatives to meet with representatives of the temperance organizations of foreign countries, at the Paris Peace Conference. The League also authorized its National Executive Committee to take the necessary steps to secure cooperation on the part of temperance organizations in other countries in the effort to organize a world-wide movement against the liquor traffic.

The Executive Committee of the League authorized Ernest H. Cherrington, secretary of the Executive Committee, and general manager of Publishing Interests, to take up correspondence with temperance organizations and leaders in other countries and to work out a plan for an international organization.

By joint action of the Anti-Saloon League of America and the Dominion Temperance Alliance of Canada, a world-wide Prohibition conference was called, to be held in Toronto, Canada, and Washington, D. C., U. S. A., in May and June of 1919. This conference was opened

World League is Organized in Toronto, Canada, on May 22, 1919, and was adjourned to meet at Washington, D. C., on June 4, 1919.

The conference was attended by representatives from more than fifty different countries. Official representatives from the leading

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temperance organizations of fifteen different nations were present and took part in the deliberations. At this conference, on June 7, 1919, the World League Against Alcoholism was organized under the following constitution:

CONSTITUTION OF THE WORLD LEAGUE AGAINST ALCOHOLISM

ARTICLE 1. NAME

The name of this League is the World League Against Alcoholism.

ARTICLE 2. OBJECT

The object of this League is to attain, by the means of education and legislation, the total suppression throughout the world of alcoholism, which is the poisoning of body, germ-plasm, mind, conduct and society, produced by the consumption of alcoholic beverages. This League pledges itself to avoid affiliation with any political party as such, and to maintain an attitude of strict neutrality on all questions of public policy, not directly and immediately concerned with the traffic in alcoholic beverages.

ARTICLE 3. MEMBERSHIP

The membership of this League is open to organizations which are in harmony with the objects, which are national in the scope of their operation and which in their international activities shall work through this League or in cooperation with this League. Such organizations whose officers or accredited representatives are signatories to this constitution shall be considered active members of this League when the action of their officers or accredited representatives in signing this document has been officially ratified by the proper authorities of such organizations. Other similar organizations may be added to the membership of the League from time to time by a three-fourths vote of the General Council of the League, or of the Permanent International Committee, to extend an invitation to such organizations eligible under the provisions of this constitution.

The Permanent International Committee shall have the right to admit individuals as associate members of the League, but such associate members shall not be represented in the General Council or Permanent International Committee.

ARTICLE 4. OFFICERS

The officers of this League shall be: Four Joint Presidents, a Vice-President for each country represented in the membership of this League, a Treasurer and a General Secretary, each of whom shall be chosen for a term of three years and shall be elected by the General Council upon the nomination of the Permanent International Committee.

ARTICLE 5. GENERAL COUNCIL

There shall be a General Council composed of one or more members as specified by the Council, from each organization holding membership in the League, chosen by such method as may be determined by said organization, and additional members elected by the Council, but the number of additional members thus chosen or the members from any one organization shall not at any time exceed one third of the total membership of the Council.

ARTICLE 6. PERMANENT INTERNATIONAL COMMITTEE

There shall be a Permanent International Committee consisting of (1) the officers, (2) one member from each organization holding membership in the League. Each member shall be elected for three years by the organization which he represents on the committee by such method as may be determined by the said organization, and each member shall hold office until his successor shall have been duly elected and his election duly certified to the Permanent International Committee. (3) Additional members elected by the Permanent International Committee, but the number of additional members thus chosen shall not at any time exceed one third of the total membership of the Council.

ARTICLE 7. EXECUTIVE COMMITTEE

There shall be an Executive Committee consisting of the Presidents, Treasurer, and General Secretary, and not fewer than seven nor more than twenty members elected annually by the Permanent International Committee.

ARTICLE 8. FINANCE

The League shall be supported by assessments to be fixed by mutual agreement between the Permanent International Committee and each member of the League. The Permanent International Committee shall devise ways and means for the securing of additional financial support to meet special demands.

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ARTICLE 9. CONVENTIONS

Conventions of this League shall be held once in every three years, the time and place to be fixed at least twelve months beforehand by the Permanent International Committee. By a two-thirds vote, special conventions may be called at such time and place as may be determined by the Committee.

ARTICLE 10. BY-LAWS

The Executive Committee may adopt such by-laws as it may find necessary and desirable for the conduct of the business of the League.

ARTICLE 11. AMENDMENTS

Amendments to this Constitution may be made at any regular meeting of the General Council by a two-thirds vote of the members present and voting, providing the amendment has been recommended by a two-thirds vote of the Permanent International Committee; or in the absence of such recommendation, by a three-fourths vote of the members present and voting. The final vote upon any proposed amendment shall not be taken within six hours after the amendment shall have been presented to the Council.

This constitution and the action of those who signed the document, representing the several national temperance organizations, were later ratified by the national organizations thus represented.

Ernest H. Cherrington was elected General Secretary, and the permanent offices of the World League were officially located at Washington, D. C.

The officers, committees, and official representatives of the World League Against Alcoholism, are as follows:

JOINT PRESIDENTS—Dr. Robert Hercod, Lausanne, Switzerland; Right Hon. Leif Jones, P.C., Castle Howard, York, England; Rev. Howard H. Russell, D.D., LL.D., Westerville, Ohio.

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ANTI-TREATING SOCIETY

MEMBERS OF THE GENERAL COUNCIL OF THE WORLD LEAGUE AGAINST ALCOHOLISM

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Bulgaria—Bulgarian Temperance Union, M. N. Popoff.

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Denmark—Denmark Grand Lodge I. O. G. T., Lars Larsen-Ledet, C. C. Heilesen; Federation of Danish Total Abstinence Organizations, Lars Larsen-Ledet.

England—United Kingdom Alliance, Bishop J. H. B. Masterman, G. B. Wilson, William Bingham; Wesleyan Methodist Church of Great Britain, Rev. Henry Carter; National Commercial Temperance League, and Strength of Britain Movement, C. W. Saleeby, M.D., F.R.S.E.; National British Women's Temperance Association, Miss Agnes E. Slack.

Finland—Temperance League of Finland, Dr. Matti Helenius-Seppälä,⓪ Prof. N. Voinomaa.

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Iceland—Grand Lodge of Iceland, I. O. G. T.—Péter Halldörsson.

Ireland—Temperance Committee of the Presbyterian Church; Irish Temperance League; Rev. John Galley, Rev. John MacMillan.

Japan—National Temperance League of Japan, Takoshi Ukai, M. Yamauchi, Hon. Taro Ando.

Mexico—National Anti-Alcohol Association, Rev. Epigmenio Velasco, Dr. Alfonso Prunedo.

New Zealand—New Zealand Alliance for the Abolition of the Liquor Traffic, Rev. John Dawson, Hon. George Fowlds.

Norway—Federation of Norwegian Total Abstinence Organizations, O. S. Solnordal, Johan Hvidsten.

Peru—National Temperance Society, Ruperto Algotra.

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Serbia—Grand Lodge I. O. G. T. of Yugoslavia, Georges K. Staitech, Dr. Tovan Danitch.

Sweden—Federation of Swedish Total Abstinence Organizations, Senator Alexis Björkman, Edward Wavrinsky.

South Africa—South African Temperance Alliance, Rev. A. J. Cook, Thos. Searle,⓪ Miss Emilie Solomon.

Switzerland—Swiss Total Abstinence Federation, Dr. R. Hercod, Dr. P. A. Ming.

United States of America—Anti-Saloon League of America, William H. Anderson, P. A. Baker, James Cannon, Jr., Ernest H. Cherrington, Arthur J. Davis, F. Scott McBride, L. B. Musgrove, Howard H. Russell, Wayne B. Wheeler; Intercollegiate Prohibition Association, Ira Landrith, Harry S. Warner; Scientific Temperance Federation, Miss Cora F. Stoddard, Irving Fisher; Woman's Christian Temperance Union, Miss Anna A. Gordon.

Wales—National Temperance Council, Mr. Leonard Page, Lord Clwyd.

⓪Since deceased.

ANTI-SALOON LEAGUE OF SWEDEN.
See RIKSUTSKOTTET FÖR DE KRISTNAS FÖRBUDSRÖRELSE.

ANTI-SALOON LEAGUE OF THE DISTRICT OF COLUMBIA. See ANTI-SALOON LEAGUE.

ANTI-SALOON REPUBLICAN MOVEMENT. See REPUBLICAN PARTY.

ANTI-TREATING LEAGUE OF AMERICA.
See ANTI-TREATING SOCIETY.

ANTI-TREATING SOCIETY. An organization formed at Macon, Ga., about 1887. It originated in a remark made by S. H. Jemison, at one time a member of the Legislature, that most drunkenness was the result of social drinking. Jemison was afterward shot in a barroom by an acquaintance who felt insulted at not having been invited to drink. This incident recalled Jemison's remark, and the formation of the Anti-Treating Society resulted. The pledge was as follows:

ANTYLLA

I do solemnly swear that I will not drink with any one, or ask any one to drink, in any public place or elsewhere, any spirituous or malt liquors, wine, or cider; nor will I engage in any game of chance in any public place or elsewhere for liquor in any of its forms, either spirituous or malt, as a forfeit.

Many similar societies have been formed in various parts of the world, but they have never achieved any substantial success. One of these was the Anti-Treating League of America, established in Chicago in 1904. Total abstinence was not required of its members, nor was any obligation undertaken except that its members united in agreeing "to refrain from the pernicious general custom of treating one another, or others, to any intoxicating liquors in barrooms, and declining acceptance of all so-called courtesies from others."

ANTYLLA. An ancient Egyptian wine, made in the Nile Valley.

APACHE. A member of any one of a number of tribes of Indians forming the most southerly group of the Athapaskan family. The Apaches were first mentioned by this name in 1598, by Oñate. From the time when New Mexico was colonized by Spain until about 1886 they were constantly at enmity with the whites and continually raided both white and Indian settlements, their depredations extending through southeastern Arizona and as far to the south as Jalisco, Mexico. The final surrender of the tribe was made Sept. 4, 1886, by the powerful chief Geronimo to Gen. Nelson A. Miles. Between 5,000 and 6,000 of the Apaches were placed in reservations in Arizona, New Mexico, and Oklahoma.

The Apaches are addicted to two intoxicating beverages, made from corn and the agave respectively.

See ABORIGINES OF NORTH AMERICA; TISWIN, TEESWIN, OR P'TIS-WING.

APE-DRUNK. See WINE OF APE.

APÉRITIF. A French word (from the Latin *aperire*, "to open") denoting a class of beverages which are consumed before the principal meal, and are supposed to "open" or excite the appetite; colloquially, a stimulant or "pick-me-up." The typical *apéritifs* are absinth, vermouth, bitters, etc., but any aromatic liqueur comes under the title *apéritif*.

APOTHECA. Among the ancient Romans a room or place in the upper part of the house, in which wine-vessels were often put. It was believed that the passage of the smoke through the room from below (*fumarium*) improved the quality of the wine. The room was entirely distinct from the *CELLA VINARIA* or wine-cellar. It is often referred to by Horace (see his "Odes," III, 8, 11 and "Satires," II, 5, 7).

APPLE BRANDY. A brandy distilled from apples; sometimes termed "Applejack" and, colloquially in New Jersey, "Jersey lightning." In America it was manufactured principally in the States of Kentucky, New Jersey, New York, Tennessee, and Virginia; but all of the States produced it to some extent, and the output varied considerably from year to year. The accompanying statistics are taken from the annual reports of the Commissioner of Internal Revenue. From 1908 the production of all fruit brandies was reported collectively and not for the individual fruits.

APPLETON

PRODUCTION OF APPLE BRANDY IN THE YEARS 1892, 1896, 1900, 1904, AND 1908 (IN GALLONS):

STATE	1892	1896	1900	1904	1908
Kentucky ..	200,335	222,789	71,165	44,465	6,618
New Jersey.	293,890	150,817	136,620	95,121	83,398
New York..	120,945	54,820	69,652	65,426	46,185
Tennessee ..	131,841	235,572	44,073	34,661	883
Virginia ..	138,138	159,432	77,566	77,990	27,803

APPLE-BRANDY COCKTAIL. A mixture composed of bitters and apple brandy. See COCKTAIL.

APPLEJACK. See APPLE BRANDY.

APPLE TODDY. A drink composed of spirit, such as brandy or whisky, mixed with the pulp of roasted apples. The name is applied also to applejack and cider. See TODDY.

APPLETON, JAMES. American Prohibitionist; born at Ipswich, Mass., 1786; died there in 1862. Though a Federalist in politics, he fought in the second war with England, serving in the State militia from April 18, 1805, to June 15, 1827, and rising from the rank of ensign to that of brigadier-general. He sat in the Massachusetts State Legislature during 1813-14. In his early life he became identified with the Abolition movement and was also among the earliest of the temperance advocates. In 1831, while sitting in the gallery of the Legislature listening to a debate on the license question, he first formulated his views concerning the total prohibition of the liquor traffic, and, being a man of action, he lost no time in proclaiming them. Early in 1832 he prepared the following petition, probably the first of its kind ever presented to any legislature:

TO THE HONORABLE SENATE AND HOUSE OF REPRESENTATIVES OF MASSACHUSETTS IN GENERAL COURT ASSEMBLED:

The Petition of the undersigned, inhabitants of the town of Marblehead in the County of Essex, humbly sheweth, that great efforts have been made and are now making in this State and other States of the Union, to promote the important and deeply interesting cause of Temperance, and the effects which have already resulted are most auspicious to the best interests of the whole community. But it has been found by the friends of this cause that the Law of this Commonwealth, authorizing Licenses to Taverners and retailers to sell Ardent Spirits, opposes an insuperable obstacle to its progress. For besides the difficulty of dissuading from a practice, which has for its support the authority of the Commonwealth, the laws assume that the sale of Ardent Spirits, to a certain extent at least, is of public benefit and necessity and promotive of individual advantage and happiness. This Assumption, your petition humbly apprehends, has been ascertained to be utterly unsupported and unfounded; and if it were possible to separate from our associations long continued habit and universal practice in the commonwealth, it is believed that a license to disseminate the Small Pox, would be thought to be not less proper and reasonable than a License to sell Ardent Spirits, for there is no reason for supposing that the Mortality or other evils resulting from the former, would be greater than what by careful examination has been found to result from the latter. In the United States it has been estimated that thirty-five thousand victims fall annually in their graves by intemperance.

But this is only a portion of the evil, for three quarters of the pauperism and crime may be traced to this source; and to these may be added an amount of suffering and degradation and wretchedness which exceeds all human computation. All these evils are justly ascribed to the legalized traffic in Ardent Spirits, or rather to the want of a law to prohibit their sale altogether. And it may be further observed, that the use of Ardent Spirits is not, as is true in many other cases, a substantial good, yet liable to be abused.

but it is in all respects an unmitigated evil, having no redeeming properties whatever; and the total prohibition of its sale would not in the opinion of your petitioners be permanently injurious to any individual or detrimental to any of the interests of the State.

Your petitioners are aware that Public opinion should in some degree be prepared for any measure that tends to change the business of many individuals, and they believe the time has arrived when public opinion is not only prepared for the measure, but actually demands it.

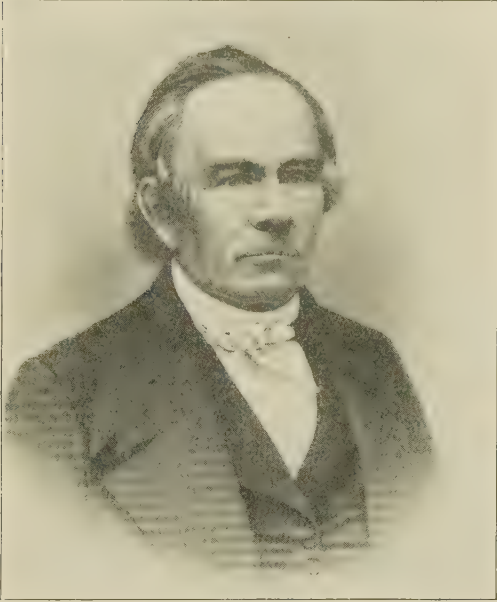
And that in this case there will be greater unanimity of the wise and good of all sects and parties than has ever been found in support of any law passed since the adoption of the Constitution.

Wherefore your petitioners pray that an act may be passed prohibiting the sale of ardent spirits in this Commonwealth in a less quantity than thirty gallons, under such penalties as you, in your wisdom, shall judge proper.

And as in duty bound will ever pray.

Feb. 8, 1832.

This petition was presented by a Mr. Soltonstall; it was referred to a committee consisting



JAMES APPLETON

of Messrs. Soltonstall, Foote, and Draper; this committee asked that it be turned over to the committee on "licensed houses"; and that was the last heard of it.

General Appleton had copies of the petition printed, and these he forwarded to friends of temperance, asking them

Appleton-Hildreth to sign it themselves, obtain more signatures, and send it to their representatives in the Legislature. He met with unexpected obstacles from the beginning, and from sources least expected. One of these copies fell into the hands of the Rev. M. Hildreth, agent of the Massachusetts Society for the Suppression of Intemperance, who at once took strong ground against the proposal, sending to the newspapers of Salem a proclamation addressed "to the Friends of Temperance Societies and Temperance Measures."

Mr. Hildreth, it appears, took exception to

the petition on the ground that public opinion was not ripe for the change it sought. He said:

Many worthy, and respectable, and influential men still take alcohol, under the impression that it does them good; many industrious and hard working men take it under the false impression that it makes them stronger for toil; and so many of almost all pursuits and callings in the various parts of the commonwealth, especially in the parts bordering on the seaboard, are still in the habit of taking a little, that I am persuaded the paramount duty of the friends of temperance is, not to petition the legislature, but go on in their way of enlightening the public mind, as they have been doing in years past.

Further, Mr. Hildreth was "for altering by means of the truth, instead of the strong arm of the law, the habits of those who still make use of ardent spirits as an article of diet, either because they love it, or because they think it beneficial." The full proclamation may be found in the *Salem Mercury* of Feb. 15, 1832.

In the *Salem Gazette* of Feb. 21, 24, and 28, General Appleton had three powerful philippics, written over the signature "Essex," on the question of Prohibition. The first was devoted to a reply to Hildreth, and in it he showed his keen, merciless style of handling an antagonist. One of its paragraphs read:

But the gentleman would not appeal to the "strong arm of the law"; now it is the object of the petition to point out the proper object for which this "strong arm" should be raised. It should shut the door against instead of opening it to intemperance. It is this "strong arm of the law" that has opened tipping shops in every corner and village of the state; and we ask, if this "strong arm" is raised at all, that it may be raised to save and not to destroy.

How many of these petitions found their way to the Legislature is not known, only one being on file in the State archives at Boston.

In 1833 Appleton removed to Portland, Me., and at once began his propaganda. On April 8, 1834, he is found introducing and debating before the Young Men's Society a Prohibition resolution, for the text and particulars of which, see MAINE.

Appleton continued his agitation for Prohibition as a member of the Portland board of aldermen. He became prominently associated with the Maine Temperance Union, in which he was among the more radical Prohibition leaders. Beginning with 1837, he was thrice elected to the Legislature of Maine. In each session he spent most of his time in fruitless attempts to secure the passage of prohibitory laws. Twice he was chairman of special committees appointed to inquire into the license laws, and both times presented reports favoring Prohibition, the report of 1837 being among the classics of the reform. For text of this report, see MAINE.

In 1841 the Liberty party made its appearance in Maine State politics and General Appleton was its first candidate for governor.

Is Candidate He was the party nominee
for Governor for that office in 1841, 1842, and 1843. In 1853 he returned to his old Ipswich home and here he spent the remainder of his days.

Speaking of the General's characteristics, Neal Dow says ("Reminiscences," p. 266):

General Appleton was one of the ablest and bravest of those connected with the temperance movement. He never shrank from the hard labor it involved, nor flinched under the blows to which those engaged in it were exposed. In most of the pitched battles in our old city hall, as well as elsewhere, he was to be found in the thickest of the fray, always leading toward closer and more effective fighting. Wise in council,

APPLE WINE

ready and able in debate, and courageous in bearing, his influence was potential in all matters touching the progress of the cause in Maine.

For other data regarding General Appleton's career in Maine, see MAINE.

APPLE WINE. (1) A beverage, common in America in colonial times, especially in New Sweden (Delaware). It was made by adding to a barrel of cider several quarts of brandy and several pounds of muscovado sugar. The mixture was allowed to stand for a year, when it was drawn off into bottles, raisins being added.

(2) A drink referred to in the Talmud and supposed to have been obtained from apples in the same way as cider. The Hebrew term for it is *yen tappuchim* ("wine of apples"); but it is doubtful whether the latter word is correctly rendered "apples." Some scholars think the quince is intended. In the "Abodah Zarah" (40b) it is related that a rabbi was cured of a severe disorder of the intestines "by drinking apple wine seventy years old, a Gentile having stored away 300 casks of it."

AQUARI. A name given to Christians of the third and fourth centuries who substituted water (Latin *aqua*, hence their name) for wine in the Eucharist. In Greek they were called *Hydroparastatae* ("those who offer water"). They are classed as a sect with the Manicheans in Theodosius's edict of 382. In Africa the name was given also to those who, during times of persecution, forbore to use wine at the Eucharist in the morning for fear that the odor of it might betray them. Some writers have supposed the Aquarii to be identical with the Encratites mentioned by Epiphanius ("Hereses," xlv).

AQUA VITAE. A Latin phrase meaning "water of life," formerly applied to ardent spirits or alcohol. It is now used in a general sense for brandy or, more often, for any form of distilled (not fermented) liquor. Commercially it sometimes means ardent spirits of the first distillation.

ARABIA. A peninsula in southwestern Asia, lying between 30° 30' and 60° E. longitude and 12° 45' and 34° 50' N. latitude; estimated total area 1,100,000 square miles; population about 5,000,000. Probably one half of the area is occupied by the Dahna, Nafud, and Syrian deserts, and other large districts consist of steppes occupied by nomadic Bedouin tribes owning allegiance only to their own tribal chiefs. Settled communities, however, occupy oases in central Arabia and the fertile coastal regions; and these have nine independent systems of government, namely: (1) the kingdom of Hejaz, which attained its independence during the World War, (2) the emirate of Nejd and Hasa, (3) the emirate of Jebel Shammar, (4) the principate or emirate of Asir, (5) the imamate of Yemen, (6) the British protectorate of Aden, (7) the sultanate of Oman, (8) the sultanate of Koweit, and (9) the emirate of Kerak. Most of the inhabitants are Mohammedans and, in accordance with the Koran, abstain from alcoholic beverages, except the Omanites who are said to be less strict. For the customs and history of the Arabians see MOHAMMEDANISM.

BIBLIOGRAPHY. — *Statesman's Year-Book*, London, 1922, which gives an account of the various Arabian emirates, sultanates, and the kingdom of Hejaz.

ARBOIS

ARAD. A red or white wine, made in a county of the same name in Hungary.

ARAFFER. A native drink made of the fermented or unfermented juice of the sater tree of MADAGASCAR.

ARAGI; ARAK; ARAKA; ARAKI. See ARACK; RAKI.

ARAMON. A red, astringent, still wine formerly made in Natoma, California.

ARAUJO, CARLOS (CARLOS ARAUJO CARRETERO). Spanish clergyman, educator, and temperance advocate; born at Seville, Spain, Aug. 30, 1856; educated at the Mission College, Seville, and the University of Saragossa (Zaragoza). He spent some years in the teaching profession, and was then ordained to the Protestant ministry, in which he has since served as pastor and evangelist, while still holding a professorship in one of the institutions of Saragossa, where he resides. On the formation of the LIGA ANTIALCOHÓLICA ESPAÑOLA ("Antialcoholic League of Spain"), through the instrumentality of ALFRED RUSSELL ECROYD, Araujo entered heartily into the movement and assisted in establishing it in his own and other communities. He has promoted the propaganda by his published contributions in various periodicals, as well as by his lectures on total abstinence. He has published a number of books, including several volumes of sermons.

ARBEITER-ABSTINENTEN-BUND IN ÖSTERREICH ("Austrian Abstaining Workmen's Union"). A group of societies the first of which was organized Nov. 19, 1905, at Vienna by abstaining Social Democrats, the object being the extension of total-abstinence principles among the working classes. The Union was described at the organization meeting thus: "Its nature is battle; its method, education; its object, the elevation of labor." The committee of promotion were: Franz Binder, Dr. Richard Fröhlich, Marie Koch, Oscar Kurz, Hans Neubauer, Hermann Putz, Ernst Winkler. By 1910 there were 21 unions and 612 members; and by 1917 the membership had increased to more than 1,300 in over 40 unions, including several for juvenile workers.

In order to work its chosen field most effectively, it has confined its efforts to the "proletariat" group, although the Union has cooperated with other abstinence organizations. Abstinence propaganda has been carried on by talks in factories, correspondence in the regular labor journals, dissemination of literature, and the personal efforts and influence of individual members with their associates in the regular labor or socialist organizations. The special organ of the Arbeiter-Abstinenten-Bund is *Der Absinent*, an excellently edited journal. It presents, by able writers, the scientific, social, and economic phases of the alcohol question. Dr. Richard Fröhlich has long been its editor.

During the World War the Union agitated against the waste of foodstuffs in the manufacture of alcoholic liquors, and spread information concerning the antialcohol war measures of the different nations. The central office of the organization is at Vienna.

ARBITER BIBENDI. See REX CONVIVII.

ARBOIS. A white, still wine, made from grapes

ARBON

grown in the vicinity of Arbois, chief town of the canton of the same name in the department of the Jura, France. References to this wine occur in Rabelais' "Adventures of Gargantua and Pantagruel."

ARBON. A red or white, still wine, made in a district of the same name in Thurgau Canton, Switzerland.

ARCAS. A red, astringent, slightly sweet to acidulous, still wine, made in the province of Traz-os-Montes, Portugal.

ARCETRI. A greenish white, still wine, made in the vicinity of a town of the same name near Florence, Italy.

ARCHBISHOP. An intoxicating drink. See BISHOP.

ARDENT SPIRITS. A term commonly applied to all spirituous or distilled liquors, to distinguish them from fermented liquors.

ARDILL, GEORGE EDWARD. Australian temperance evangelist; born at Parramatta, New South Wales, in 1857. He joined the Parramatta Band of Hope at twelve years of age,



GEORGE EDWARD AND MRS. ARDILL

and six years afterward commenced to work as a volunteer missionary and temperance advocate in the Parramatta benevolent asylums. He also conducted evangelistic services in the locality, giving Gospel temperance addresses. In 1882 he removed to Sydney, where he inaugurated the Blue Ribbon Gospel Temperance Movement, holding meetings in the city and suburbs almost every day. At these meetings, thousands were induced to sign the pledge. He was present at the inaugural meeting of the New South Wales Local Option League, now known as the New South Wales Alliance, and has been one of its "councilors" ever since. He has also held the offices of honorary treasurer and secretary. He assisted in the formation of the Woman's Christian Temperance Union in Sydney. In 1886 he withdrew from business life and devoted himself wholly to evangelistic and rescue work. A man of broad vision, tactful, energetic, skilful in finding helpers and raising money for his various enterprises, he founded a mission for discharged prisoners, a home for fallen women, a lying-in hospital, a training school for midwives, a home for orphan and neglected children, and a mission-house in the slums of the city. He also founded

ARGENTINE REPUBLIC

the Sydney Rescue Society, has carried on continuously an active evangelistic and Gospel temperance propaganda, and was for a long while honorary secretary of the Public Morals Association. Throughout his great career of usefulness he has held steadfastly to the view that every uplift movement, if it is to be permanently successful, must aim at the reformation of individual character at the same time that it seeks to protect the individual from evil surroundings. He has received continual help in his work from his wife, LOUISA (WALES) ARDILL.

ARDILL, LOUISA (WALES). Australian temperance leader; born in Marylebone, London, England, May 13, 1853. She early became enlisted among the workers and speakers in the temperance cause. In 1885 she emigrated to Australia and settled in Sydney, where she was married to GEORGE EDWARD ARDILL, founder of the Sydney Rescue Society and other similar benevolent movements. Uniting with the Woman's Christian Temperance Union on its first organization in Australia, she was assigned to the Suffrage and Political department for the New South Wales W. C. T. U., and was later elected superintendent of this department for the entire Australian Commonwealth. She developed marked efficiency in this line of endeavor, while greatly assisting her husband in his humanitarian and evangelistic movements in Sydney. In 1901 she visited England and Canada, lecturing on temperance in many of the cities, and seeking to inaugurate and further such movements as her husband had founded so successfully in Australia. She has been an indefatigable worker and is still an enthusiast in the cause of temperance reform.

ARDON. A red, spirituous, still wine, made in Ardon in the canton of Valais, Switzerland.

ARECA. See ARRACK.

AREITOS. Same as ARIETOS.

ARGENTINE REPUBLIC or **ARGENTINA** (officially, **REPÚBLICA ARGENTINA**). Excepting Brazil, the largest country of South America; bounded on the north by Paraguay and Bolivia; on the east by Paraguay, Brazil, and Uruguay; on the south by the Atlantic Ocean; and on the west by Chile. Its area, including eastern Patagonia and a part of Tierra del Fuego, is 1,153,119 square miles, with a population (Jan. 1, 1921) of 8,698,516, made up of a score of nationalities. Italians, of whom there are more than 2,300,000 and Spaniards, numbering about 1,500,000, largely predominate.

Argentina was discovered in 1508 by an exploring party under the direction of Juan Diaz de Solis, who was searching for a

Early History southwest passage to India, and who, unfortunately, on landing was killed by some Charrua Indians. Sebastian Cabot, in the service of the king of Spain, in 1527-28 ascended the Paraná to the rapids of Apipé, and gave to its estuary the name *Río de la Plata* ("River of Silver"), from the treasures of silver which the Indians reported were to be found at the headwaters of the river. In 1535 Don Pedro de Mendoza founded the town of Buenos Aires, but the colonists abandoned it the following year, and it was not until 1580 that it was permanently settled. Meanwhile

ARGENTINE REPUBLIC

other places had been settled by Spanish colonists from Peru, and until 1776 were dependencies of the viceroyalty of that country. After many vicissitudes, in 1810 the people revolted against Spanish rule, and six years later (July 9, 1816) the independence of Argentina was proclaimed. For 36 years, however, the country was more or less in a state of anarchy, and stable government was not established till 1853. The original constitution of the Argentine Republic dates from May 15 of that year, important modifications of it having been introduced in 1860, 1866, and 1898.

The system of government is molded largely on that of the United States of America. The president is elected for a term of six years by electors appointed by the fourteen provinces. The present holder of the office is Señor Hipólito Irigoyen, who assumed office Oct. 12, 1916. There is a vice-president who is chairman of the Senate, but is without political power. Both the president and the vice-president must be Roman Catholics, and Argentine by birth. The civil divisions of the Republic are as follows: *Federal District*, Buenos Aires; *Provinces*, Buenos Aires, Catamarca, Córdoba, Corrientes, Entre Rios, Jujuy, La Rioja, Mendoza, Salta, San Juan, San Luis, Santa Fé, Santiago del Estero, Tucumán; *Territories*, Chaco, Chubut, Formosa, Los Andes, Misiones, Neuquén, La Pampa, Rio Negro, Santa Cruz, Tierra del Fuego. The capital is Buenos Aires (population 1,658,269 in 1920).

Argentina is a land of mountains, plateaus, and plains. The great chain of the Andes stretches from north to south, with minor ranges in the northwest; in the east are great plains, declining gradually from an elevation of 2,000 feet to less than 500 feet at the coast; and in the south are the arid steppes of Patagonia. In the northern portion of the Republic is the region known as the *Gran Chaco* ("Great hunting-ground"), which contains large forests; and in between the Rio Salado and the Rio Negro are immense stretches of "pampas," covered in the wet season with grass and affording pasturage for millions of cattle. The eastern part of Tierra del Fuego, belonging to the Republic, is separated from Patagonia by the Straits of Magellan.

The commercial and industrial development of Argentina has been phenomenal and has shown it to be a country of amazing possibilities. Of its total area of about 738,000,000 acres, it has, roughly speaking, 601,000,000 suitable for cattle-raising and general agriculture. Of these, about 10,000,000 require irrigation. The chief crops raised are wheat (nearly 6,000,000 tons annually), maize, oats, and flax. Tobacco and the sugar-cane are also grown. It is in its live-stock industry that Argentina has shown its greatest development. According to the *Pan American Bulletin* for October, 1920, p. 348, Argentina had 30,000,000 cattle, 50,000,000 sheep, and 3,000,000 hogs. To these should be added about 4,000,000 goats and about 9,000,000 horses and mules. In 1918 Argentina exported cattle products to the value of about \$500,000,000. Numbers of large packing-houses, or *frigorificos*, as they are called locally, have been established, operating with the most scientific equipment and methods. Outside of the

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city of Buenos Aires nearly four fifths of the population are engaged in the live-stock industry.

The countries having the largest trade with Argentina are Great Britain and the United States. In 1919 the former imported from Argentina products to the value of £81,825,741 (\$409,128,705) and her exports to the republic totaled £21,208,308 (\$106,041,540). The exports from Argentina to the United States for the year 1919-20 totaled \$257,783,114, and her imports from the United States aggregated \$167,146,548.

There are not many native intoxicating drinks. In the Gran Chaco a spirituous liquor is made

from the husks of *algarobbo* and native vinal and wild honey. According to custom, this is the beverage with which a wedding must be celebrated. Chicha and maté, or Paraguayan tea, are also favorite drinks in some of the provinces. A native beer, *aloja*, is prepared from maize in Tucumán (see CHICHA OR CHICA), and rum is made as a by-product of the sugar industry; but the sugar industry itself is not a very large one. There is no production of whisky, and the output of brandy (*aguardiente*) is not large. There are about 150 breweries and distilleries in the Republic, licenses to manufacture liquors ranging in cost from \$50 to \$500, according to the size of the establishment. In many of the provinces native wine is the cheapest beverage obtainable; but the wealthy inhabitants import the finest of European wines. Argentina has an extensive wine industry. Nearly 280,000 acres were under grape cultivation in 1919-20, and the annual productions of wine exceeded 107,500,000 gallons (in 1916 it was 99,334,745 gallons).

The vine seems to have been introduced into Argentina from Chile, and the first attempts to cultivate it were made by the Jesuits early in the seventeenth century; but during the years of anarchy experienced by Argentina the vineyards were superseded by other forms of agriculture. In 1861 Mendoza was devastated by an earthquake, about 10,000 persons being killed. The present wine industry may be said to date from 1870. Although vineyards are to be found from the slopes of the Andes to Misiones and from Chubut to Jujuy, it is in the Andean provinces of Mendoza, San Juan, Rioja, and Catamarca, especially in the first-named two, that viticulture is most actively carried on.

All about the city [of Mendoza] are vineyards and meadows. Outlines of farms are marked by millions of poplars. Irrigation, first introduced by the Spaniards several hundred years ago, has been extended until now approximately 1,000 square miles are artificially irrigated (Winter).

The development of the wine industry in Mendoza is indeed phenomenal. With only 6,175 acres under grapes in 1881 the province had in 1920 more than 120,000 acres devoted to vine cultivation. The wine produced in Mendoza in 1919 amounted to 86,574,041 gallons, or four fifths of the total production of the Republic.

Mendoza has developed her wine trade on scientific lines. Several years ago a school was established in the province for the instruction of competent foremen; then an expert enologist was employed to study the viticultural problem on the spot and to suggest improvements; and since 1905 six state scholarships to the viti-

cultural colleges of Italy have been awarded annually after competitive examinations. There are about 900 *bodegas* (wine-shops) in Mendoza, but most of them are comparatively small. An extensive trade is done in table grapes, also, some of the finest kinds of which, grown on overhead trellises, yield a profit of \$840 to \$1,000 per acre.

San Juan, with a warmer and drier climate, is next to Mendoza in importance as a wine-growing province.

The imports of wine and vermouth into Argentina in 1914, the year of the outbreak of the World War, were as follow:

KINDS	QUANTITIES	
	Dozens	In Casks
Champagne	30,107	.....
Sherry	2,825	23,281 liters
Port	6,874	89,736 "
Other	61,733	30 "
Medicated Wines.....	24,484	.....
Vermuth	512,623	12,358 "
Fine Wines.....	.....	22,113 "
Medium Wines.....	.....	3,548,648 "
Common Wines.....	.....	23,914,627 "

Spain, Italy, and France are the countries from which the Republic obtains her principal imports of alcoholic beverages.

Alcoholic Imports and Exports Her exports of wine are made almost exclusively to neighboring countries, chiefly Uruguay, Brazil, Paraguay, and Bolivia. In 1918 they amounted to a little more than 5,000,000 liters, an increase of 1,500,000 over the preceding year. The exports of brandy in 1918 aggregated 4,000,000 liters, which went to the same countries.

According to the testimony of travelers generally the Argentinians are an abstemious people. This observation applies equally to Mendoza, the chief wine-producing center. Writing in 1914, Sir John Foster Fraser says:

It might be thought that in Mendoza where wine is the cheapest beverage procurable, except water, there would be drunkenness—not at all. Perhaps the case of the people is like that of the girls in the confectionery shops: There are so many sweets about they never think of making themselves ill. Now and then, however, there is an elapse, but a Mendozaian drunk is not fined and sent to prison. Armed with a pail he has to give two or three days to getting water out of the river and sprinkling the dusty road with it. This work is usually given to boys. So when you see a disgruntled man engaged at it, you will be quite right in coming to the conclusion that he has been imbibing.

Temperance activities in the Republic date as far back as 1893 in which year a Blue Ribbon society existed in Buenos Aires.

Temperance Activities A temperance society had also been established there by some Irish priests. In recent years the Woman's Christian Temperance Union has operated very successfully, especially under the leadership of Miss Hardynia K. Norville. President Irigoyen's sister, Mrs. Rodriguez, is vice-president of the honorary committee of the W. C. T. U., and the President himself has shown many courtesies to its workers. There is also a Liga Nacional de Templanza ("National Temperance League"). The general attitude of the Republic on the alcohol question is indicated by the following paragraph which appeared in *Everybody's Monthly* for Dec. 1, 1920:

Argentina has just concluded a commercial travel-

lers' treaty with the United States in which there is inserted a clause prohibiting travelling salesmen from representing liquor houses. The significance of this clause, not only from the liquor dealers' point of view, but from the world point of view, is greatly enhanced by the fact that the request for its insertion came from Argentina and not from the United States.

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ARGITIS. An ancient Greek wine whose extraordinary durability is referred to by Vergil ("Georgics," ii. 99). It is believed to have been a white wine, made from a small grape.

ARGOL. The hard crust of potassium acid tartrate deposited from grape-juice during fermentation; crude cream of tartar.

ARHKA. An alcoholic beverage common in Russia among the Kalmuck tribes of the governments of Astrakhan and Stavropol and those of the province of the Don and the frontier of the Altai Mountains. The base of this beverage is milk, the liquor itself being in reality a by-product of *boso*, a native cheese which is a staple food among these nomads. Milk and its products constitute the principal form of nourishment of the Kalmucks, and, since fresh milk is not obtainable in the winter time, they insure their season's food supply in advance by converting their surplus milk into cheese. Fresh cow's, or mare's, milk, to which pepsin has been added, is allowed to curdle and is then agitated until separation of the butter takes place. The latter is removed and the remaining liquid is distilled by means of a crude apparatus consisting of two iron pots connected by a wooden pipe, both pots being covered and connected in such a manner as to make the system air-tight. The residue obtained by this operation is *boso*, a white cheese. When it is desired to store this for future use, it is put into sacks, pressed, and dried until it becomes very hard. It is then called *hourzou*, and can be kept indefinitely without spoiling. The distillate appears as arhka, a turbid, opalescent liquid ranging in alcoholic strength from 6 to 12 degrees and having a bitter taste suggesting that of sour milk. Arhka is sometimes doubly, or even triply, distilled in order to obtain a high alcoholic content; but it is said that the liquors (called respectively *arzou* and *horzou*) produced in this manner are never used as beverages by the Kalmucks, being regarded as poison to a healthy person, and administered only as a remedy for certain diseases.

The distillation of arhka in a Kalmuck family is made the occasion of a festival throughout the tribe since, because the liquor spoils quickly, it must be drunk immediately. When it becomes known that someone has a supply on hand everyone gathers rapidly at his tent, as it is considered obligatory to dispense the liquor to all who present themselves. Before drinking the still hot arhka certain sacred rites are performed. There is practically no drunkenness on these occasions, since the quantity of liquor produced at one time is comparatively small, and

the number of persons who desire to partake of it is very large. Since 1904 the Kalmucks have been allowed to make arhka free of tax.

BIBLIOGRAPHY.—Graf Louis von Skarzynski, in *Bericht über den XI Internationalen Kongress gegen den Alkoholismus*, Stockholm, 1908, Appendix, pp. 45-47.

ARIËNS, ALPHONS. Dutch Roman Catholic priest and temperance leader; born in Utrecht April 26, 1860; educated at Rolduc (gymnasium) and Rijsenburg. He was ordained to the priesthood in 1882, and three years afterward took the degree of *Doctor Theologiae* at the University of St. Thomas in Rome. From 1886 to 1901 he was curate in the textile-manufacturing town of Enschede, Holland, where the condition of the laboring class convinced him, after some years of active social work, that no real improvements were to be expected without the introduction of total abstinence. From 1901 to 1908 he was rector of Steenderen, and since the latter year he has been rector of Maarssen. Mgr. Ariëns has been active in temperance work for many years. In 1895 he founded the League of the Cross (*Kruisverbond*) for men and boys, St. Mary's Union (*Mariavereniging*), for women and girls, and St. Anna's Union (*St. Annavereniging*), for parents (and children to the twelfth year). In 1899, together with Prime Minister J. C. Ruijs de Beerenbrouck and others, Ariëns founded the national union *Sobriëtas*, including the five diocesan unions of the League of the Cross and the five of St. Mary's Union. He was the first editor of the *Kruisbanier* ("Banner of the Cross"), a monthly paper issued to all the members; and since 1907 he, with Alph. Rijken, has edited *Sobriëtas*, the monthly official organ of the federation of the various Roman Catholic diocesan temperance societies. He has written many pamphlets on the alcohol problem among which are: "Alcoholism and Criminality"; "Our Saloons, a Threefold Danger"; and "Trade-Unionism and Alcoholism." He was a delegate to the Twelfth International Congress on Alcoholism, held in London in 1909, and to the Sixteenth, which met at Lausanne in 1921.

ARIETOS or AREITOS. An ancient Nahua feast, accompanied by heavy drinking. A similar carousal was common among the early Caribs. See **ABORIGINES OF NORTH AMERICA**.

ARISDORF. A red or white, still wine, made in the vicinity of Arisdorf, Canton Basel, Switzerland.

ARISHTA. A beverage distilled by the inhabitants of ancient India. Two recipes for making it are given in Sanskrit writings: (1) Molasses and the soapberry, fermented and distilled. (2) A mixture of plums, sugar, and the root of the bel or bael (*Aegle marmelos*), fermented and distilled. See **BRAHMANISM**.

ARISTOTLE. Greek philosopher; born at Stagira in Thrace 384 B. C.; died at Chalcis 322 B. C. His father and several other ancestors were physicians, and he himself, according to some writers, practised medicine for a time at Athens. He was an earnest student of the natural sciences, metaphysics, and morals, and became one of the most voluminous and versatile writers of antiquity, treating of philosophy, logic, mathematics, physics, ethics, politics, rhetoric, poetry, and natural history. Only comparatively few of his works have been preserved.

Probably the best edition is that by Bekker and Brandis (Berlin, 1831-70).

Aristotle's views on temperance (giving this word its modern interpretation) may be inferred from his conception of virtue, which he defines as a mean between two vices—that of excess and that of insufficiency. In Aristotle's vocabulary "temperance" does not mean total abstinence from alcoholic liquors, but the moderate use of all the means of satisfying human desires, natural and acquired.

Several writers have referred to a "Book on Drunkenness" by Aristotle, but careful search by various Greek scholars has failed to establish his authorship of such a dissertation. Athenaeus, in his "Deipnosophistae" (Yonge's translation), book x, chap. 67, quotes some remarks of Aristotle concerning persons intoxicated with beer. He writes:

But, as Aristotle says in his book on drunkenness, they who have drunk beer which they call *pinos* (*πινος*), fall on their backs. For he says "But there is a peculiarity in the effects of the drink made from barley, which they call *pinos*, for they who get drunk on other intoxicating liquors fall on all parts of their body; they fall on the left side, on the right side, on their faces, and on their backs, but it is only those who get drunk on beer who fall on their backs and lie with their faces upwards."

In the same work of Athenaeus, book i, chap. 61, occurs the following passage:

Now Aristotle says, that men who are drunk with wine show it in their faces; but those who have drunk too much beer fall back and go to sleep; for wine is stimulating, but beer has a tendency to stupefy.

From these observations it has been supposed that Aristotle, like many other Greeks, was prejudiced against beer.

ARIUSIAN WINE. Wine made from grapes grown "on the craggy heights of Ariusium, extending three hundred stadia along the coast [of Chios]," and "extolled by Strabo ["Geographia," xiv.] as the best of all Greek wines." According to Athenaeus, "the produce of the Ariusian vineyards was usually divided into three distinct species—a dry wine, a sweetish wine, and a third sort of a peculiar quality, thence termed *αἰτάριατον* (Henderson, "History of Ancient and Modern Wines," p. 77). Compare **CHIOS**.

ARIZONA. One of the southwestern States of the United States of America; bounded on the north by Utah, east by New Mexico, south by Mexico, and west by California and Nevada; area, 113,956 square miles; population (1920) 334,162, including about 20,000 Indians. It was admitted into the Union on Feb. 14, 1912. The State capital is Phoenix (pop. 29,053). The State Legislature is composed of a Senate of 19 members and a House of Representatives numbering 35. The State is represented in the United States Congress by two Senators and one Congressman.

Most of Arizona lies within the arid Rocky-Mountain region, and 47,000 square miles of its area have an elevation exceeding 5,000 feet above sea level. In the northwestern part of the State the Colorado River has carved a gorge, known as the Grand Canyon, from 2,000 to 6,000 feet in depth for a distance of 217 miles. The rainfall is very scanty, and intense heat prevails from July to September. Farming is intensive; and grains, small fruits, strawberries, oranges, lemons, and grapes are produced. In 1920 as the result of extended irriga-

tion and the completion of the Laguna dam, in Yuma County, cotton-growing was introduced, and land increased from \$800 to \$1,000 an acre. The State is also very rich in minerals, the total output for the year 1920 being: Gold, 380,034 oz.; silver 6,098,251 oz.; copper, 559,235,000 lbs.

The history of the alcohol problem in Arizona has not differed widely from that of most States in which the population (of a widely diverse origin) has been largely engaged in mining and stock-raising. The census of 1900 showed 1 saloon to 175 of population. In 1907 the Legislature passed a law requiring liquor-dealers to pay a license fee of \$300 per annum. Phoenix, the capital, repeatedly failed to secure local option.

On May 2, 1908, Maricopa County, in which the capital is located, gave 1,683 votes for saloons and 1,886 against. This was a clear majority of 203; but the vote was not effective in closing the saloons, as the existing law called for a two-thirds majority. In 1909 the County Option Act was passed, a majority vote superseding the old two-thirds vote. In 1910 the Anti-Saloon League was well organized in the Territory and had its headquarters at Phoenix. The dry area of the Territory was limited to the Indian Reservations. The Act referred to segregated all municipalities for local-option purposes. Under this law the saloon in Phoenix and other cities of the Territory was preserved from the vote of the rancher and the stockman. In 1911 besides the Indian reservations 1 county and 16 precincts voted dry; in the following year two entire counties, three municipalities of 1,000 to 5,000 population, and two municipalities of less than 1,000 population were dry. In 1913, the first year after Arizona was admitted to Statehood, the total population of the State was 204,354 (urban 63,260; rural 141,094), the proportion under license being 78 per cent, and that under no-license 22 per cent. The number of persons holding Federal tax receipts (including drug-stores and all other places retailing liquors) was 877. There were no distilleries in Arizona at this time, but 13,158 gals. of spirits were rectified within the State in 1913, and the fermented liquors produced totaled 20,410 barrels. These figures were slightly reduced in the following year.

On Nov. 3, 1914, a prohibitory amendment to the State Constitution was submitted to the people of Arizona under the initiative and was adopted, the votes being 25,887 for and 22,743 against. State-wide Prohibition became effective Jan. 1, 1915, and early in that year the Amendment was taken to the Supreme Court in a test case. The Court held the Amendment to be valid. Shipment of intoxicating liquors for any purpose was prohibited. In the

State-wide Prohibition election of 1916 an amendment to the prohibitory law, cutting out "personal use," was voted on, and the Prohibition forces won by a majority of over 12,000.

In 1918 the Eighteenth Amendment to the United States Constitution was ratified at a special term of the Arizona Legislature, the voting being unanimous in the Senate, and 29

to 3 in the House of Representatives. Arizona was the twelfth State to ratify.

In 1919 the Legislature added a measure of Search and Seizure.

The Woman's Christian Temperance Union has been operating in Arizona for more than forty years, the first Union having been organized in 1881 at Prescott by Mrs. Glendenning, the wife of an U. S. army officer. Two years later Miss Frances E. Willard and Miss Anna A. Gordon (now president of the World's W. C. T. U.),

her private secretary, visited Tucson on an organizing tour, and organized (1883) the Tucson Union. On Dec. 12 and 13 of the same year the first Territorial convention was held at Prescott, under the presidency of Mrs. Glendenning. Other presidents have been: Mrs. Uriah Gregory (elected 1885), Mrs. Hughes (1886), Mrs. B. A. Pearson (1889), Mrs. M. B. White (1896), Mrs. A. B. Buckley (1898), Mrs. Pamela Otis (1899), Mrs. Imogen La Chance (1900-12), Mrs. Harriet Beckley (1912-14), and Mrs. Imogen La Chance (1914), who is still in office.

The Union has been active in efforts for betterment of the social welfare of Arizona, and this in spite of many difficulties. In the early years of its existence there were no railroads in the Territory, and all travel had to be done by stage. Thousands of pamphlets and magazines have been distributed among a sparse population, spread over a vast area, and at points separated by immense distances. The literature has been invariably provided at all towns where the miners were in the habit of going for their supplies. From 1883 Louis C. (afterward Governor) Hughes, on whom Miss Willard herself pinned the white ribbon, did all in his power to aid the new organization. The *Tucson Star*, of which Governor Hughes was editor, and the Phoenix papers were especially helpful.

In 1886, through the efforts of the W. C. T. U., the Territorial Board of Education adopted the Pathfinder series of text-books on narcotics and physiology for use in the public schools. In 1894 many destitute women and orphan children were cared for by the Union, and great efforts were made to secure the Sunday closing of saloons. In 1895, owing to the action of the Union, a Curfew ordinance was adopted requiring all children unaccompanied by parent or guardian to be in their homes by eight o'clock. Also, the age of consent was raised to eighteen years.

In 1912 the achievement of statehood and suffrage gave a wonderful impetus to the work of the W. C. T. U., and in the campaign for State-wide Prohibition (secured Nov. 3, 1914) nineteen local Unions took part, maintaining their efforts all through the intense heat of spring and summer. During the World War the headquarters of the W. C. T. U. at Phoenix were given over to the Council of Defense, and books, magazines, and helpful papers on alcohol, narcotics, and purity were contributed to the camps.

Unions have been organized in nineteen localities in Arizona, and the present membership is about 300. Besides Mrs. La Chance, the president, the State officers are: Vice-president at

large, Mrs. Leora Lobban Brewer, of Tucson, who is also national organizer; vice-president of the North, Mrs. Florence L. Day, of Winslow; vice-president of the South, Mrs. Mabel W. Moffitt, who is also president of the Tucson Union; corresponding secretary, Mrs. F. B. Stevens, president of the Phoenix Union; recording secretary, Mrs. Mae B. Stewart, Mesa; treasurer, Mrs. Hattie E. Buck, of Tempe.

Of those who served with Mrs. La Chance during or prior to 1900 three are still in the work, namely, Mrs. Buck, the treasurer; Mrs. Luella E. Thomas, superintendent of the Department of Anti-Narcotics; and Mrs. Wilbur, now president of the Mesa Union.

The principal work of the Arizona W. C. T. U. now is law enforcement, child welfare, social morality, and world Prohibition.

In Arizona, as elsewhere, prosperity has followed in the wake of Prohibition. Governor Thomas E. Campbell says:

I regret to say that the illicit trade of bootlegging has flourished in the State of Arizona to a greater extent since the enactment of the Volstead Act than under Prohibition, due, I believe, to a lack of coordination between the law enforcement agents of the state and nation and to the further fact that Arizona is a border state, inadequately policed, resulting in the importation of large quantities of liquor from Mexico. The solution of the problem, in my opinion, is one of administration, as it is with nearly all laws, and no hope can be held for an improvement in conditions until such time as the people generally demand a strict enforcement of the prohibitory laws.

It is my unshaken conviction, however, that Prohibition, both state and national, has greatly improved the condition, both moral and material, of the people of Arizona, and of the nation, and that in time the abolition of this traffic will have a more pronounced effect upon the morals and economic welfare of the United States.

Arizona has been under Prohibition rules since 1915. A large part of the State went dry under protest, but I am sure, were this question to be again submitted to the voters, there would not be a single community in this state that would favor a return to the old days of the open saloon.

A former governor, W. P. Hunt, says:

I can assure you that Prohibition in Arizona has resulted in a marked decrease of commitments to penal and pathological institutions. Crime and insanity, seemingly, have been greatly reduced under prohibitory legislation relative to intoxicants. I am furthermore advised by representatives of charity associations that the number of needy families seeking public aid has decreased in a noticeable way since Prohibition went into effect.

I have been unable to discover any general business depression resulting from Prohibition. If I were called upon to express an opinion regarding the latter phase of Arizona conditions I would feel justified in making the assertion that the suppression of the sale and general use of intoxicants in this state has resulted in a higher measure of prosperity and well-being for the vast majority of the people than prevailed prior to the enactment of the Prohibition law.

Another ex-governor, Thomas Evan Jones, writing on Nov. 26, 1919, said:

Arizona has tried Prohibition from the first of January, 1915, but since the time of its first adoption had an opportunity, two years later, to again voice its approval or disapproval of the Prohibition Amendment, the result being the enactment of a more stringent law by a vastly increased vote. Crime has steadily decreased, and there has been general prosperity resulting from the absence of the sale and drinking of liquor. The standard of living has raised, and where money once went for whisky and other intoxicants, it is now being spent for the support of formerly neglected families, and in other sane and right directions.

ARJAN. A beverage made from the milk of sheep by the Tartar tribes. According to Skarzynski (in *Bericht über den XI. Internationalen Kongress gegen den Alkoholismus*, Stockholm, 1908, Appendix, p. 45), the Kirghiz and the natives of Kabardah, in the government of Terek, Ciscaucasia, prepare a kind of brandy made from curdled milk, which they call *arjan*. It is not known whether this drink is identical with arjan.

ARKANSAS. One of the south-central States of the United States of America; bounded on the north by Missouri, on the east by the Mississippi River (separating it from Tennessee and Mississippi), on the south by Louisiana, and on the west by Texas and Oklahoma; area 53,335 square miles; population (1920), 1,752,204; capital, Little Rock. Arkansas was admitted to the Union June 15, 1836; it seceded May 6, 1861; and it was readmitted in 1868.

The territory, of which what is now the State of Arkansas formed a part, was discovered by the Spanish explorer Hernando (or Fernando) de Soto, who crossed the Mississippi River near the site of Helena in 1541. In 1673, when Marquette and Joliet penetrated as far south as the mouth of the Arkansas River, they found an encampment of Arkansas, a powerful Indian tribe from which sprang the Quapaws and the Osages, and from which the State derives its name. Arkansas was originally a part of the territory of which La Salle formally took possession in the name of the king of France in 1682, and which came under the United States flag through the Louisiana Purchase, Oct. 31, 1803. In 1804 the region was divided at the thirty-third parallel (the present southern boundary of Arkansas) into the Territory of Orleans on the south and the District (afterward Territory) of Louisiana on the north. In 1812 the latter was renamed the "Territory of Missouri." By a subdivision of Missouri, Arkansas became a Territory of the first and second class in 1819 and 1820 respectively. Its present boundaries were established in 1828; and in 1836, as noted above, it was admitted into the Union as a State. At that time the population was about 55,000, one fourth of which consisted of negro slaves.

Among the laws passed before the creation of the Territory of Missouri was one of a drastic nature (for that period), regulating the conduct of taverns. **Pre-Territorial Liquor Legislation** It was forbidden to keep a public inn, tavern, dram-shop, or public house of entertainment, without a license from the Court of Quarter Sessions, under penalty of a fine of \$10, one third of which was to go to the prosecutor. Licenses were to run for one year only. Disorders, fighting, or drunkenness on the premises entailed a fine of \$2 for each offense, with possible forfeiture of license. The fee for licenses ranged from \$10 to \$30 at the discretion of the court. It was forbidden to retail spirits or wine in quantities less than one quart, or beer in quantities less than one gallon. The licensee could not sell to bond-servants or slaves without their masters' permission, or to private soldiers or non-commissioned officers without the consent of their commanding officer. The fine for infringement of this regulation was \$10. Minors could not be held liable for tavern expenses (*Laws of Louisiana Territory*, part I, pp. 41 et seq.). These laws existed in substantially the same

form until after Arkansas had become a State. The early law of Louisiana also prohibited selling, giving, or furnishing vinous spirits or strong liquor to an Indian, under penalty of fine or imprisonment (*idem*, part I, pp. 32-33, May, 1806).

The first Territorial legislature, consisting of the governor and three judges of the Superior Court, all appointed by the President, met at Arkansas Post in 1820. On Oct. 24 of that year the first legislative action pertaining to the liquor traffic was taken when a tax of "not exceeding \$1 on every \$100" was levied on sawmills, tanyards, and distilleries in actual operation. This classification of distilleries suggests that the industry at that time was considered no less worthy or legitimate than other enterprises. By the same legislative act a tax of \$10 to \$50 a year was placed on taverns.

Among the few commodities brought to the wilderness by the settlers from the East was whisky, in those days accounted a necessity. The settlements were few and scattered, and it was customary to make a sort of social event of the "log-rollings" and "house-raising," at which a number of men would gather to tender their services on an appointed day. To have omitted the liberal dispensation of liquor on such occasions would have been regarded as such an open act of discourtesy on the part of the host as to result in his ostracism; for not only was the furnishing of spirits a token of hospitality, but it was believed that heavy work could not be done without their stimulative effects.

The early settler customarily kept a supply of liquor on hand, replenishing it periodically at some usually distant store as he did his sugar, gunpowder, and other staples. Unadulterated whisky cost but fifteen cents a gallon in Cincinnati, and was sold in Arkansas with a small margin of profit. Occasionally an enterprising person would set up a still and furnish the settlement with liquor. Apple and peach brandies were also made by some, and hard cider came into general use, being especially popular as a campaign beverage. Beer was but little known among the pioneers. In certain settlements in which the taverns kept open bar, there was considerable disorder, and fights were frequent; but these settlements were few, and there was, in general, comparatively little drunkenness among the early settlers.

As civilization made its way, however, the consumption of liquor rapidly increased and the usual evils of the traffic multiplied proportionately. People of intelligence began to take note of the

Early Temperance Societies

rising tide of intemperance. The attitude of the church on the temperance question was variable. In some instances the church declared that one's personal habits should not be interfered with, but more frequently the use of intoxicants was opposed. The Methodist Church stood squarely against the use of alcoholic drinks, and membership in that denomination implied that the member had signed the total-abstinence pledge. Among the first societies to organize for the purpose of checking the growth of alcoholism were the SONS OF TEMPERANCE, and the GOOD TEMPLARS.

Until 1853 very little real progress was made in temperance legislation. That year marked the

beginning of a reform movement. By special enactment of the Legislature it was made illegal to sell liquor to slaves without their masters' order, or to sell or give liquor to free negroes or mulattoes. Applicants to the county courts for licenses were required to swear that they would not infringe this Act.

In 1854, petitions were presented to the Legislature for the passage of a prohibitory law similar to the Maine Law (see

First Step Toward Local Option

MAINE). The subject was considered by a special committee, which recommended in its report that "the petition should be refused, as the most sensible men agreed that whatever is to be done must be done by moral suasion and voluntary action." A forward step was taken, however, in an enactment which provided that no county court could grant a license for the sale of vinous or ardent spirits unless the applicant could produce a petition signed by a majority of the resident voters of the township, in favor of it (Laws of Arkansas, 1854, p. 125). Every sale contrary to this Act was declared a distinct offense. The general trend of public sentiment at that time was such that there was little difficulty in obtaining a sufficient number of signatures to assure the granting of a license; but the passage of such a law, marking the first step toward local option, gave great encouragement to the temperance workers.

Another notable feature of the legislation of 1854 was the commencement of a series of special enactments barring the sale of liquor within a certain radius of specified places. These Acts were peculiar to Arkansas legislation. No license was allowed to be granted in Phillips County for the sale of liquor in quantities less than one quart, and a restriction was placed on the Columbia County court prohibiting the granting of licenses for the sale of liquor in quantities less than one quart for consumption on the premises in Taylor township (*idem*, p. 148).

Hitherto the terms "tavern," "dram-shop," "doggery," and "grocery" were all the synonyms for drinking-places which were known to Arkansas legislation. By Act of Jan. 11, 1855, the word "Saloons" was borrowed from the

French, and, somewhat perverted from its original meaning, became in time the almost exclusive denomination of this place of refreshment and amusement. ("Publications of the Arkansas Historical Association," iii. 325, Fayetteville, Ark. 1911.)

In 1854 the sale of liquors to Indians was made a misdemeanor punishable by a fine of \$1 in \$500 (Laws of Arkansas, 1856, p. 155).

Thirteen local laws were passed in 1860 prohibiting the sale of liquor within a radius varying from one to three miles of certain churches and schools. Fines ranging as high as \$500 were imposed for violations of these laws. In several of these districts the laws were repealed at a later date, but new enactments usually more than offset the repeals from year to year.

The outbreak of the Civil War was signalized by severe restrictions on the production of distilled spirits, as an economic measure. In 1862 it was forbidden to distil spirits from grain or potatoes for the period of the War. At a special

session, held in the same year, sugar, molasses, and sirups were added to this list. These measures were brought about by the food shortage caused by the blockade of the southern ports, and the necessity of conserving the above products for food.

The first notable change in the State liquor laws of Arkansas after the Civil War occurred in 1866. Clerks of county courts were authorized to issue retail permits for the sale of liquor in quantities less than one quart, on petition of a majority of the voters; but the courts, which had hitherto been obliged to grant licenses on presentation of a majority petition, now reserved the right to refuse the issue at their discretion.

This year marked the first step toward high license. The courts were authorized to impose a license fee of \$25 to \$500. Also it became the duty of the collector of revenues to prosecute persons selling without a license (*idem*, 1866, No. 42).

Four local prohibitory laws were passed in 1866. The Revenue Law of 1871 placed a county tax of \$100 on all liquor-sellers except where sales were exclusively for medical purposes. By the Election Act of that year saloons were to be closed from 5 A. M. to 10 P. M. on election days. Gifts or the sale of liquor on such days were prohibited (*idem*, No. 35, sec. 154; No. 65, sec. 28).

In 1873 a State tax of \$100 was added to the county tax, and selling without a license was made punishable by a fine of \$200 to \$1,000. It was also provided by law that civil damages could be awarded against those selling liquor, in favor of any one injured thereby. At this time the Civil Rights Law was enacted, making it unlawful for saloon-keepers to refuse to sell liquor to persons on account of race or color under penalty of \$25 to \$100 fine (*idem*, No. 12, sec. 4; No. 124, secs. 157, 159; No. 127.)

The enactments of the Special Session of 1874 (No. 37) provided for an annual election in each township and ward of a city or incorporated town, to determine whether licenses should be granted by the county boards of supervisors. A bond of \$2,000 was required from each applicant for license, to cover possible damages resulting from the sale of liquor at his house. Six local prohibitory laws were enacted in the session of 1874-75, and similar laws were enacted at nearly every subsequent biennial session.

On March 2, 1875, the Legislature enacted the original "three-mile" law, under which a majority of the adult residents of any township in any county might petition the county court to prohibit the sale or gift of intoxicants within three miles of any institution of learning. It should be noted that under the provisions of this law women were conceded the right of petition. Although laws of this nature were hereafter commonly referred to as "three-mile" laws, the radius of the zones to which the law applied often exceeded three miles.

During the years immediately following the War temperance increased rapidly in Arkansas. Temperance sentiment had been divided in its purpose by the War, and during the early years of reconstruction other vital problems over-

shadowed the drink question. The spread of inebriacy, however, gave rise to a revival of temperance reform in the seventies. Renewed activity in the cause was marked by the appearance of public speakers on the lecture platforms throughout the State, and the addresses of such men as Dr. A. R. Winfield, W. Porter Grace, and Dr. H. R. Withers began to reawaken popular interest in the liquor problem.

The Masonic fraternity, recognizing the debasing influence of the liquor trade, played an important part in molding public opinion against it in Arkansas. In 1874 habitual drunkenness was made cause for suspension from membership. Other and more stringent rulings were made from time to time, eventuating in the declaration by the Grand Lodge that the liquor business was "immoral," and in the exclusion from the Order of all persons connected with the traffic in any way whatsoever.

The last quarter of the nineteenth century was marked by heavy increases in the taxation of the liquor traffic, and by the extension of restrictive measures. The years 1879-83 were particularly important in this connection, and the legislation of that period may be said to have constituted the backbone of the Arkansas liquor laws as they existed until the adoption of State-wide Prohibition. The following, taken from the "Digest of Laws," 1884, is a summary of the more important enactments in 1879, and modifications thereof in 1881 and 1883:

It shall be unlawful, without license, to be procured of the County Court, to sell any spirituous, ardent, vinous, malt or fermented liquor or any compound or preparation thereof, commonly called tonics, bitters, or medicated liquors, or intoxicating spirits, to be drunk as a beverage; provided that manufacturers may sell in the original package of not less than five gallons without license (Sec. 450). The applicant for license must file his petition, specifying the place of sale, and the receipt of the Collector for the license fee (Sec. 4509). For such annual license he shall pay \$400 as a county tax, \$300 as a State tax and \$2 for Clerk's fees (Sec. 4510). [In 1889 the county tax was raised to \$500.] Cities reserve the right to impose additional taxes. Persons selling, or keeping a saloon, without license are guilty of a misdemeanor, and shall be fined double the license fee, and each day of unauthorized selling is a separate offense (Secs. 4511, 4519).

At each general election for State officers the question shall be submitted to the electors whether license shall be granted in the county for the next two years (Secs. 1513, 1515).

Licenses are forfeited for allowing gaming upon the premises (Sec. 1857). Selling to United States soldiers forfeits license (Sec. 1859). Selling liquor to minors without written consent of parent or guardian, subjects to a fine of \$50 to \$100 (Sec. 1878). Selling to an Indian to a fine of \$1 to \$500 (Sec. 1879). Persons using or controlling any device to sell liquor, such as is known as the "blind tiger," or any other such, are guilty of a misdemeanor (Sec. 1926). It shall be the duty of all officers to execute and prosecute under this act (Sec. 1928). Persons convicted under the "blind tiger" act shall be fined \$200 to \$500 and imprisoned 30 days (Sec. 1932).

In 1885 it was unlawful to open dram-shops on Sunday under penalty of \$25 to \$100 fine.

This year saw the formation of the Arkansas Prohibition Alliance, the progenitor of the Prohibition party in that State.

Formation of Prohibition Party The constitution of this organization was a direct challenge to the liquor interests, declaring "we mean nothing short of ultimate and entire prohibition by law of the sale of spirituous, malt, or vinous liquor except for

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medicinal, mechanical, or sacramental purposes." It was understood, however, that no one was to quit his political party to join the Alliance, as it was conceded that the latter was not a party in the political sense of the word. Among the men prominently connected with the Alliance were J. M. Weaver, J. L. Palmer, W. Porter Grace, and Prof. Otis Patten. After four years a great many members expressed the conviction that it was illogical to advocate State Prohibition and to vote the old party tickets. In 1888 Prof. ALPHONSO ALVA HOPKINS addressed a meeting of the Alliance on the subject of national Prohibition, as a result of which the Prohibition party of Arkansas was formed at Little Rock the same year. The first Prohibition candidate for governor was W. Porter Grace, of Pine Bluff.

Rapid strides now began to be made in the fight against liquor. At the local-option election of 1888, 24 of the 75 counties in the State voted against license. Under the three-mile laws and special acts of the Legislature much additional territory was gained by the temperance forces. The growth of temperance sentiment during the subsequent years is illustrated by the accompanying table, showing the number of popular votes for and against license, and the number of dry counties for the years indicated. By 1893 it was estimated that at least one half of the habitable area of the State was under Prohibition control. The liquor-dealers, becoming openly alarmed, began to organize to stem the tide which threatened to engulf their interests. Their influence is plainly reflected in the election returns from 1896 to 1900. (See Table.)

TABLE SHOWING THE PROGRESS OF THE PROHIBITION MOVEMENT IN ARKANSAS

YEAR	POPULAR VOTES				DRY COUNTIES
	FOR LICENSE	MAJOR-ITY	AGAINST LICENSE	MAJOR-ITY	
1888	94,344	26,309	68,035	.....	24
1892	76,683	17,493	59,200	.....	23
1894	54,490	.....	56,978	2,488	44
1896	68,088	6,226	61,862	.....	33
1898	57,188	11,273	45,915	.....	26
1900	65,450	9,127	56,323	.....	30
1902	59,545	4,610	54,935	.....	44
1904	68,963	.....	70,916	1,953	56
1906	66,632	.....	82,250	15,618	58
1908	67,731	.....	90,665	22,934	59
1910	59,013	.....	82,198	23,185	62
1912	78,653	.....	81,129	2,476	49
1914	"Going" Law passed in 1913				63
1916	State-wide Prohibition				75

To combat the efforts of the liquor interests and further the cause of Prohibition, an aggressive organization called the "No-License Association" was formed at Little Rock on April 4, 1894. Resolutions were adopted declaring the purpose of the Association was to awaken public sentiment against the open saloon and to crystallize this sentiment into law. Col. George Thornburgh was elected president of the Association; Dr. A. G. McManaway, vice-president; J. F. Munday, secretary; and J. W. Markwell, treasurer. An executive committee was appointed, composed of the following members: Dr. Z. T. Bennett, Dr. J. R. Howerton, Dr. A. G. McManaway, Prof. D. H. Colquitt, Hon. T. W. Hays, Hon. J. M. Cypert, Hon. C. C. Colburn, Prof. J. G. Smith, and Capt. W. C. McKinnis. Delegates were present from every county. The

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Association vigorously contested the license issue with the saloon interests and took an important part in the temperance battles of the next few years.

The influence of temperance reform was felt by social organizations in Arkansas in 1895, when a law was passed prohibiting clubs or similar organizations from keeping liquor at their halls or club-rooms.

The Arkansas Anti-Saloon League was established at Little Rock in 1899 under the leadership of the Hon. W. B. Atkinson as president. It had a rather precarious existence for several years, owing to differences with the National League and the reluctance of some of the members to contribute to the support of the national organization; and on Dec. 28, 1905, a number of the most active temperance workers, despairing of the success of the State League, formed a new organization called the "Inter-church Federation" with similar aims. As its name indicates, this body was a union of church representatives. The first officers were: Hon. George Thornburgh (M. E. S.), president; Rev. C. M. Hollett, D.D. (M. E.), vice-president; Rev. Frank Barrett (M. E. S.), secretary; J. H. Barkwell (Presb.), treasurer; Rev. E. A. Tabor, superintendent. The executive committee was composed as follows: P. C. Barton (Bap.), Colonel Thornburgh (M. E. S.), J. A. Anderson (M. E. S.), F. E. DuBois (M. E.), G. W. Eichelberger (Presb.), W. M. Wilson (M. E. S.), C. C. Cline (Chr.), W. V. Tompkins (Presb.), and C. A. Bridewell (Presb.). The Federation carried on an intensive antiliquor campaign in 1906 and was recognized in the fall of that year as the Arkansas Department of the N. A. S. L. The following year the name "Arkansas Anti-Saloon League" was reassumed.

In 1907 legislation was enacted which banished the saloon from all areas outside of incorporated towns and cities. The first city in the State to oust the saloons was Texarkana, numbering at that time about 5,000 inhabitants. This was accomplished by the circulation of a petition under the Three-Mile Law.

The Anti-Saloon League declared for State-wide Prohibition in 1910 and endeavored unsuccessfully in 1911 to obtain the passage of a bill to this effect. In 1912, under the Initiative and Referendum Amendment to the State Constitution, adopted in 1910, another State-wide bill was initiated and submitted to the vote of the people at the general election on Sept. 9. The bill was lost, the result being largely due to what appeared to be a trade between the liquor forces and the negro voters. The Prohibition amendment and one to disfranchise the colored population were voted upon at the same time. The negroes had not been in the habit of voting, but they swarmed to this election in large numbers and were influenced to vote against Prohibition in return for votes against disfranchisement.

Following the defeat of the State-wide bill, and the campaign made against it by the liquor interests, which claimed that they controlled the negro vote and urged local option and local self-government as against State-wide Prohibition, the

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superintendent of the Anti-Saloon League drew a bill which was passed by the next Legislature, and was known as the "Going Law." This law provided for local option and local self-government by the adult white inhabitants of incorporated towns and cities, and was made cumulative to all existing anti-liquor laws. It required a majority of the adult white inhabitants to sign a petition to the County Court before license to sell liquor would be granted. The names of all the signers of such a petition had to be printed in not less than two issues of some newspaper published in the city at least ten days before the petition could be acted upon. The liquor people invoked the referendum against this law to have it referred to the vote of the people. The Legislature, however, had attached the "emergency clause," and the Supreme Court decided that under this clause it was not necessary to submit the law to the people. The influence of the Masonic fraternity, which forbade the signing or circulating of petitions for saloon licenses by its members, gave added strength to the Going Law.

The goal of the Prohibitionists was reached on Feb. 6, 1915, when the Legislature passed a State-wide Prohibition bill which became effective Jan. 1, 1916. The vote on the passage of this bill in the House was 75 to 24. The bill was slightly amended by the Senate and passed

by a vote of 33 to 2. When it was returned to the House it was passed unanimously. The penalty for violation of the law is one year in the penitentiary, the courts being prohibited by another provision from suspending the sentence.

A bill was initiated in 1916 to repeal the State-wide Prohibition law, but on submission to the popular vote it was defeated by a majority of 50,000.

On Jan. 22, 1917, the Legislature passed a "bone-dry" law, making it practically impossible for any person in Arkansas to secure liquor.

Arkansas was the twenty-seventh State to ratify the Prohibition amendment to the Constitution of the United States. The vote in the House, taken Jan. 13, 1919, was 93 to 2; the vote taken in the Senate, Jan. 14, was unanimous.

Sentiment among the women of the State was crystallized by the Woman's Christian Temperance Union. The first movement toward the establishment of this organization in the State was made in the fall of

Arkansas
W. C. T. U. 1878 at a meeting held in Little Rock. Under the leadership of Mrs. Lydia M. Chace, assisted by Mrs. M. M. Clardy, of Missouri, a permanent organization, with the usual departments and committees, was effected at a convention held in Searcy June 20-21, 1879. Miss Emma Colson, Mrs. Augusta Jones, and Mrs. Thomas Hardy composed the constitutional committee. The first president of the Union was Mrs. Annie Jones, of West Point, who served until 1881. Her successors were:

- 1881-83—Mrs. R. L. Dodge, Little Rock.
- 1883-85—Mrs. M. A. Cornelius, Fort Smith.
- 1885-92—Mrs. Lydia M. Chace, Helena.
- 1892-94—Mrs. T. A. Dunlap, Searcy.
- 1894-95—Mrs. S. K. Hart, Little Rock.

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- 1895-98—Mrs. Fannie L. Chunn, Cotton Plant.
- 1898-1903—Mrs. Mildred A. Dorsey, Newport.
- 1903-13—Mrs. Lulu A. Markwell, Little Rock.
- 1913-23—Mrs. Minnie U. Rutherford-Fuller, Magazine.

During Mrs. Markwell's term of office, there was much agitation for the adoption in Arkansas of the dispensary system (see DISPENSARY). The plan had the approval of many good people, including some of the ministers of churches, and it is probable that it would have been adopted, but for the determined opposition of the W. C. T. U., which under the leadership of Mrs. Markwell and the corresponding secretary, Mrs. Jennie Carr Pittman, waged a vigorous and, as the result showed, a successful campaign against it.

In the 44 years of its existence the Union has done much for the social betterment of the State. It is largely due to the tact and work of the present president, Mrs. Rutherford-Fuller, that the State has its Woman's Farm, its State Industrial School, and its Commission of Charities and Correction. The W. C. T. U. has a total membership in the State approximating 2,400, and is still growing, both the President and her officers sharing an optimistic view of the future of the Union. For the past ten years the Union has published its own official organ, *The White Ribboner*. The present editor is Mrs. Jennie Carr Pittman, of Prescott.

BIBLIOGRAPHY.—F. Hempstead, *Pictorial History of Arkansas*, St. Louis, 1890; *Publications of the Arkansas Historical Association*, vol. 3, Fayetteville, Ark., 1911; MS. material courteously supplied by Mrs. Bernie Babcock and by the late Colonel George W. Thornburgh, Superintendent of the Arkansas Anti-Saloon League.

ARKINSTALL, DAVID. English iron-manufacturer and temperance leader; born at West Bromwich, Staffordshire, Jan. 6, 1846; educated in the schools of his native place. He engaged for many years in the manufacture of structural ironwork in Birmingham. His observations as an employer led him to adopt total abstinence and to recommend it to his men. He took an active part in founding the Birmingham and District Branch of the United Kingdom Alliance, of which he became president. He was also president for some years of the Midland Temperance League, and at the same time a member of the national executive of the United Kingdom Alliance. During the World War he did effective service as a member of the committee of the organization known as the Strength of Britain Movement.

ARMENIA. A district of Asia, lying south of the Caucasus and south and east of the Black Sea. The name, applied in ancient times to the Armenian kingdom of which the present Armenia formed a part, is first met with in the cuneiform inscriptions of the reign of Darius Hystaspis. In modern times, prior to the World War (1914-18), Armenia was divided between Persia, Russia, and Turkey. In the course of the World War Transcaucasia, which included Russian Armenia, refused (November, 1917) to recognize the Bolshevik régime, and established a Transcaucasian Commission as the supreme authority in the country. In February, 1918, the *Seim*, or Diet, of Transcaucasia inaugurated a Provisional Government. On April 22, 1918, the Transcau-

casian Diet declared its *de jure* independence of Russia and took the name of the "Federal Democratic Republic of Transcaucasia." The three main peoples included under this federation were the Armenians, the Georgians, and the Tatars, each holding their respective territories. Divergent political tendencies of these three nationalities caused the dissolution of the Transcaucasian Republic after an existence of five weeks, and both Georgia and Armenia declared their independence. The Armenian Republic of Erivan (Russian Armenian Republic) was constituted in May, 1918, its territory consisting of the southeastern frontier districts of Transcaucasia which had been a part of the Russian Empire. The Turks and the Germans were compelled to recognize the independence of the new republic. In January, 1920, its *de facto* independence was recognized by the Allies, and its *de jure* independence was embodied in the Treaty of Sèvres between Turkey and the Allies (Aug. 10, 1920). No written Constitution was drafted, nor were the boundaries of the State defined.

The Russian Armenians asked for a union with the Turkish Armenians after the World War and the creation of a united Armenia to include the territory of the Erivan Republic (area about 26,130 square miles) and the six Turkish vilayets, Van, Bitlis, Diarbekr, Karpuz, Sivas, Erzerum, and Cilicia, to be governed by a mandatory during the transition period. The United States refused to accept the Armenian mandate, and the probability of acceptance by any other government seems exceedingly remote.

In 1921 (April 2) Armenia was proclaimed a Soviet republic. M. Myasnikov was elected President, and M. Mravyan Foreign Affairs Commissar. While the Council of the League of Nations and the League Assembly were discussing the question of mandates and relief for Armenia, the Turkish Nationalist forces of Mustafa Kemal Pasha invaded Turkish Armenia. Simultaneously the Bolshevik forces came from the Caspian and took the capital city, Erivan. Thus the Republic is now overrun by these two forces, with Mustafa Kemal momentarily the dominant authority.

It is impossible to forecast the future developments of the situation. The League Assembly at Geneva has appealed to the nations for a mediator between Armenia and Mustafa Kemal.

No reliable statistics concerning population and area are available. The "Statesman's Year-Book" for 1920 stated that "the total population of United Armenia, in the widest extent claimed, would be about 8,000,000"; but this figure would include Tatars, Turks, Russians, Greeks, Kurds, Georgians, and various other races living within Armenian territory. It was believed that the Armenians proper then numbered less than 3,000,000. The 1922 edition of the same work gives the population as 1,214,391 and the area as 15,240 sq. miles. The population of Erivan is given as 90,000.

The ancient inhabitants of Armenia were a mixed race, composed partly of western Asiatics known as Urartians and Khaldis, and partly of Indo-Europeans called "Armenians." The latter, coming from Thrace, were, according to Herodotus, Eudoxus, and Strabo, closely related to the Phrygians.

The ancient Urartians were quite familiar with wine. According to the "Encyclopedia of Religion and Ethics," vol. i, s. v. "Armenia":

A prominent object of veneration was the vine, the sacred tree of the Vannic [Urartian] people, which was sometimes planted by the side of the temple of Khaldis, sometimes in a sacred enclosure of its own. Sardanapalus II in one of his inscriptions describes his endowment of one of these vines, which he had consecrated and named after himself on the north shore of the Lake of Van. . . . The endowments made to the temples usually took the form of provision for the sacrifices and offerings. Libations of wine were also to be poured out, the wine being made, it would seem, from the fruit of the consecrated vine.

The earliest mention of intoxicating drinks in Armenia after the Indo-European immigration is by Herodotus (i. 194), who reported that wine was brought from Armenia to Babylonia in palm-wood casks, laden on skin-covered boats that floated down the Euphrates. Further information is given by Xenophon ("Anabasis," iv. c.5, 24-35). He says:

In the [village] houses were goats, sheep, cows, and fowl with their young; also wheat, barley, leguminous vegetables and barley wine (*olpos* *κριφινος*) in large bowls. The grains of barley floated in it even with the brims of the vessels; and reeds also lay in it, some larger and some smaller, without joints. When any one was thirsty, he placed these reeds in his mouth to suck the wine with. The liquor was very strong, unless mixed with water, and a very pleasant drink to those accustomed to it. Whenever any person, to pay a compliment, wished to drink to another, he went to the large bowl, where he had to stoop down and drink, sucking like an ox. The village chief, in proof of his good-will to the invaders, pointed out where some wine was buried.

Thus it is evident that both beer and grape-wine were in use at this time. The earthen jugs containing the wine were buried in the cool ground, no doubt to prevent the wine from souring. It would seem, also, that the wine was held in higher esteem than beer.

Beer, which had been known in ancient Egypt and, in fact in all grain-raising countries from the oldest times, was, according to Greek testimony, a favorite drink with the Thracians. It must have come to Armenia with the Armenians themselves.

In later times, however, it practically disappeared, owing to the abundance and superiority of the native wine. The barley-water (*kaskatchur* or *garechur*) mentioned in medieval Armenian literature, was a food taken in sweetened form, and may hardly be identified with the beer tasted by Xenophon.

Wine (Armenian, *gini*, originally *guini*) was known to the Thracians as well as to the Urartians. Strabo reports that Ar-

Abundance of Vineyards menia, along with other lands beyond the Euphrates, was famous for its abundance of wines (ed. Casaubon, p. 712, §58, and by implication, *ibid.* p. 528, §4). Xenophon himself, crossing from the country of the Carduchi (Kurds) into Armenian territory, tasted old and fragrant wines (iv. c. 4, 9). The very fertile province of Ararat (the present province of Erivan), and especially the district of Golthn, the home of the Armenian bards and troubadours, were covered with vineyards as in present times (Lazar of Pharp, "History of Armenia," ed. Venice, p. 19; Moses of Chorene, "Geography," MS.).

The Armenian wine was characterized by much sweetness and fragrance, but it is not altogether certain whether the latter was a natural or an artificially imparted quality.

The wine-press (*hndzan*) was usually a wooden trough fitted into a hole in the ground. The

Ancient Armenian Wine-making smaller ones were shaped like a boat. The pressing, called "the beating of the *hndzan*," was done by trampling the ripe grapes under the bare feet of men.

Wine pressed by women was considered unclean. The flowing juice, not uncommonly designated as the "blood of the grape," was garnered into broad, neckless earthen vessels (Armenian, *karas* and *gub*). The wine was often strained through a basket lined with a cloth or through fine sand. Sometimes, in order to improve it, it was beaten with a bunch of herbs tied to a stick. It was drawn from the *karas* by a special ladle called *jashak* ("taster"), and was poured into the cups out of pitchers. The unusually great number of designations for both pitchers and cups point to a variety of sizes, shapes, and even origins.

Wine was quite frequently treated with various drugs, but it was seldom diluted with water. The word *kharnaran*, "mixing-bowl" (metaphorically used also of the Holy Virgin in one of the Armenian Church hymns), has no reference whatever to water. During the inclement winters of Armenia the wine was often served warm.

Besides the fully fermented wine, the Armenians drank also the new wine at different stages of fermentation. *Chaltsu*, pronounced "Kaghtsu" ("sweet") was the newly pressed juice. *Khazmuz* denoted wine before the process of fermentation was complete, and is suggestive of *khazm*, "dispute," "quarrel"; for at that stage, wine is supposed to work havoc with weak heads as well as with old skins.

The Armenians were familiar also with alcoholic drinks derived from other substances, such as *absinthum* (Armenian, *aukhindr*), roses, scilla (squill), pomegranates, dates, quinces, honey, a small variety of olives called *habalas*, and perhaps also figs and mulberries. No allusion is found to cider or perry.

Presumably the foregoing were all fermented beverages. However, some distinction must have

Auli from the above-mentioned substances, and **Tski** and the *auli* (pronounced "augh") and *tski*. These two words were in-

discriminately used as early as A. D. 400 to render into Armenian the *sikera* of the Septuagint, itself representing some Phœnician cognate of the Hebrew *shakar*. It would seem that the main difference between the wines and *auli* and *tski* was one of strength. The latter were generally derived from honey and dates, possibly also from raisins. Has *tski* any etymological connection with *sikera* or *shakar*? Did *tski* and *auli* originally designate two different species or sets of liquor? These are questions which must be left without an answer. At all events neither of these two names could have applied to any distilled liquor before the Arabian discovery of alcohol in the tenth century; for there is no trace in western Asia of the Chinese process of obtaining strong drinks by allowing hot steam to pass through fermented cereals (H. B. Guppy,

"Samshu-brewing in North China" in *Jour. Royal Asiatic Society*, North China Branch, 1883, vol. 18, p. 163). But sometime in the middle ages, when the ancient alembic had yielded spir-its of wine, *auli* became the name of the *agua vitæ* thus obtained, while *tski* gradually fell into disuse.

According to Faustus of Byzantium, John Mandakuni, and others, drunkenness was a widely spread vice among the Armenians, especially the leisured classes. Ecclesiastics and monks

Prevalence of Drunkenness themselves were not always examples of sobriety, and the priests were tempted to use more wine than was necessary at mass. The great leaders of the Armenian Church as well as its councils fought against the prevailing inebriety, which they condemned in the strongest terms (see the Canons of John of Odsun). But they advocated only moderation and self-control, not total abstinence. It did not occur to anyone to enjoin upon the people the extirpation of all the vine-stocks as had once happened among the northernmost tribe of the Thracians, the Getae (Strabo, ed. Casaubon, p. 304, §11). To those who asked: "Why did God make the wine, seeing that he would forbid the drinking of it?" John Mandakuni answered: "He did not forbid drinking, but drunkenness"; and he added: "But wine is also for the use of the sick, the mourners (the cup of consolation), and the

The Church Combats Inebriety great mystery (the mass)." According to the canons uncritically ascribed to Gregory the Illuminator (beginning of the 4th cent.), drunkenness was put on the same level as murder, and the same penance was prescribed for both of these acts.

On the basis of analogy it may safely be asserted that intoxicating drinks were sold to those

Drinking Customs who could not afford to keep a cellar for themselves, both by private dealers and by public wine-houses which were also the rendezvous of habitués. Favorite occasions for social drinking were the banquets given at weddings, child-birth, baptisms, and funerals, and those in celebration of pilgrimages. A time-honored mourning custom of the ancient Armenians was to hold a feast at the grave, around which men and women danced and clapped their hands to wild music (Faustus, p. 229). The meal consisted of the flesh of an animal sacrificed for the dead, and of wine, which flowed freely. There was also a libation accompanying mention of the name of the deceased. Christianity did away with the barbaric features of this custom and called the meal *agape* or *ser* ("love"). In many places the *agape* now takes the form of bread and raisins and a glass of *auli* (*raki*).

In the ordinary banquets after eating there was a period of silence for the clearing of the tables and the preparation of the

The Cup of Joy drinks. Professional jesters, as well as male and female musicians, singers, and dancers were never wanting at such occasions, and the hetaerae often graced the gathering with their brilliant conversation and corrupt morals. Some person of consequence presided at the carousal and opened it with a speech in which he proffered the "cup of joy"

which was passed from hand to hand as the loving cup is passed at the end of a friendly gathering in western countries.

Drinking to one another was common and was always accompanied with appropriate wishes and thanks. Epic poems, romances, folk-tales, family and personal praises, and love-songs were drawn upon for entertainment. Improvisation, ever dear to the Oriental, was frequently attempted and greatly appreciated. Gregory of Nareg (10th cent.) records that even the Song of Songs was sacrilegiously dragged in to delight the revelers. Many of the jests, dances, stories, and songs were frankly ribald; and it is not surprising that such revels sometimes degenerated into indecent scenes and sanguinary brawls. In fact, for most of the conspiracies and political murders in Armenia it is contrived that hospitality shall serve as a trap and carousals as a stage.

In modern times the Armenian nation, having become divided and scattered among more powerful peoples, has naturally fallen under foreign influences, which have affected the drinking customs. In Russian Armenia, vodka came into use. The Armenians in European Turkey learned to drink beer, absinth, brandy, and the finer wines of Europe. A special liquor called *mastica*, not very different from *raki*, became popular in these regions, while *raki* itself, which assumed the name *auli* in Armenia, ruled supreme throughout the Near East. Even the time-honored grape wine is now of less importance, and the people are gradually forgetting other forms of fermented drinks. (see RAKI.)

In the cities of Turkish Armenia taverns are numerous, and wine and raki are both sold for consumption on the premises as well as at home. Theoretically speaking, a Mohammedan government should suppress the liquor-shops in accordance with the Mohammedan precept against the use of wine (*khamr*) which is understood to include all intoxicating drinks. Practically, however, this Koranic injunction has received little or no support from the Turkish Government; and Christian and Jewish dealers have usually been left unmolested, though their trade has been regulated. Dealers must secure a license from the Government and submit to various tax levies. Wine-houses may not be opened within 70 yards of a mosque, must not remain open after sunset without special permission, nor may they serve as lodgings for strangers.

Proprietors must not allow gambling, and their shops must be open at all times for police inspection.

Before the World War a 20-per-cent import duty was imposed on intoxicating liquors, and liquor-dealers were required to pay to the Government a fee equal to 25 per cent of the rent value of their shops.

Modern Armenians as a race are not given to excessive drinking, although there are inveterate drunkards among them as among other races. The proffered glass of good-will is frequently in evidence and naturally is seldom refused.

The temperance movement was started among them by the American missionaries, who came to Constantinople about 1832. It has usually been associated with the crusade against smoking. In the earlier stages it was more strongly directed against the use of raki, but later on grape wine was also condemned. Beginning with 1870 the movement showed marked progress. Even the members of the Gregorian Church were affected in certain localities, especially in Cesarea. Through American influence temperance societies were organized and pledge-signing was introduced. Temperance gradually came to be tacitly associated with church membership, and suspension from church membership was frequently the punishment for the intemperate. Generally speaking, however, public opinion still favors moderation, regarding total abstinence as a "foreign" idea.

Any article on Armenia would probably be considered incomplete without some reference to the massacres that have so often stained the pages of the country's history. An account of the more modern ones is therefore added here.

The phrase "Armenian massacres" has long been a familiar one. Christians have always been massacred by the Turks as a penalty both for their resistance when their cities were attacked and conquered and for their signs of dissatisfaction under Mohammedan rule. A demand for reforms is inevitably interpreted as a repudiation of the treaty theoretically existing between the Mohammedan conquerors and the vanquished Jews or Christians who have hastened to submit to the heavy poll and produce taxes and to the social and religious restrictions imposed upon them by the victors. In such cases massacres are preached in secret and practised as holy war upon the rebellious infidels, and are called "fighting" (*qital*), even when the assaults are made by surprise upon disarmed people.

Armenian history records many massacres by the Arabs and Turks. A recrudescence of these butcheries in recent times was occasioned partly by Armenian efforts to obtain safety of life, property, and honor under some European guaranty, and partly by the very evident numerical and economic growth of these industrious Christians. A local massacre in Sassun in 1893 was soon followed by the great massacres of 1895-96, organized by Abd-ul-Hamid II in answer to a scheme of reforms in the six Armenian provinces which was presented on May 1, 1895, conjointly by England, France, and Russia. The Sultan was encouraged to chastise his audacious subjects by the withdrawal of France and Russia from the concert, when coercion became necessary. No fewer than 200,000 people perished at that time. Massacres occurred at Mush in 1904, at Van in 1908, and on a smaller scale at other places.

Much harsher but more limited in extent were the Cilician massacres, organized in March, 1909, by the secret committee of the young Turks. The worst, however, was to come in 1915. Thwarted in their pan-Turanian program by the refusal of the Christian subjects to be "Turkified," they took advantage of the World War to attempt the prac-

tical extermination of these unassimilable elements. In the early summer of 1915 the Armenians were massacred outright in the country places and deported from the towns in large parties. Soon the men above fifteen years of age were separated and done away with. The women and children were driven to the Syrian or Mesopotamian desert on a veritable *via dolorosa*, often through the trackless mountains and wildernesses, while the intolerable heat, hunger, thirst, disease, and fatigue of an indefinitely prolonged march (sometimes lasting four continual months) eliminated most of the victims. Assault by Turkish and Kurdish robbers, enslavement, and rape were of daily occurrence. The gruesome work was brought near completion by fresh massacres and a specially virulent outburst of typhus fever. Conservative estimates set the total loss of lives above 1,000,000.

At the time of writing the deportation of Armenians from their country is still proceeding.

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ARMOR, MARY HARRIS. American lecturer and Woman's Christian Temperance Union official;



MRS. MARY HARRIS ARMOR

born at Penfield, Ga., March 9, 1863; educated in the public schools of Greensboro, Ga., and under private tutors. After spending several years in teaching, Miss Harris was

married in 1883 to Mr. Walter F. Armor. Descended from a long line of devoted church workers, including several ministers, Mrs. Armor turned, as if by instinct, to similar activities, developing a rare gift of eloquence in public address. In 1905 she was elected president of the Georgia W. C. T. U., serving until 1909, when she was appointed lecturer and organizer for the National W. C. T. U., serving at the same time as field secretary for the Georgia Union. Previous to that time, however, her field had been constantly enlarging, and seemed at length to include every section of the United States, while hands were outstretched to her from other countries. She has spoken in 42 States, the District of Columbia, Canada, Mexico, and also in Europe. She has had an active part in almost every important Prohibition campaign in the last twelve years. She has represented Georgia and the National W. C. T. U. at three World Conventions, and was one of two women appointed by the President of the United States to attend the Fourteenth International Congress Against Alcoholism at Milan, Italy, in 1913. Mrs. Armor has done a vast amount of missionary work, speaking in out-of-the-way places, in shops and factories, and sometimes, through an interpreter, to groups of working men of various nationalities. In 1918 Wesleyan College, Macon, Ga., conferred upon her the honorary degree of LL.D.

It has been aptly said of Mrs. Armor:

Her fame rests in her incomparable ability to tell what she knows about the liquor traffic, the drink habit; what alcohol is, and what it does; to tell of the blessings of temperance, Prohibition, and law enforcement. . . . She adds common sense as to methods. The plans she outlines are practicable, workable, and resultful.

In 1922 Mrs. Armor made a speaking tour in New Zealand.

ARMOUE COCKTAIL. A mixture of orange bitters, sherry, and vermouth.

ARMS, IDA ALMIRA (TAGGARD). American missionary and temperance worker; born at Northfield, Vt., Aug. 27, 1856; educated in the public schools of Northfield and at Montpelier Seminary. During 1875-1883 Miss Taggard was a teacher in various institutions. She married the Rev. Goodsil F. Arms Jan. 17, 1883, and sailed with him to Chile, South America, she and her husband being under appointment as missionaries in the "self-support" work of Bishop William Taylor of the Methodist Episcopal Church. They were stationed at Concepcion, where Mrs. Arms became lady principal of Concepcion College (1888-1915). Active in the work of the Woman's Christian Temperance Union during her career as a teacher in the United States, Mrs. Arms, on her removal to Chile, became president first of the English and then of the Spanish W. C. T. U. in that country. She was a delegate to the World's W. C. T. U. Convention in Geneva, Switzerland, in 1903. After a visit to the United States in 1915, to recruit her health, she resumed missionary and temperance work in Chile the following year, with a change of location to Coquimbo. In more recent years Mrs. Arms has translated a number of English books into Spanish.

ARMSTRONG, ANDEEW J. Canadian military officer; born in St. John, N. B., Oct. 20,

1842. After serving for some years in the militia of his native province he received a commission as second lieutenant in the body that afterward became the Third Canadian Regiment of Garrison Artillery, and later was promoted captain and major. In 1866 he married Mary Johnston, of St. John. In 1887 he was made superintendent of military stores and properties in the store branch of the Militia Department of Canada; and, later, the honorary rank of lieutenant-colonel was conferred upon him. He attained prominence as a leader in various fraternal orders, particularly the Freemasons and Orangemen. Even as a boy he had become interested in the temperance cause through the Cold Water Army, afterward known as the "Cadets of Temperance." In 1883 he joined the Sons of Temperance and energetically prosecuted the work of the order, filling the highest offices while bent on leading the membership into aggressive battle for temperance. Colonel Armstrong lived to see the liquor traffic almost utterly destroyed in his own community (St. John), where once a hundred dram-shops existed.

ARMSTRONG, HELEN PORTER MITCHELL. See MELBA, MADAME.

ARMSTRONG, LEBBEUS. American clergyman and pioneer temperance reformer; born in Westchester County, New York, Nov. 23, 1775; died in 1860. In 1803 he became pastor of the Congregational Church at Moreau, N. Y. There, in 1808, he assisted Dr. Billy J. Clark in organizing the Union Temperate Society of Moreau and Northumberland, the first American temperance society whose records have been preserved. This was the beginning of his fifty years of temperance work. To Armstrong belongs the distinction of having delivered the first temperance address in the United States. It was given before the Moreau Society at its first quarterly meeting, Aug. 25, 1808, and was repeated by special request at the annual meeting on the thirty-fifth anniversary of the Society in 1843. It was as follows:

MR. PRESIDENT: Every institution which tends to encourage virtue, promote morality, and suppress vice is of importance to mankind, and ought to command due respect and esteem. Many institutions of this description are now extant. Some of them have proved successful in reforming the vicious, and others have been more unsuccessful.

In this enlightened age, and in this free country, where every man is at full liberty to adopt that system for the regulation of his own conduct which he deems most congenial with his feeling and interest, it is hardly supposable, that any one will rashly and precipitately agree in the adoption of any system until he has first surveyed its boundaries, developed its interior principles, and weighed the sum total of the consequences which will be likely to result from its operation. To think and act for himself, both in matters civil and religious, are privileges which every man claims as peculiar to his nature.

Whenever a new institution is ushered into the world, the first thing to be attended to is, to examine the basis upon which the superstructure is reared, to investigate its pretended object, and trace its leading features from the original source to the effect which it has on society. If the basis on which it is founded is not inconsistent with reason and divine revelation; if its apparent object is to reclaim what is wrong in man, and stimulate to a line of conduct congenial with the true happiness, the interest, and prosperity of society; and, if there is ground of probability that these will be the effects which it will pro-

duce in the operation, the conclusion must terminate in its favor, and its adoption will be the voice of philanthropy and of wisdom.

The formation of this Union Temperate Society in its present state is without a precedent and without a rival! It is the only institution of the kind now extant, within the limits of our knowledge. The institution is now upon the stage, for the investigation of all who wish to become acquainted with it; and its virtual language to the community is, examine for yourselves, and see whether it is worthy of your attention and patronage, or whether it merits your disapprobation and deserved odium. Espousing its professed principles, and confidently believing that its object is to promote the good of society, I appear before you, this day, in vindication of the institution now under consideration.

The formation of this society has excited the attention of curious inquirers, the result of which has already been a diversity of opinions relative to its effects upon the conduct of its adherents. Some view it as a deprivation of the liberties peculiar to the appetite, and as an infringement on the natural rights of man; while others turn the whole subject into ridicule, and make sport of the institution which inculcates reasonable restraint. To bring all men to think alike on every subject can never be expected, while the human heart is governed and biased by such a variety of motives and propensities. In common with others of my fellow-men, I claim the privilege of adopting sentiments for myself, and I am willing that others should enjoy the same privilege.

In my view of things, the basis on which the institution under consideration is founded, is a conviction of the unhappy consequences resulting to society from the prevalent and, in many instances, the intemperate use of spirituous liquors. To remedy this long-established and deep-rooted evil; to eradicate it from society; render it odious and detestable; and to substitute temperance, sobriety, and virtue in its room, are the professed objects of this institution. To what degree these objects will be attainable, or what will be their utility and effect upon the respective members of the society, or the community at large, time alone can determine.

That the professed object of the institution is good, will appear, first, from a consideration of the unhappy consequences resulting to individuals and to society at large from the intemperate use of spirituous liquors; and, secondly, from the happy consequences resulting from a life of temperance and sobriety.

When we look around us, and take a view of society at large, we discover a numerous train of evils existing, which, to all human probability, are drowning many of the human race in ruin, or leading them onward in the road to perdition. Tracing the sources of these evils up to their fountain, we find the greatest part of them originating from an intemperate use of spirituous liquors. It does not fall within my province to point out the effects of spirituous liquors upon the human body, in the production of an universal debilitation of the nervous and muscular system, until life falls prey to disease and death. This is a truth which can be investigated to better advantage by those who are versed in the theory of physic.

The unhappy consequences resulting to individuals, and to the community at large, from the frequent and intemperate use of spirituous liquors, are evincible from outward circumstances, which those of but ordinary abilities are capable of discerning. In recognizing past occurrences of life which have fallen within the compass of our knowledge, there are few, perhaps, but who can advert to melancholy instances of the ruinous and destructive effects of spirituous liquors, in the loss of character, of property, of happiness, and, finally, the loss of life itself.

How many of the human race, who were once temperate and industrious, whose fair estates have been

Dangers of Moderate Drinking have fallen victims to poverty, shame, disgrace, and to death, by abandoning the principles of temperance, and by giving themselves over to the brutal force of ungovernable appetite! Though in the first formation of this appetite, there was but little apparent danger of such awful degeneracy and ruin, yet the seeds of destruction began to spring and grow the moment they had contracted an appetite for regular morning drams. This is generally the first beginning of intemperance. The habit of taking morning drams soon creates an appetite, which, being fostered and fed, grows like the noxious plant, into a state of downright intemperance. From this small beginning, many

have generally proceeded from step to step, till at length their appetite for spirituous liquor, overpowered every other faculty, and they gave themselves over to the force of intoxication.

View a person of this description, and what is the situation? What is his character? What is his prospect of happiness, either in this life, or in the life to come? However industrious, frugal, and thriving he might have been, yet now he soon discovers the ruinous effects of intemperance. The first loss he sustains is character. This is gone almost at one stroke. The next loss is property. Neglecting the proper and necessary attention to the business of life, if a farmer, everything around him soon wears the appearance of ruin; if a mechanic, customers forsake his shop; if an attorney, no client will risk a cause at his disposal; if a physician, the sick will not venture their lives in his hand; and if a minister of the gospel, the wicked will despise him, his hearers will withdraw from him, his friends will forsake him, and the sacred desk will declare that he is not a teacher sent from God! In all these instances, the loss of property is an inevitable consequence. The sources of revenue being cut off, the capital stock will soon depreciate, and scatter into oblivion. Thus the mind is filled with anxiety and perplexity—happiness is gone; families are deprived of the necessary means of subsistence; diseases hovering round, light upon the vital part; death at last closes the scene! And what reception will be met with in the future world, let the Divine Inspiration declare, and it will inform us that drunkards are denounced among the black catalogue of the enemies of holiness, who shall not inherit the kingdom of God.

The unhappy consequences of an intemperate use of spirituous liquors, are felt by the community at large, as well as by individuals. How often is the peace of society disturbed by unhappy quarrels, brawls, contentions, and even assault and battery, which sometimes end in bloodshed and death, and which owe their existence to the effect of spirituous liquors! Such cases occupy a great portion of time in our courts of justice, which cost the community at large a heavy tax, and sometimes the loss of citizens. Instance the murder of John Scott in Catskill, which was solely the effects of spirituous liquors. After spending the evening in filling and emptying the jovial glass, a quarrel at length arose, about a pipe and tobacco, which terminated in bloodshed and in death! Without enumerating the immense sums of money annually and daily expended by the community for the importation of spirituous liquors, instances of the above description are sufficient to evince the ruinous and destructive consequences resulting from the intemperate use of the fluid poison.

If, therefore, the institution of this Union Temperate Society is founded on a conviction of the injury done to the community by the intemperate use of spirituous liquor; if its professed object is to save its adherents from the path that leads to intemperance and destruction; and if its plan of operation is such that in any probability it will be likely to rescue even one from impending danger, or to save one from the contraction of a habit so ruinous in its consequences, the balance must be found in favor of the institution, and it must be pronounced good. If so, it is worthy of the attention and patronage of all who become acquainted with it, and its utility and influence ought to be diffused through the community at large.

Secondly, the happy consequences resulting to society from a strict adherence to its principles, will abundantly compensate all pains that may be taken for its publicity and enlargement. The institution inculcates an entire abolition of the ardent, distilled spirits, prescribes a number of useful and beneficial substitutes, and directs to measures to stimulate its adherents to a strict observance of its rules. Should its influence upon society prove even in a small degree commensurate to its professed principles and object, advantages will be derived, not only of a pecuniary nature, but also such as will render society happy. The moneys which may be saved will enable the society to adopt such measures for disseminating useful and important knowledge, as would do honor to any institution whatever. How much more happy in society, when young and old can divert their minds and improve their understandings at the same time, by the perusal of useful, instructive, and religious books, than, when they can be contented only in a confused company at the tavern or grog-shop, where all kinds of vicious habits are contracted, and nothing obtained for the good of body or of soul! A strict

adherence to the principles of this institution will tend to reform those who have been addicted to intemperance, and instead of seeking diversions and happiness from the bottom of their glass in the company of grog-drinkers, they will hereby be stimulated to seek for diversions and happiness in new sources of enjoyment. Should their attention be taken off from strong drink, and an appetite be contracted for the acquisition of useful and important knowledge, the advantage would be almost incalculable. These, at least, may be some of the good things which may be hoped for and expected from a strict observance of the laws of this institution. Should these objects be obtained, and their influence on society be thus happy, we shall be favored with additional evidence of the utility and importance of the institution.

From a review of the foregoing remarks, we are led to the conclusion, that the only way to render this institution respectable, and cause it to become beneficial to society, is to attend to its principles and adhere to its dictates, by using every exertion that may be made for contracting the habit of temperance among ourselves, and encouraging it in others. It is thought to be a hard thing by some, to deny themselves entirely the use of ardent spirits; but what disadvantage can any person calculate from such abstinence? To a person who has never, by regular drinking, contracted an appetite for liquor, entire abstinence can be no deprivation of self-gratification at all!

And should a person plead that he considers it his privilege to gratify his appetite in the moderate use of ardent spirits, there may be more danger of an increase of appetite than he is aware of! He may be on the very brink of falling into a state of intemperance. No person becomes intemperate instantaneously. An appetite for strong drink, which generally ends in intemperance, is contracted by the regular habit of constant drinking! Our institution devises an effectual remedy for this growing evil in a safe and reasonable restraint. If such restraint were productive of no apparent advantage to society, it can surely do no harm. But advantages may safely be calculated, both to individuals and to society at large. And hence appears the importance of a strict adherence to the institution. We are all liable to the failings and frailties of human nature; and none knows but what God, in His providence, has devised and superintended the erection of this institution, to save some of us from unforeseen danger and impending RUIN!

It would be an unheard-of instance, if every individual person, who has or shall subscribe to this institution, should be entirely faultless.

Appeals for Individual Uprightness

Perfection dwells not below. It is desirable that all should conduct with becoming propriety, and adopt and pursue that standard of rectitude which will do honor to the institution, save their characters unspotted from reproach, and save themselves from future destruction. But let not the enemies of the institution say (because some of its members deviate from the principles they profess) that the institution is not good! This would be discovering an incongruity unbecoming the character of man. For if the utility of all institutions was measured by this rule, not one of them would stand. Not even the holy institution of the Christian religion would be exempt from the general charge; for many of its adherents, by profession, are not what they profess to be! And even the family of the Savior would fall under censure, for a Judas Iscariot was among them.

To guard against the evil propensities in man, reduce them to a compliance with good rules, or render the impenitent offenders public examples, for the restraint of others, discipline is necessary in every institution. Where this is neglected, and offenses are committed with impunity, nothing advantageous to society can be expected from this or any other institution on the earth. If we, my friends, have a desire that good may result from the formation of this society, then let us pay a proper attention to the line of conduct which will be the most likely to insure success. Let every member consider that much of the good, the happiness, and prosperity of society depends on his own individual conduct. And let us all consider, that for all our conduct we must give account to God, who will bring every work into judgment, with every secret thing, or whether it be good, or whether it be evil!

While the Moreau Society only called for abstinence from ardent spirits, yet it was so far in advance of its time that it provoked much ridicule from the multitude. Armstrong, however, followed the light that was given him, and for

ARMSTRONG

fifty years grew with the reform. At the Saratoga convention of 1837 he advocated total abstinence from all intoxicants, and the later years of his life were devoted to assisting in the attempt to introduce the "Maine Law" into New York. In 1853 he published "The Temperance Reformation: Its History," consisting chiefly of his temperance addresses, from which (pp. 134-144) the foregoing text of his first address is taken.

See UNION TEMPERATE SOCIETY OF MOREAU AND NORTHUMBERLAND; CLARK, BILLY J (AMES).

ARMSTRONG, WILLIAM H. See PROHIBITION.

ARMSTRONG-JONES, Sir ROBERT. British alienist and temperance advocate; born at Eisteddfa, North Wales, Dec. 2, 1857; educated at the University of London (M.D. 1882; B.S. 1885) and at St. Bartholemew's Hospital in the same city. He is a Fellow of the Royal College of Surgeons and of the Royal College of Physicians. In 1893 he married Margaret Elizabeth Roberts, daughter of Sir Owen Roberts. He became successively resident physician of the Royal Earlswood Institution for Mental Defectives; resident physician and superintendent of the London County Council Asylum, at Claybury, in Essex (1892-1916), and consulting physician in mental diseases to the London Military Command. In the British Government investigation, conducted by the Physical Deterioration Committee in 1903, he was summoned as an expert, and his positive testimony as to the decided and baleful effects of alcohol on the brain and nervous system has been regarded as a scientific classic on that question. Of the same character are several of his papers read before the Society for the Study of Inebriety (of the council of which he is a member), and published by that body. His Gresham Lecture on "Alcohol," delivered at Gresham College, London, has also been widely quoted.

In addition to his purely scientific work he has been associated with the temperance reform movement, frequently discussing the moral and social features of the question, and actively concerned in various efforts to rehabilitate the unfortunate victims of the drink habit. In 1903 he was made president of the section of Psychological Medicine in the British Medical Association. In the prosecution of his researches he visited the principal asylums in France, Germany, Italy, Switzerland, Austria, Poland, Russia, and Norway. His experiences and the result of his investigations in these countries were published in various medical journals. He was knighted in 1917, and in 1919 was made a Commander of the Order of the British Empire.

ARMY CANTEEN. (1) A drinking-flask employed by soldiers to carry water, liquors, or the like. As used in the United States army, it (Model 1910) is a flat-bottomed flask, slightly concave on the side next the body, containing two pints. It nests in a cup covering the lower half of the flask.

It consists of a body (aluminum), cap (German silver), gasket (cork), collar (German silver), cap-rivet (German silver), cap-chain (German silver), and pin of German silver. The nest or cup is composed of the following parts: body of cup (aluminum), handle (monel or omega metal),

ARMY CANTEEN

al), hinge (monel or omega metal), lock, sliding (monel or omega metal), pin (monel or omega metal), and four aluminum rivets. The cup corresponds in shape to the lower half of the canteen.

In the British army the term "canteen" includes water-flasks and mess-tins. The flask is made from the best charcoal iron plate or mild-steel plate, enameled both inside and outside. It contains three pints. Felt is used for the covering.

(2) A place of recreation for soldiers where, under military control, liquors and other refreshments are sold to soldiers. It was the successor to the sutler's shop. In America the term is synonymous with "post-exchange."

In the United States of America the intimate relation of alcoholic liquors to army health, discipline, and effectiveness has always been a most important question in military

Early Liquor Ration as well as in civilian circles. As early as April 30, 1790, Congress provided a daily ration of one half-gill of rum, brandy, or whisky, or a money equivalent to each soldier in the army. On March 3, 1799, the ration was modified by omitting spirits, except (at the discretion of the commanding officer) in "cases of fatigue service and other extraordinary occasions." This omission was doubtless due to the influence of Dr. Benjamin Rush, one of the foremost physicians of his time and also physician-general of the Revolutionary Army.

The liquor ration was restored in the spring of 1802 by Act of Congress, and the allowance was increased to one gill. In 1804 Congress authorized the issuance of the equivalent of the spirit ration in malt liquors. By the same Act Congress empowered the President to determine the locality and the season of the issuance of the malt-liquor ration as "may be necessary for the preservation of health." Congress on April 14, 1818, further conferred upon the President power to "make such alterations in the component parts of rations as a due regard to the health and comfort of the army and economy may require."

Opposition to the liquor ration began to manifest itself in 1829. Secretary of War James H. Eaton asserted that nearly all the desertions from the army in 1829 were caused by drink. This was supported by Adjutant-General Jones.

Opposition to Liquor Ration Major-General Gaines charged that the liquor ration was converting sober men into drunkards. President Jackson abolished the liquor ration in December, 1830. Secretary Cass prohibited the sale of liquor to soldiers by sutlers. Coffee was substituted in lieu of money for the liquor ration (Nov. 5, 1832). The War Department's abolishment of the liquor ration was confirmed by Act of Congress (July 5, 1838). The same Act increased the coffee allowance 25 per cent over the Department's order. This army prohibition was continued to the beginning of the Civil War in 1861. Congress again (March 19, 1862) manifested a determined attitude of opposition toward the liquor ration by prohibiting the sale of intoxicating liquors by sutlers. In July of this year Congress abolished the spirit ration in the navy.

In the chaos of the Civil War the law regarding the use of intoxicating liquors in the army was more or less disregarded by the commanders. Congress on July 28, 1866, abolished the office of sutler, and the Subsistence Department was ordered to supply the articles formerly sold by the sutlers. Eight months later (March 30, 1867) Congress passed a joint resolution permitting the traders to remain at certain posts. It was never legally determined by competent authority whether the "trading-post" was a successor of the sutler's shop or a new institution. Even if the law regulating sutlers' offices had been held applicable to trading-posts, the sale of wine and beer would have been permissible, inasmuch as the War Department had already held that "intoxicating liquors" did not include wine and beer. As a matter of fact the post commanders permitted the sale of all kinds of liquors in the trading-posts.

In 1875 Congress conferred upon the President power to "make and publish regulations for the government of the Army in accordance with existing laws." Under the authority thus conferred President Hayes issued an order (Feb. 22, 1881) on the recommendation of Brigadier-General (later Lieutenant-General) Nelson A. Miles, to the Secretary of War, to prevent as far as possible the sale of intoxicating liquors in the camps, forts, and other posts of the army.

In 1880, at Vancouver Barracks, Washington, Col. Henry A. Morrow opened an amusement room or place of recreation for the soldiers at his post. No liquors were sold. The effect of this effort was salutary upon the morale of the troops. In 1885 Colonel Morrow put the same plan in operation at Sidney, Nebr., to which point he had been transferred. This was the origin of the army canteen. The canteen was formally established in the army by Act of Congress in 1889, but did not come into general operation until 1891. The general features of the canteen, while slightly varying from time to time, were as follows:

The sale of spirits was never authorized; wine and beer to be sold in separate rooms; civilians other than employees not admitted; gambling and treating forbidden; closed on the Sabbath.

In October, 1888, the War Department forbade the sale of beer in canteens at posts where there was a post trader. The trading-post was abolished in 1895. In 1890 Congress forbade the sale of "alcoholic liquors, wine, or beer to enlisted men in any canteen or post trader's store." This law was evaded in various ways and was from the first practically a dead letter.

The canteen shortly after its introduction, began to take on all the vicious characteristics of the saloon. Opposition to the canteen

Canteen was steadily developing, participated
Abolished in by both army officers and civilians. Desertions from the service, infractions of rules, and restlessness in the army were attributed to the canteen. This opposition resulted in the suppression of the liquor canteen by Act of Congress in 1901. Agitation was at once launched by a number of army officers and a group of newspapers to have the liquor canteen restored to the army by the next Congress.

Vigorous opposition to the canteen's rehabilitation developed. In this opposition Lieutenant-General Nelson A. Miles took a leading part. The efforts for the reestablishment of the liquor canteen proved abortive, and its suppression remained the settled policy of the American Government.

In the World War (1914-18) while the American canteens were dry, those of the British supplied whisky, wine, and beer duty free. To provide the last-named beverage the Quartermaster-General's department took over the breweries operating in the army areas, imported malt and hops from England, and brewed beer locally.

ARMY OF LIBERTY. A secret organization of antiprohibitionists inaugurated in Kansas in 1893, for the purpose of forcing the resubmission to the people of the Prohibition amendment to the Constitution. At that time the new Populist party had achieved great success in Kansas, and was numerically about equal to the Republican. During the month of March the United States Brewers' Association flooded the State with anti-prohibition literature, and employed numerous organizers to form lodges of the Army of Liberty. The scheme failed in its purpose, and the Army was short-lived. The plans and purposes of the Army were indicated in the following oath to which, according to the New York Voice (March 30, 1893), each member or "recruit" was required to subscribe:

I [each candidate will pronounce his name], of my own free will and accord, do most solemnly promise, declare and swear, that . . . regardless of party affiliations, I will not support any person as a candidate for office or at the polls who is not a member of the A. of L., or in full sympathy with its principles and pledged to support the same.

I do further solemnly swear that I will use all lawful means in my power to secure the repeal of all sumptuary laws now in force in this State, and to secure the resubmission of any sumptuary amendment of the constitution of the State, and particularly that known as the Prohibitory Amendment, to the people for their decision through the ballot-box.

All of which I do most solemnly swear without hesitation, equivocation, mental reservation, or evasion on my part, under no less a penalty than that of having my name published officially to the A. of L. as being void of principle, destitute of honor, unworthy of trust or confidence, and of being branded as a traitor and a spy and not entitled to respect or fellowship; to the faithful performance of which I pledge my sacred word of honor. So help me God and keep me steadfast.

ARMY TEMPERANCE ASSOCIATION. See ROYAL ARMY TEMPERANCE ASSOCIATION.

ÁRNASON, JÓN. Icelandic editor and temperance leader; born at Miklaholtshellir, Iceland, June 5, 1875; educated for a few months only in the public schools. He learned the printing trade in Reykjavik, and some years later went to Christiania, Norway, where for nearly two years he worked at his calling and advanced his education by diligent study, acquiring a good knowledge of the English and Danish-Norwegian languages. Returning to Reykjavik, he became active in temperance work under the auspices of the Independent Order of Good Templars. For twelve years or more he has been Grand Superintendent of Juvenile Work in the Order, and for a much longer period has been a member of the executive committee of the Grand Lodge of Iceland. For the past seven years he has also been secretary of that body. In addition to his other duties he has served for more than a decade as editor of the *Templar*, the

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official organ of the Order. As a campaigner and writer he justly ranks among the foremost leaders of the temperance reform in Iceland.

ARNOLD, WILLIAM ERASTUS. American clergyman and vice-president of the Kentucky Anti-Saloon League; born Jan. 9, 1862, in Bourbon County, Ky. He was educated at Kentucky Wesleyan College, graduating in 1883 with the B. A. degree, and receiving in 1912 the honorary degree of D.D. from the same institution. He has been a trustee of that college since 1895. Entering the ministry of the Methodist Episcopal Church, South, he served leading churches of the Kentucky Conference until he was appointed to his present position as presiding elder of the Covington district. He was elected a member of the General Conferences of 1902, 1906, 1914, and 1918. His active interest in temperance work began in 1885 and has continued ever since. He represented his Annual Conference as a member of the Interdenominational Local Op-



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tion Committee, and later assisted in dissolving that organization, so that all the church forces might be formed into the Kentucky Anti-Saloon League, of which he has been a trustee from the beginning. He was a delegate to the convention of the National Anti-Saloon League at Washington, D. C., in 1911, and has been a trustee of the national organization. He was chairman of the committee on resolutions in the Kentucky State convention of the League which inaugurated the fight for State-wide Prohibition, and was active as a speaker and organizer in the various campaigns connected therewith.

ARNOT, WILLIAM. Scottish clergyman and temperance leader; born in the parish of Scone, near Perth, Scotland, in November, 1808; died June 3, 1877. He was educated at Glasgow College and ordained to the ministry of the Church of Scotland in 1839. In 1843, however, he de-

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cided to become an adherent of the Free Church.

During his student life Arnot had become actively interested in the temperance cause, and in 1849 he became a member of the Free Church Total Abstinence Society, taking for many years a leading part in the work of the Scottish Temperance League. An able preacher and exceptionally attractive on the platform and in the great temperance gatherings, he rendered valuable service for many years in leading large numbers of people to see the need of taking a stand for total abstinence. He was one of the preachers officiating at the opening of the Ministerial Conference on the Liquor Traffic, held in Manchester, England, in 1857. It was the largest gathering of the kind that had ever been attempted in the United Kingdom. One of the results of three days of earnest deliberation by the Conference was the adoption of an address to the Queen, which had been drawn up by Arnot. After setting forth the undeniable evils of the traffic, and declaring that "these are not its accidental attendants, but its natural fruits," the address concluded with the suggestion that "the wisest course for those who fear God and regard man is to encourage every legitimate effort for the entire suppression of the trade, by the power of the national will, and through the form of a legislative enactment."

This address received the signature of about 3,000 ministers in the United Kingdom.

AROMA. See **BOUQUET**.

AROMATIC SPIRITS. The name given to a liqueur usually made of compound spirit of orange and alcohol.

ARRA. Distilled chong. See **CHONG**.

ARRACK. A highly intoxicating liquor distilled from a number of substances, as rice, date-juice, pineapple, and the juice of the coconut-palm. In southern Asia, eastern Africa, and some of the islands of the Pacific Ocean the term is applied to most of the native distilled liquors. The arrack of Batavia, made from rice, resembles the **SAKE** of Japan. In eastern and northern India the drink is made largely from molasses, and the lower classes are much addicted to it.

In Ceylon "arrack" signifies specifically a spirituous liquor distilled from fermented toddy extracted from coconut- and palmyra-palms. As there is an unbroken belt of coconut-trees from Colpetty (Kallupitiya), a suburb of Colombo, to Matura (Matara), a distance of about 140 miles, the arrack distilleries are to be found mostly between Colombo and Matura, that is, in the western, southwestern, southern, and maritime parts of Ceylon. The liquor bears a close resemblance to the *vino* and *beno* of the Philippine Islands. It is ordinarily colorless, but sometimes it is so blended as to present the color of light whisky. "Old stuff" is a name generally used by the people of Ceylon for this liquor. The arrack rents of the different districts and provinces of Ceylon are an important source of revenue to the Government, which sells them at public auction or awards them to the maker of the highest tender, who is authorized to issue licenses to retail the liquor in the different villages and towns of the island. Large exports of arrack are made from Ceylon to India. Although an enormous quan-

tity of European liquors is imported into Ceylon, the manufacture of arrack does not decrease, since, owing to its low price, the liquor is very popular. In Jaffna Peninsula, the most northerly part of Ceylon, arrack is secretly distilled from the toddy of the palmyra-palm. The product differs but little from coconut arrack.

On the mainland of India arrack is obtained chiefly from the flowers of the mahwa tree (*Basia latifolia*), which are very rich in sugar. According to H. H. Mann, the liquor when ready for fermentation may hold as much as 20 per cent of sugar. The ferment employed is very impure, and the arrack contains a high proportion of fusel-oil, acid, and other by-products.

The Mongols and Tatars distil from kumiss a liquor which they call *arrack*, *araka*, *araki*, or *ariki*.

The word "arrack" is supposed by some to be derived from the areca-nut. Others ascribe it to the Arabic *arak* ("perspiration"). In Telinga, a dialect of Sanskrit, the word *areca* is found, and "in Malabar the tree which yields the material from which this oriental beverage [arrack] is produced is termed *areca*" (Morewood, p. 141).

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ARROPE. A liquor used for increasing the body and darkening the color of sherry. It is made by boiling down must to about one sixth of its volume.

ARRUDA. A deep-red, full-bodied, still, Portuguese wine with a tartaric flavor.

ARSENIC. An elementary substance nearly allied to antimony. The name is used also in a general way for compounds containing the element, especially for the oxid. Most of the compounds of arsenic are deadly poisons. Arsenic has been found in beer in considerable quantities. See **ADULTERATION**; **DRUG INEBRIETY**.

ARTHUR, PETER M(AC). See **LABOR AND LIQUOR**.

ARTHUR, TIMOTHY SHAY. American author and editor; born near Newburg, N. Y., in 1809; died in Philadelphia, Pa., March 6, 1885. When he was eight years of age his parents removed to Baltimore, Md. There he was apprenticed to a trade, but, owing to defective eyesight, abandoned it and secured employment in a counting-house. While thus employed he pursued a system of self-education. At eighteen he became interested in the temperance question and joined the Baltimore Temperance Society, the pioneer temperance organization of Maryland, and then began to contribute to the local papers with the view of devoting his life to literature. For a short time in 1833 he was in editorial charge of *The Athenaeum and Visitor*. For the next few years he resided in the West as agent for a banking concern. On his return to Baltimore he began the publication of the *Athenaeum*, a weekly periodical. In 1836 he married Eliza Alden, of Portland, Me.

In 1841 Arthur removed to Philadelphia and entered upon the career which made him famous. He wrote many books and magazine articles, and established a periodical which developed into *Arthur's Home Magazine* and reached a large

circulation. He also projected *The Children's Hour* and *The Workingman*. His earlier writings were somewhat sensational, but those of his later years assumed a more moderate tone. His first important temperance book, "Six Nights with the Washingtonians," was written in 1842. In 1855 his "Ten Nights in a Barroom" appeared. This book ran through numerous editions, was dramatized, and became one of the most popular stage productions of the day. Years afterward it was filmed and, both in America and in England, it now (1923) ranks among the highly successful "movie" pictures. "An Unsteady Hand" appeared in 1870. Among his other more popular works were "Grace Meyers and Other Tales," "Three Years in a Man Trap," "Temperance Tales for Young People," and "The Barrooms of Brantley." His works may be best classified as moral fiction. In connection with W. H. Carpenter he prepared a series of school histories of several of the States.

ARTIMINIO. A red, still, Italian wine of the claret type.

ARTISANS ORDER OF MUTUAL PROTECTION. See **FRATERNAL ORDERS AND SOCIETIES**.

ARTMAN, SAMUEL RODEBAUGH. American lawyer, judge, and Prohibition advocate; born near Old Augusta, Marion County, Ind., May 15, 1866; educated in the public schools, including the State Normal School at Terre Haute. He was for a time principal of the high school of Lebanon, Ind. In 1888 he was elected county surveyor of Boone County. During this period and also while employed as a teacher, he pursued the study of law under private instruction, and was admitted to the bar in 1890. He married Ada A. Cobb, of Lebanon, Ind., in 1889. Artman became a member of the Lebanon School Board in 1891, and city attorney in 1892. In 1898 he was elected a member of the Indiana House of Representatives. He was also elected for a second term, during which he was chosen speaker of the House. In 1902 he was elected judge of the Boone County Circuit Court for a six-year term. During his official career on the bench he rendered some decisions in saloon cases which attracted wide attention, the most notable of which was the case of Albert Soltau vs. Schuyler Young and William J. Trefz (an application for a saloon license). In refusing this license Judge Artman denied the right of the Legislature to pass a license law. This he did in a written opinion, declaring "the saloon license statute of Indiana to be unconstitutional." The publicity given to this revolutionary decision led Artman, in response to numerous invitations of various societies, including legal bodies, to discuss the license issue on the lecture platform. His argument in his lectures was afterward developed in his book "The Legalized Outlaw" (1908), which secured a wide circulation. After retiring from the bench Judge Artman was associated for two years with ex-Governor Frank J. Hanly in the practise of law at Indianapolis. In 1915 he was appointed by Governor Ralston a member of the Industrial Board of Indiana, and was reappointed by Governor Goodrich in 1918. From 1917 he was chairman of the Board.

In 1910 Artman's only son, a promising youth in his twenty-first year, died, and the Judge was so overcome by his bereavement that he gave up

all temperance work and other public speaking. His home is in Indianapolis, Ind.

ARTOTYRITES or **ARTOTYRITAE**. A sect of the Christian Church in the second century, which used bread (Greek, *artos*) and cheese (*tyrós*) in the Eucharist; whence the name. Possibly bread baked with cheese was used. According to Augustine (see Epiphanius, "Haereses," XXVIII), the Artotyrites claimed that the first men offered to God fruits not only of the earth, but of their flocks also (compare Gen. iv. 3-4). They admitted women to the priesthood, and even made them bishops (*id.* XLIX).

ARVELETS. A red, still wine of the Burgundy type, made in France.

ARVON AND VALE OF CONWAY TEMPERANCE ASSOCIATION. A Welsh organization, formed in Park Hill Calvinistic Methodist Church, Bangor, North Wales, on Nov. 9, 1891. The following were the officers chosen for the first year: Chairman, the Rev. Ismael Evans (Wesleyan), Bangor; treasurer, T. C. Lewis; secretary, the Rev. G. Ceidiog Roberts. The following have been the organizing secretaries: 1891-1904, the Rev. G. Ceidiog Roberts (Calvinistic Methodist) Llanllyfni; 1904-12, the Rev. Ellis Jones (Congregational), Bangor; since 1912 the Rev. Thomas Lloyd (Calvinistic Methodist), Bron-y-Graig, Llanberis.

From the beginning the Association has been a power in abolishing a large number of licenses in different parts of the county and in developing a healthier public sentiment. It is interdenominational, and works chiefly through the churches. Yearly conferences are held, and propaganda work reaches every town in the section of Carnarvonshire under the care of the Association.

ASAJI-ZAKE. A Japanese drink, a variety of sake, made of equal parts of ordinary rice and a special kind of rice used chiefly for making *mochi* (rice bread). The rice is put into jars in midwinter, which are then filled full of water at a temperature but little above the freezing-point. The jars are tightly covered, and buried in the earth. In midsummer they are unearched and the contents drunk. The color is light. Because it is covered in the earth during the slow process of fermentation, it is called also "tsuchikaburi." Asaji-zake is very famous as a summer beverage, especially in the province of Bingo, where it is mostly made. See **SAKE**.

ASBURY, FRANCIS. A pioneer missionary bishop of the Methodist Church in America; born at Handsworth, Staffordshire, England, Aug. 20, 1745; died in Spottsylvania, Va., March 21, 1816. He arrived in Philadelphia Oct. 27, 1771, and was appointed by Wesley "general assistant in America" the following year; and in 1784 he was consecrated bishop, jointly with Thomas Coke, with whom he founded the "Methodist Episcopal Church in the United States of America." Under this leadership a scattered band of 316 communicants developed into an organization of 214,000 members with 2,000 local preachers and 700 itinerants. During his episcopate he traveled in carriages and on horseback 270,000 miles, preached 16,500 sermons, and ordained more than 4,000 preachers (Buckley, "Hist. of Methodism," i. 417).

Although Asbury's labors lay in a time when drinking was deplorably common, his voice was

constantly raised against it; and his stirring temperance philippics frequently brought him into collision with roughs and into embarrassing situations with his own people.

In March, 1773, at the quarterly meeting at Susquehanna, Pa., he proposed for discussion the question "Does not dram-drinking too much prevail among our people?" (Asbury's "Journal," i. 46). Writing in 1790 of a place in South Carolina, he said:

Feb. 24. . . . At P— there was a small stir. Some here have been awakened, but they lean to Calvinism, and the love of strong drink carries almost all away; my spirit was bowed down amongst them. I spoke a little, and so did Brother Whatcoat. We appointed a night meeting; there came only two men, and they were drunk" (ii. 66).

Two days later his journal records this despairing reflection:

Feb. 26. I am strongly inclined to think I am done with this road and people; they pass for Christians—a prophet of strong drink might suit them. (*l. c.*)

While journeying through North Carolina in 1795 he observed:

March 30. This country improves in wickedness, mills, and stills; a prophet of strong drink would be acceptable to many of these people.

I believe that the Methodist preachers keep clear, both by precept and example; would to God the membership did so too (ii. 220).

In their "Notes to the Discipline," prepared at the suggestion of the General Conference of 1796, and which received the sanction of the General Conference of 1800, Bishops Asbury and Coke said:

Far be it from us to endeavor to intrude upon the proper religious or civil liberty of any of our people. But the retailing of spirituous liquors, and giving drams to customers when they call at the stores, are such prevalent customs at present, and are productive of so many evils, that we judge it our indispensable duty to form a regulation against them. The cause of God, which we prefer to every other consideration under heaven, absolutely requires us to step forth with humble boldness in this respect.

While Bishop Asbury savagely denounced the drinking of ardent spirits, he was not an abstainer from wine. An entry in his journal for 1795 refers to "eating some biscuit with a little wine and water" (ii. 218). Again, on Feb. 19, 1797, he preached a sermon in which he recommended "water to quench thirst . . . wine for the sickly, tempted, and dispirited ones; milk for babies" (ii. 280).

Some observations for 1807-8 indicate the difficulties he encountered owing to his radical temperance views. While in Tioga County, N. Y., in July, he notes:

Saturday, 18. I preached on the camp ground from Matt. xviii.; some sots were a little disorderly, but the greater part of the congregation were very attentive.

On the next day, he wrote:

Sunday, 19. . . . In the afternoon, there was an uproar amongst the people. Some intoxicated young men seated themselves by the women, and refused to move until compelled; they fought those men who came to take them away, and when the presiding elder interfered, they struck at him, and one of the guards also, who was helping by order of the constables. There were magistrates (such as they were) to cry peace. The Owego gentry fled away cackling falsehood like wild geese. One Kemp, chief bully, arrested A. Owen, on Monday morning, for Sabbath-breaking, drunkenness, and fighting of this Kemp and his crew. The presiding elder was charged with having struck Kemp, and then run away; nor was the poor bishop spared; he, too, had been fighting: it was well for him that he was not upon the ground at the time; I was quiet in my room (iii. 227).

Again, in Ohio, he records, on Aug. 4:

ASCHAFFENBURG

I ordained James Watts an elder. It was a solemn time. Some wagoners attempted to sell whisky on the camp ground; we stopped our preaching—the people knew how deeply we felt the insult and they were driven away (iii. 247).

He had a strong aversion to stopping at taverns or places where spirits were sold, and always avoided it when possible. Traveling near Wilkes-barre, Pa., in August, 1812, he says:

Wednesday, 5. We came along down the turnpike, and rough we found it. Farewell to Merwin's—I lodge there no more; whisky-hell; as most taverns here are (iii. 331).

Again, in the same year, near Cumberland, Md.:

Tuesday, Sept. 1. Two innkeepers on our route, Beeson and Tomlinson, declare against keeping or selling liquid fire; this is great (iii. 333).

In 1815, the year before his death, he still proclaims his disgust at the use of spirits and their sale. An entry on Jan. 29, at Newbern, N. C., reads:

John Bond preached three times; possibly in my short exhortation to the society, I talked down the tempers of some of the members.

Ah, wretched use of liquid fire! (iii. 375).

On Feb. 27, while touring Virginia, he wrote:

Came away from Lynchburg to Amherst court house, lodging with a local preacher who keeps a public house; may he disappoint all my fears, and exceed all my hopes (iii. 377).

It is reasonably certain that Asbury's influence did much to stir Dr. BENJAMIN RUSH to his labors in behalf of temperance reform. Dr. Rush's home in Philadelphia was a regular stopping-place for the Methodist itinerants of his time, and Asbury often spent the night under his roof. Dorchester gives ("Liquor Problem," p. 171) an incident of one of these visits, when Bishop Asbury was taken ill. Dr. Rush urged him to take a dram of spirits on retiring to bed, for his relief. So strict were the Bishop's views, that he declined it, notwithstanding the fact that it was prescribed by so eminent a physician.

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ASCHAFFENBURG. A white, still wine made in the vicinity of Aschaffenburg, a town of Bavaria, on the right bank of the Main, at its confluence with the Aschaff.

ASCHAFFENBURG, GUSTAV. German specialist in psychiatry and the treatment of nervous diseases; born at Zweibrücken, in the Palatinate, Bavaria, April 23, 1866. He studied at the universities of Strasbourg, Heidelberg, Würzburg, Freiburg, and Berlin, and after passing his medical examinations continued his studies in Paris and Vienna. In 1891 he became assistant in the Operating Hospital at Heidelberg; in 1885, privat-docent; and in 1900, assistant professor in that university. In 1891 he was appointed medical director of the department for the observation of mentally deranged criminals in Halle-an-der-Salle. Since 1904 he has been professor of psychiatry in the Academy of Practical Medicine at Cologne. He publishes the *Monatsschrift für Kriminal Psychologie und Strafrechtsreform* ("Monthly Journal of Criminal Psychology and Criminal Law Reform").

Aschaffenburg has been a total abstainer since

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1895, and in 1904 was president of the Deutscher Verein Abstinenter Ärzte. He devised and conducted at Heidelberg the well-known experiments showing the effects of alcohol on typesetting, which were reported in *Psychologische Arbeiten*, vol. i (Leipzig, 1896). Other works of his on the alcohol question are: "Practische Arbeit unter Alkoholwirkung" (Practical Experiments with Alcohol); "Alkoholgenuss und Verbrechen" (Drink and Crime); "Die Entmuthigung der Trinker nach dem bürgerlichen Gesetzbuch" (Discouragement of Drinking by the Civil Code); "über die Symptomatologie des Delirium Tremens" (Symptomatology of Delirium Tremens).

ASCOLIASMUS. Latin form of ASKOLIASMOS.

ASCUS. See ASKOS.

ASHANTI or **ASHANTEE.** British possession in the hinterland of the Gold Coast, West Africa; bounded on the north by the Northern Territories, on the east by the Volta River, on the south by the Gold Coast colony, and on the west by the French colony of the Ivory Coast; area, about 20,000 square miles; population, about 290,000; capital Kumasi or Coomassie.

Ashanti was formerly a negro kingdom, consisting of many confederate tribes. Each of these had its own king; but the king of Kumasi was known as king paramount by reason of his succession to the "golden stool," the symbol of authority among the Ashanti. Wars between the Ashanti and the British were frequent throughout the nineteenth century. The natives were finally overpowered at the close of 1900; and on Sept. 26, 1901, Ashanti was annexed to the British Empire, and a separate administration was given to it under the governor of the Gold Coast.

The reign of the native kings was characterized by large numbers of human sacrifices and all the barbarism prevalent among West-African negroes. Trade spirits were drunk everywhere with deadly consequences. The native intoxicants, palm-wine and beer, also, were consumed on all possible occasions. Morewood ("History of Inebriating Liquors," pp. 75-76) gives the following account of certain Ashanti tribal customs in which alcoholic beverages figured:

Rum is a favourite liquor, both with the king and the people; it is poured out along with palm wine, as a peace offering, to the manes of the dead; and in the national processions and celebration of religious rights, the king's cook is obliged to bear, amongst other utensils, silver punch bowls, waiters, and tankards, to accommodate the monarch and his attendants; while in sacrifices for deceased relatives, quantities of those liquors are consumed in drinking and sprinkling their graves. . . . In paying interest on money, it is accompanied with what is called a *dash* of liquor; and a portion of the penalties for an intrigue is a pot of palm wine, or *pitto*, which is here accounted as good and pleasant as some of our brisk ales; it is made from dried corn. It is customary, when they drink, to spill a little of the liquor on the ground, as an offering to the *fetish*. . . . In drinking palm wine it is deemed a luxury to suffer the liquor to run over the beard, and many pride themselves on the adroitness with which they can draw this ornament of the chin through the fingers while wet. The drops are usually caught by a boy with a bowl, which he holds kneeling, and these precious tricklings are swallowed with pleasurable avidity. Feasts are generally held in the market place, and it is almost a daily ceremony with the king to drink there in state, seated in an elevated chair. On immolating victims for success in war, he holds a silver goblet of palm wine in his hand, and when the head of a subject is cut off, rising on tip-toe, he imitates a dancing motion, as he drinks with joy, inspired by expectations of conquest. A man of consequence, in private circles, never drinks before his

inferiors without hiding his face from them, believing that at this moment only his enemies have the power of imposing a spell on his faculties in spite of his *fetish* guardian. . . . After marriage it is usual for the bridegroom to present the bride's family with a flask of rum, the day following the nuptials; and as it is presented full or partly so, it indicates either her purity or frailty before the marriage.

Bowdich, twenty years earlier than Morewood, had described the annual Yam festival, held early in September, which all officials were compelled to attend and at which drinking became gross. He says:

In less than an hour, excepting the principal men, not a sober person was to be seen; parties of four were reeling and rolling under the weight of another whom they affected to be carrying home; strings of women covered with red paint, hand in hand, falling down like rows of cards . . . the most discordant music and obscene songs, children of both sexes in insensibility.

Later descriptions include the funeral drinking-carousals, at the expense of the family of the dead, in which all the people of a town joined. Food and wine were placed on the grave, first for a definite period; afterward once a year.

The natives are skilled workers in metals, in weaving, and in making earthenware, and do well in agriculture when free from drink.

Much of Ashanti was brought under Prohibition by the Brussels General Act, but the importation of spirits into the Gold Coast continued to make some trouble. The liquor traffic, where it exists, is regulated by the Gold Coast Administration.

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ASHENHURST, JOHN JOHNSON. American journalist and Prohibition advocate; born near Wheeling, W. Va., Oct. 29, 1848; educated at the Vermilion Institute, Hayesville, Ashland County, Ohio. He learned the printing business in his boyhood, serving as an apprentice in the office of the *Ashland* (Ohio) *Times*. From that period onward he became connected with a considerable number of newspapers either as editor or proprietor; and they were conducted for the most part as Prohibition organs. He joined the Prohibition party when it was first organized in Ohio (1869), and ever afterward continued to be a zealous advocate of its principles and policies. His newspaper work was done chiefly in the following Ohio towns: Martin's Ferry, Freeport, Wooster, Canton, and Columbus. In the last-named city he edited *The Cornerstone*, and the paper reached a wide circulation under his management. He was also connected with different periodicals in Virginia, Nebraska, and Pennsylvania. While publishing the *Chase City* (Va.) *Enterprise* (1874-76), he devoted himself also to the establishment of a school for negroes, under the direction of the Freedmen's Board of the United Presbyterian Church, in which denomination he was ruling elder from 1885. He was the candidate of his party for various offices, and while carrying on *The Cornerstone*, in Columbus, O., held the responsible position of State chairman. He married Alice Ida Steiner of Ashland, Ohio, in 1874. He now resides at 4011 Warwick Avenue, Chicago, Ill.

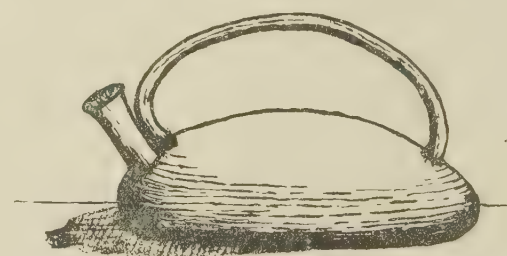
ASHISHAH. See WINE IN THE BIBLE, under WINE.

ASHTON, JOSEPH. Australian lawyer and temperance advocate; born at Drybrook, Forest of Dean, Gloucestershire, England, June 21, 1853; died in Adelaide, South Australia, July 7, 1917. He was the son of the Rev. James Ashton, a Bible Christian minister, who accepted service in Australia and removed with his family to Adelaide during Joseph's early childhood. Here, following his public-school course, the boy was admitted to Adelaide University. Later he studied law and was admitted to the South Australian bar in 1877. After some years he became a member of the firm of Fleming and Hillary Boucaut. From his youth Ashton had been much interested in temperance and philanthropic work; and in early manhood he joined the Independent Order of Rechabites and the South Australian Alliance, filling various offices in both organizations. In 1899 he was elected president of the Alliance, retaining that position until 1911. In 1914 he was again elected president, but failing health compelled him to resign office during the following year. Highly capable and diligent in the prosecution of his professional business, he found recreation and delight in contributing time and substance to the relief of human distress, and to furthering movements that aimed at the suppression of the liquor traffic.

ASHUR-BANI-PAL or **ASSUR-BANI-PAL.** See BABYLONIA AND ASSYRIA.

ASIS. See WINE IN THE BIBLE, under WINE.

ASKOLIASMOS. One of the amusements of the Athenians on the second day of the rural Dionysia. After a he-goat had been sacrificed to



ASKOS

the god Dionysus, a bag (ASKOS) was made out of the skin, and smeared with grease. A number of competitors then essayed to dance upon it, their slips and tumbles affording great delight to the spectators. The competitor who succeeded in maintaining his balance longest was proclaimed the winner and received the skin as the prize. The sport is referred to by Vergil (*"Georgics,"* ii. 384).

ASKOS or **ASCUS.** (1) In ancient Greece a bag of goat-skin or pig-skin; a wine-skin. It was commonly used in the sport known as ASKOLIASMOS.

(2) In classical archeology the word is applied to a vessel imitating more or less closely the form of a wine-skin. Such vessels, of Etruscan or Greek workmanship, are not uncommon in Italy, and are often provided with a foot and a handle.

ÅSMAN, CARL. Swedish lumber merchant and temperance leader; born April 6, 1879, in the community of Njurunda, in Medelpad, North Sweden. While still a boy his interest in the temperance cause led him to identify himself with those elements of the population that were seeking in an organized way to arrest the ravages of drink. When thirteen he was elected a member of Lodge 264, I. O. G. T. Stridshjälten, early becoming an active worker and filling successively most of the offices. In 1903 he moved to Östersund, where his devotion to the cause was quickly recognized and his ability found ample scope. As Lodge Deputy and Lodge Templar, and especially as treasurer, he was able to develop the slender resources of the Lodge, until, after being accounted for years one of the weakest in the city, it came to rank among the strongest. In the community and national meetings of the Order he took advanced ground, advocating aggressive measures for freeing his native land from the curse of alcoholism. He became a member of the International Supreme Lodge in 1905. His home in recent years has been in Trävaruhandlare, Östersund, Sweden.

ASMUSSEN, GEORG. Danish-German civil engineer, author, and temperance leader; born



GEORG ASMUSSEN

at Pommerbye, Angeln, Schleswig, May 14, 1856, the son of a schoolmaster; educated in the public schools of his native place and at the Schleswig Gymnasium. After having passed a practical apprenticeship in a machine-factory, he entered the Hanover Polytechnic and devoted himself to the study of both civil and mechanical engineering. After passing his examinations he held appointments in East Prussia, Berlin, and Hanover. In 1885 he became chief engineer in the great ship-building and machine-works of Blohn & Voss in Hamburg. It was after taking up his residence in that city that his interest in the

temperance cause was awakened through a lecture delivered by Professor von Bunge to the local antialcohol society. Asmussen at once joined the society and then devoted himself to a study of the whole subject. Later (1893) he united with the Independent Order of Good Templars, and in 1894 he was chosen Chief Templar of Grand Lodge II of Germany. In the following year he became editor of the *Deutscher Gut-Templer* ("German Good Templar"), and continued as such until 1913. It was after becoming active in the temperance propaganda that he discovered his literary gift. There was great need of a literature of information, and Asmussen set himself the task of diffusing knowledge concerning the true nature of alcohol. Brief, incisive leaflets from his pen were followed by volumes dealing more fully with the scientific and other aspects of the question. Among these are "Die Bibel und die Alkoholfrage" (The Bible and the Alcohol Question); "Eine Weitverbreitete Krankheit" (A Wide-Spread Malady); "Der Internationale Guttemplerorden und sein Wirken in Deutschland" (The International Good Templar Order and Its Work in Germany). Among his poems, novels, and short stories, partly in the Low German dialect, presenting the abstinence point of view, are: "Gegen den Strom" (Against the Stream); "Zehn Erzählungen" (Ten Stories); "Ein Vorurteil" (A Prejudice); "Eine Idee" (An Idea). Asmussen is a contributing editor of *Internationale Monatsschrift zur Erforschung des Alkoholismus und Bekämpfung der Trinksitten*. In 1903 several thousand members of the Order gathered in the large hall of Sagebeil, Hamburg, to celebrate the tenth anniversary of their leader's initiation into the Order. In his very interesting address on that occasion he took the ground that he owed a debt to the Order that he could never pay in a lifetime of devoted service.

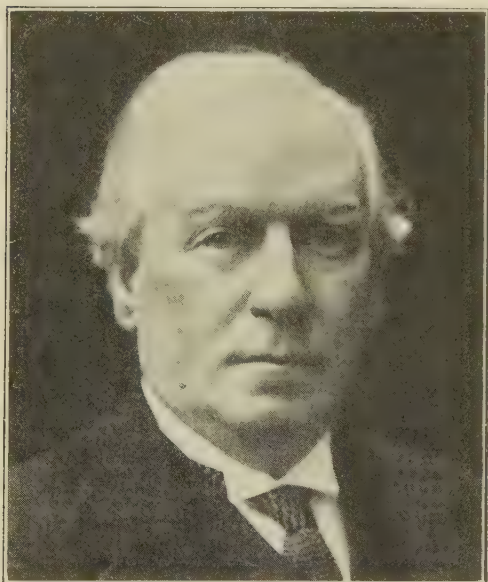
In 1916 Asmussen removed from Hamburg to Westerholz near Langballig, where he has since made his home.

ASPINALL, CLARKE. English lawyer, coroner, and magistrate; born in Liverpool Dec. 2, 1827; died there Dec. 10, 1891. He received his training for the law in Sheffield, and after his admission to the bar, began practise in Liverpool as a member of the firm of Aspinall & Bird, solicitors. His unfailing geniality combined with his tact and liberal views soon caused him to become a popular public man, and in 1859 he was elected to membership in the town council. In 1867 he was elected coroner, his competitors for the office including a number of powerful candidates. He held the office till his death. As a magistrate he presided over what was commonly called "the drunkards' court," before which were brought thousands of persons charged with being drunk, or drunk and disorderly. Although Aspinall was at times somewhat hasty, his administration of justice was invariably blended with mercy and was often accompanied with kindly advice.

Aspinall's temperance work was most prominently associated with the Church of England Temperance Society. Of this organization he was in turn chairman of the diocesan branch, vice-president of the Chester branch, and a vice-president of the mother society in London. A

witty and eloquent speaker, he was in great request at public meetings and often traveled to distant towns in the interest of the Society. At first he belonged to the "moderate" section of temperance workers; but in the course of time he became convinced of the necessity of total abstinence, and he held this view through the later years of his life. In November, 1891, while apparently in excellent health, he addressed a great meeting in Birmingham. On the homeward journey he contracted a chill which resulted in fatal congestion of the lungs.

ASQUITH, HERBERT HENRY. English barrister, statesman, and premier; born at Morley, Yorkshire, Sept. 12, 1852; educated at the City of London School and Balliol College, Oxford, graduating with distinction in 1874. He was elected a fellow of his college, and later received therefrom the honorary degree of D.C.L. Choosing the law as his vocation, he was admitted to the bar of Lincoln's Inn in 1876, be-



HERBERT HENRY ASQUITH

coming Queen's Counsel in 1890. Having taken a prominent part in politics as a member of the Liberal party, he was elected to Parliament in 1886 as a representative of East Fife, continuing to hold his seat in several successive elections. His ability as a speaker, together with his sound political judgment, led to his appointment as Secretary of State for the Home Department in 1892. Successively filling the offices of Ecclesiastical Commissioner (1892-95), and Chancellor of the Exchequer (1905-08), he was appointed Prime Minister and First Lord of the Treasury in 1908. He continued to administer the responsibilities of this great position with ability and distinction for the next eight years, retiring in 1916. In 1914 he served also as Secretary of State for War.

During the years of his steady advance from political obscurity to the foremost place in the

British Government, Asquith developed those qualities of leadership which grow out of profound concern for the moral and social features of national life, together with intelligent comprehension of the principles underlying true prosperity. He has steadily opposed the brewers' organization and also aided every attempt to give the people of the various political units the right to determine for themselves all questions touching the licensing of intoxicants. On April 30, 1903, he delivered a telling speech in the House of Commons on the question of compensation for dealers who might be put out of business through refusal of further license. The following excerpts show his attitude on that subject:

The publican to whom the renewal of his license is refused by the magistrates has no legal right to compensation, because he accepted his license with his eyes open; but it is fair that those who remain as survivors should in some form or other be made to—I will not say compensate the victim—but provide a solatium for the victim. It is a more accurate term than compensation—a solatium which should at the same time remedy the harm done to him, and set free the magistrates to perform their work. It is on that ground, and within those limits only, that I am favorable to compensation. But if a practicable scheme can be devised to throw the burden on those who to some extent benefit by the reduction of licenses, I see no objection to the principle. This bill, however, does not raise any such point. . . . Because I believe that this bill is improvident, unnecessary, and unworkable . . . I shall vote without any hesitation against it.

Asquith was appointed a member of the Privy Council in 1892. He has been twice married: (1) in 1877 to Helen Melland, of Manchester (died 1891); (2) in 1894 to Emma Alice Margaret (Margot), daughter of Sir Charles Tennant, Bart.

ASSASSINS. See HASHSHASHIN.

ASSAYERS. Officials appointed in early English times, whose duty it was to assay or inspect articles of food or drink; sometimes attachés of the household of a noble. In England, from the time of the earliest Norman kings down to the days of James I, the leading people of the land partook of their food in fear. Treachery was not infrequent, and poison was much used as a means of taking life. As a precaution, assayers of food, drink, etc., were appointed. Doctors usually filled the office, and by their unremitting attention to their duties much crime was prevented. In the royal household the court physician acted as assayer. In the stately homes of old England, as a mark of respect to the distinguished visitor, it was customary to assign to him an assayer.

History furnishes a notable instance of an omission of the official. When Richard II was at Pontefract Castle, Sir Piers Exton intended to poison the king, and, to use the chronicler's words, "forbade the esquire whiche was accustomed to serve and take the assaye beefore Kyng Richarde, to again use that manner of service." According to Hall, the King "sat downe to dyner, and was served withoute courtesie of assaye; he much mervaylyng at the sodayne mutacion of the thyng, demanded of the esquire why he did not do his duty." The esquire replied that Sir Piers had forbidden him to perform the duties pertaining to his position. The King immediately picked up the carving-knife, struck upon the head of the assayer, and exclaimed "The devil take Henry of Lancaster and thee together!" ("Hall's Chronicle," ed. 1548, folio 14).

Drink, as well as food, had to be assayed twice, once in the buttry and again in the hall. The butler drank the wine in the buttry and handed it to the cupbearer in a covered vessel. When the latter arrived in the hall he removed the lid of the cup, and poured into the inverted cover a little of the wine, and drank it under the eye of his master.

In the ancient assay cup a charm was attached to a chain of gold, or was embedded in the bottom of the vessel. This was generally a valuable carbuncle, or a piece of the tusk of a norwhal, usually regarded as the horn of the unicorn, which was believed to have the power of neutralizing and even of detecting the presence of poison.



ASSAYING WINE
FROM AN ANCIENT PRINT SHOWING TWELFTH-
CENTURY COSTUMES

Edward IV presented to the ambassadors of Charles of Burgundy a costly assay cup of gold, ornamented with pearls and a great sapphire, and, to use the words of an old writer, "in the myddes of the cuppe ys a grete pece of a Vnicornes horne."

Even the water used for washing the hands of the great had to be tasted by the yeoman who placed it on the table, to prove that no poison was contained in the fluid. This ceremony had to be performed in the presence of an assayer.

ASSE. The ceremonial beverage of the Muskogee and other southeastern nations of Indians, known by the whites as the "Black Drink." See **ABORIGINES OF NORTH AMERICA.**

ASSINIBOIA. Name formerly borne by two districts of Canada: one (1835-70) in Rupert's Land; the other (1875-1905) in the North-West Territories.

ASSINI YAHOLA or **ASSINIOLA.** Names sometimes applied to Asse, the "Black Drink" of the Muskogee and other southeastern nations of American Indians. See **ABORIGINES OF NORTH AMERICA.**

ASSIZE OF BREAD AND ALE. An English law (51 Henry III, Stat. 6), enacted in 1267, regulating the price of bread and ale by the current price of grain. It had another object, namely, the prevention of adulteration. According to the "Encyclopaedia Britannica" (11th ed., i. 219), the statute was entitled "the pillory and tumbrel," and was framed "for the express purpose of protecting the public from the dishonest dealings of bakers, vintners, brewers,

butchers, and others." Any infringement of the law entailed exceedingly unpleasant consequences. Thus the "Liber Albus" states that:

If any default shall be found in the bread of a baker in the city, the first time, let him be drawn upon a hurdle from the Guildhall to his own house through the great streets which are most dirty, with the faulty loaf hanging from his neck; if a second time he shall be found committing the same offence, let him be drawn from the Guildhall through the great street of Cheepe in the manner aforesaid to the pillory, and let him be put upon the pillory, and remain there at least one hour in the day; and the third time that such default shall be found, he shall be drawn, and the oven shall be pulled down, and the baker made to fore swear the trade in the city for ever.

Brewers and vintners were subject to similar punishment (*ibidem*).

ASSMANNSHAUSER. A strong, red, full-bodied, aromatic, dry or sweetish, still, Rhine wine, made in Assmannshauser, near Rüdesheim, Germany.

ASSOCIATE REFORMED PRESBYTERIAN CHURCH. An offshoot of the Presbyterian Church, which traces its origin to two distinct withdrawals from the mother church in Scotland. In 1733 the first of these secessions arose on the question of patronage. The "seceders" organized themselves as the "Associate Presbyterian Church," Dec. 6, 1733, at Garney's Bridge, Scotland. The new denomination began mission work in America in 1753. The second withdrawal from the Scotch Presbyterian Church occurred in 1743. It owed its origin to dissatisfaction with the settlement at the accession of William and Mary, involving, among other things, the headship of Christ in the church. This body took the name "Reformed Presbyterian Church." From their allegiance to the Solemn League and Covenant, its members were popularly known as "Covenanters." In 1752 the Reformed Presbyterian Church began mission work in America, and on March 10, 1774, the Reformed Presbyterian Church of America was organized.

In 1782 an attempt was made to form a union between the Associate Presbyterian and the Reformed Presbyterian Churches in America; but the effort was only partially successful, as considerable sections of both churches refused to enter the union. Those who did enter took the combined name of both churches—the "Associate Reformed Presbyterian Church."

In 1858 the northern portion of the Associate Reformed Presbyterian Church and the Associate Presbyterian Church united, forming the "United Presbyterian Church of North America."

Owing to distance in attending church courts, and, possibly, the looming of the slavery question, the Associate Reformed Synod of the South did not enter the union of 1858.

The form of government of the Associate Reformed Presbyterian Church is, as its name indicates, Presbyterian, its governing bodies being presbyteries and a synod. In doctrine it is Calvinistic, and it employs only the divinely inspired Psalms in its praise service. Its membership includes 110 ministers and 16,564 laymen, and its educational center is at Due West, South Carolina.

The attitude of this Church toward the liquor traffic and temperance work may readily be seen from the action of the General Synod. Thus in

ASSOCIATION

1902 the Synod adopted the Report of the Committee on Temperance, which recommended:

That we counsel all pastors to become more aggressive in promoting gospel temperance; to observe fourth Sabbath in November as Temperance Day, oftener in sermon and prayer to commend it, and in season, out of season, help on any measure that will secure it.

That as a Synod we take the position held by one of our Presbyteries: To profit by the sale of intoxicating liquors either as dealer, or State agent or landlord is a sin against God and the church.

That moderate drinking is a sin against God and the church.

The Synod of 1911 recommended:

That all our congregations be urged to observe our Annual Temperance Day, which is the 4th Sabbath of October. We call upon our people to use their utmost endeavor to suppress the manufacture and sale of intoxicating liquors.

The Synod of 1914 rejoiced "that the legalized liquor traffic is rapidly receiving the death sentence which it so justly deserves," and the Synod of 1919 recommended "that all ministers be urged to impress upon their people the necessity of enforcing the Prohibition law, and to seek to counteract the propaganda of liquor interests."

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ASSOCIATION BELGE CONTRE L'ABUS DES BOISSONS ALCOOLQUES. Early name of the Ligue Patriotique contre l'Alcoolisme. See BELGIUM.

ASSOCIATION DE LA JEUNESSE FRANÇAISE TEMPÉRANTE. A French young people's temperance society, established in 1895. See FRANCE.

ASSOCIATION DES MÉDECINS ABSTINENTS SUISSES ("Association of Swiss Abstaining Physicians"). A Swiss society organized in October, 1911. It has about 150 members. Non-abstaining physicians interested in the anti-alcohol movement may affiliate with the Association, and some have done so. Its work is educational, largely within the medical profession, to members of which are sent literature on general questions of alcohol in relation to health and physical welfare and reports of original investigations.

During the World War the Association distributed to the mobilized Swiss sanitary officers and other army officers pamphlets, written by army medical officers, on the relation of alcohol to army and war problems. In 1915 it secured a list of 200 abstaining officers in the Swiss army with whom it opened communication for dissemination of antialcohol facts. Pamphlets on the influence of alcohol on accidents were distributed to industrial firms, officials, and medical examiners of insurance companies.

The officers are: President, Dr. Hans Hunziker, Basel; secretary, Dr. Edward Koechlin, Basel; treasurer, Dr. E. Oliver, Le Mont sur Lausanne.

Among the German-speaking Swiss the Association is known as *Verein Abstinenter Ärzte der Schweiz*.

ASSOCIATION FÉMININE DE ZÜRICH POUR LES RESTAURANTS SANS ALCOOL. Title used in certain French temperance literature for *FRAUENVEREIN FÜR MÄSSIGKEIT UND VOLKSWOHL IN ZÜRICH*.

ASSOCIATION

ASSOCIATION FOR DISCOURTEENANCING INTEMPERANCE. See IRISH ASSOCIATION FOR THE PREVENTION OF INTEMPERANCE.

ASSOCIATION FOR THE RESCUE OF DRUNKARDS. See VERBAND VON TRINKERHEILSTÄTTEN.

ASSOCIATION INTERNATIONALE CONTRE L'ABUS DES BOISSONS SPIRITUEUSES. International association for combating the abuse of spirituous liquors. See INTERNATIONALE VEREINIGUNG GEGEN DEN ALKOHOLISMUS.

ASSOCIATION INTERNATIONALE DES MÉDECINS ABSTINENTS. See INTERNATIONAL ASSOCIATION OF ABSTAINING PHYSICIANS.

ASSOCIATION OF CATHOLICS FAVORING PROHIBITION. An organization founded at Indianapolis, Ind., in 1915. It was the successor of the tentative Catholic Prohibition League. For some years prior to the formation of the Association it had been felt by many Catholics that with regard to Prohibition, they were misrepresented by Catholic politicians and others; and one object of the Association was to present the actual attitude of the Roman Catholic Church on the alcohol question, as officially stated at the last preceding council of the Catholic Church in America. The Association numbered about 365 members, and issued propaganda in the form of bulletins, pamphlets, brochures, and circular letters to selected lists of persons. The officers were: President, Rev. John J. Curran, of Wilkes-Barre, Pa.; vice-president, Rev. Joseph McNamee, of Chicago, Ill.; secretary, J. C. Lehr, of Port Huron, Mich.; treasurer, Rev. C. P. Baron, of Indianapolis, Ind. The executive committee consisted of: Denis A. McCarthy, of Boston, Mass.; Judge Jerry B. Sullivan, of New York, N. Y.; Dr. John G. Coyle, of New York, N. Y.; C. P. Connolly, of East Orange, N. Y.; Judge W. H. DeLacey, of Washington, D. C.; Rev. P. J. O'Callaghan, of Washington, D. C.; Edward Hines, of Chicago, Ill.; P. H. Conröy, of Cincinnati, O.; Rev. John F. Kubacki, of South Bend, Ind.; P. H. Callahan, of Louisville, Ky.; Patrick Cudahy, of Cudahy, Wis.; E. H. Doyle, of Detroit, Mich.; Frank P. Walsh, of Kansas City, Mo.; and Frank P. McDermott, of Seattle, Wash. The advisory committee included: William McGregor, of New York, N. Y.; Rev. J. T. Dougherty, of Canandaigua, N. Y.; Barry Murphy, of Medina, N. Y.; Rev. George Zurcher, of North Evans, N. Y.; Miss Alida O'Connor, of Chicago, Ill.; Francis W. Durbin, of Lima, O.; M. J. Cummins, of Akron, O.; J. L. McDermott, of Niles, O.; John Bower, of Fowler, Ind.; Rev. W. P. Hogarty, of New Haven, Ky.; Rev. Jas. M. Cleary, of Minneapolis, Minn.; and D. F. Connolly, of Tulsa, Okla.

The Association was largely directed by Col. P. H. Callahan, of Louisville, Ky., and it succeeded in enlisting the interest of many leading and prominent Catholics throughout the United States. Its headquarters were at Indianapolis, Ind., and at Louisville, Ky.

ASSOCIATION OF ABSTAINING PHYSICIANS IN GERMAN-SPEAKING DISTRICTS. See VEREIN ABSTINENTER ÄRZTE DES DEUTSCHEN SPRACHGEBIETES.

ASSOCIATION OF SWISS ABSTAINING PASTORS. See VEREINIGUNG ABSTINENTER PFARRER IN DER SCHWEIZ.

ASSOCIATION OF SWISS ABSTAINING PHYSICIANS. See ASSOCIATION DES MÉDECINS ABSTINENTS SUISSES.

ASSOCIATION OF THE GREEN CROSS, called also **Green Crescent Society.** See CONSTANTINOPLE.

ASSOCIATION SUISSE DES PHARMACIENS ABSTINENTS ("Swiss Association of Abstaining Pharmacists"). A small organization of Swiss abstaining pharmacists founded in 1911 to promote abstinence in the profession in Switzerland and abroad. The officers are: President, Dr. Karl Amberg, of Engelberg; secretary, H. Scheffler, of Lausanne.

ASSUR-BANI-PAL. Same as Ashur-bani-pal. See BABYLONIA AND ASSYRIA.

ASSYRIA. See BABYLONIA AND ASSYRIA.

ASTI. (1) A red, dry, still wine made in Piedmont, Italy.

(2) A wine of similar characteristics to the foregoing, formerly produced in the Asti and Madeira vineyards in California. It was of the Burgundy type.

ASTOR, NANCY WITCHER ASTOR, Viscountess. British member of Parliament; born at Danville, Va., U. S. A., May 19, 1879; daughter of Col. Chiswell Dabney Langhorne; educated



VISCOUNTESS ASTOR

privately. She was married (1) in 1897 to Robert Gould Shaw (from whom she obtained a decree of divorce in 1903) and (2) in 1906 to the Hon. Waldorf Astor, son and heir of the first Viscount Astor. Her husband, who had represented Plymouth in the House of Commons from 1910 to 1918 and Plymouth, Sutton Division, in 1918-19, became by the death of his father, (Oct. 19, 1919) a member of the House of

Lords. He desired, however, to retain his seat in the lower house; but as this was not possible, Lady Astor offered herself as a candidate to represent the Plymouth constituency and was elected, thus gaining the distinction of being the first woman to sit in the British Parliament. A Coalition Unionist, she has sat for Sutton Division of Plymouth since Nov. 15, 1919.

Lady Astor's maiden speech, delivered in the House of Commons on Feb. 24, 1920, as a protest against the proposed removal or modification of war-time restrictions applying to the liquor trade, was characteristically courageous and compelling. Her address, which was especially directed against the efforts made by the liquor interests to influence the laboring classes by exploiting the notion that the existing liquor regulations were an infraction of personal liberty, contained the following passages:

The working man is as good a father as any other man. Show him the figures. Show him what the Liquor Control Board has done for women and children. Tell him the truth. Do not always tell him that his liberty is being taken away, and that the rich man wants to get more out of him. It is not true, and you know it. . . . If you do not try to fool him, if you tell him the truth about drink, he, as a good father, would be as willing as anybody else to put up with so-called vexatious restrictions.

While admitting that she did not believe the country was at that time ripe for Prohibition, she called the attention of the House to the fact that there was a great awakening throughout the country, and expressed the conviction that Great Britain would eventually adopt Prohibition.

Lady Astor takes the view that the principle of self-determination should be applied to the liquor question, and advocates a policy of periodical local-option elections in which disinterested management should be one of the choices offered; in other words, that the voters should have the triple option of: (1) leaving the liquor trade as it is (*i. e.*, private ownership); (2) no license (*i. e.*, Prohibition); (3) state purchase and control as practised in certain areas of Great Britain during the World War. She took part in the debate (April 22, 1921) in the House of Commons on the second reading of the Brewers' Bill, and concluded her speech with the following forceful sentences:

I do not want our legislation to be based on the principle of "the devil take the hindmost." The devil will take the foremost if we do not look out—the foremost who are pressing for more chances to sell more drink. Our job here with all our legislation is to remember the instruction "Bear ye one another's burdens, and so fulfil the law of Christ."

Lady Astor has written and spoken in behalf of temperance in various parts of the United Kingdom and has been particularly active in her efforts to advance the cause of temperance among the women and children of the country. Her labors in the hospitals during the War caused her to become very popular among the working classes.

In the spring of 1922 Lady Astor visited America. Shortly before reembarking for England, she declared that Prohibition in the United States and in several of the Canadian provinces had been "a big contribution to the spiritual regeneration of the world." She further remarked:

When I balance the result, offset the uplifting of the poor and the struggling and salvation which Prohibition has brought to many wives and children, against

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the alleged degradation of some of the rich, well, I have no doubt the net result for the country has been good. The general sentiment seems to be that it is the rich and not the poor who really get the worst of it.

She added: "I am not going to advocate Prohibition legislation in England, but I will support local option by direct vote laws."

ATHABASCA. See CANADA.

ATHENS. A city and the county-seat of Clarke County, Georgia, in the northeastern part of the State; population, 16,748. It was founded in 1801 as the seat of Franklin College (now the University of Georgia). A prohibitory statute was enacted which applied to the sale of liquor within certain environs of the college. The town was incorporated in 1806, the licensing power at that time being vested in the inferior courts of the respective counties. In 1822 authority was granted the city commissioners to tax retail liquor licenses, though they were not authorized to grant licenses until 1831. The tax might be placed as high as 100 per cent of the State license fee, which was then \$5. When the licensing power was given to the city council, that body was authorized to fix the rate as it chose; the municipal fee was fixed at \$500; and for several years there were no barrooms in the town. In 1857 authority was granted the council to license the retailing of liquor "by the quart, more or less, at such fees and under such regulations as the commissioners might impose." Vending without city license entailed a fine of \$100 for each offense, or *not more than sixty days' imprisonment.*

Athens first adopted Prohibition under the statute of Feb. 25, 1885, by a vote of 1,062 to 492. This was before the passage of the general local-option law of Sept. 18, 1885. Prohibition remained in force until 1891. In August of that year a statute was passed by virtue of which Athens became the first American city to try out a new plan in liquor legislation—namely, the DISPENSARY system. This system was advanced by its proponents as a compromise between absolute Prohibition and the universally admitted evils of the open barroom, and ostensibly to meet the presumed need for alcohol in medicine and in the arts. Under the new law the city became the sole purveyor of liquor, buying wholesale from the manufacturers, and retailing through dispensaries under city management. Three commissioners were established, of whom one retired annually—his successor being nominated by the two remaining commissioners, subject to the approval of the mayor and council. The duty of the commissioners was to establish and maintain a dispensary for the sale of liquors, and place it in charge of a manager under their supervision. The manager was appointed and could be removed by them, and was required to give a bond of not less than \$2,000 for the faithful performance of his duties. He was paid a fixed salary; and his remuneration was not to be dependent on the amount of his sales. No person holding any corporate office in the city, or any county office, was eligible as commissioner or manager. The commissioners received for their services such sums as the mayor and council might determine—not less than \$100 each, per annum. The law stated that:

The quantity to be sold to any purchaser shall be

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determined by them, [the commissioners], but in no event shall wine or liquor be furnished in less quantities than one half-pint, and none shall be drunk in the building or on the premises where the dispensary is established. The dispensary shall not be open before sunrise, and shall be closed each day before sunset, and it shall be closed on Sundays, public holidays, election days, and such other days as the commissioners shall direct.

Liquor could be sold only in sealed packages, and the manager was required to report monthly to the commissioners the amount of his sales and the stock remaining on hand at the end of the month. All liquor had to be analyzed by a chemist and passed by him as pure before sale. No liquor was to be sold in the dispensary to persons purchasing for the purpose of selling again, and the commissioners were required to make such rules, and to require the manager to make such investigation, as would prevent persons from so purchasing. Liquor was not to be supplied to any student of the University, except on the written order of the Chancellor of the University. The commissioners were empowered to establish prices for the sale of liquors, which, however, were not to be sold for a profit exceeding 50 per cent above the actual cost, "it being the purpose of this Act that the dispensary shall be managed in such a way as to pay its expenses, and any revenue derived shall be simply incident to, and not the object of, the dispensary." All bills for the maintenance of the dispensary and purchase of stock were payable by the city treasurer. The manager was allowed to sell only for cash, and was required to turn over all his receipts daily to the treasurer. The mayor and council were required to pass such ordinances as might be necessary to carry out the purposes of the Act, to provide suitable penalties for the violation of its provisions, and to appropriate any sums necessary from time to time for the dispensary.

Although the dispensary system was maintained in Athens until the advent of State-wide Prohibition (Jan. 1, 1908), and was subsequently adopted in other parts of the South—notably in South Carolina—it appears to have been as objectionable in its results, so far as Athens was concerned, as the open barrooms. Indeed, a comparison of statistics during the era of the saloon and that of the dispensary favors the saloon. For the year 1883—regarded by competent judges on the ground at that time, as one of the worst years under the license system—the police records show 86 cases docketed for drunkenness; in 1902, under the dispensary system, 227 cases were recorded—nearly three times as many as under the saloon. Cases docketed for "disorderly conduct" in 1883 numbered 109; in 1902 they totaled 560; *i. e.*, there were made in 1902 more than five times as many arrests for disorderly conduct as were made for the same offense in 1883, when the saloons were open. As to the percentage of disorderly conduct cases traceable to liquor, the estimates of different local authorities vary from one half to two thirds. The Rev. W. P. Lovejoy, Methodist presiding elder of Athens district, considered that, under the dispensary more than three and one third times as many arrests were made for offenses traceable to liquor as were made for similar offenses in 1883 under the open barroom. Since the population of Athens did not so much as double itself during the period in question,

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it is obvious that the great increase in drunkenness can not be accounted for by the city's growth alone.

See GEORGIA.

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ATHOL-BROSE. A compound of honey, oatmeal, and whisky or brandy, for which Athol, or Athole, in the northern part of Perthshire, Scotland, was famous. Formerly at country weddings the first person to arrive at the bridegroom's house, after the marriage ceremony, was rewarded with a bowl of brose; and the rivalry to obtain this often caused the name to be transferred from the drink to the race from the church.

ATKINS, RINGROSE. An Irish physician; born in Cork in 1851; died in 1898. He was educated by private tutors and at Queen's College, Cork (B. A. 1870, with gold medal in experimental science; M. A. 1871), studying later in medical schools, whence he graduated M. D., M. Ch., and L. M. in 1873. In the same year he was appointed assistant medical officer in the Cork Lunatic Asylum, thus beginning his notable career as an alienist. During the following five years his professional work proved to be of such a high character that in 1878 the Lord Lieutenant of Ireland appointed him resident medical superintendent of the Waterford Lunatic Asylum. He contributed valuable articles on lunacy to the *Dublin Journal of Medical Science*; and two of his papers, "A Pathological Illustration of Localisation of the Motive Functions of the Brain" and "Pathological and Morbid Histology of the Spinal Cord," were ranked very high by the faculty.

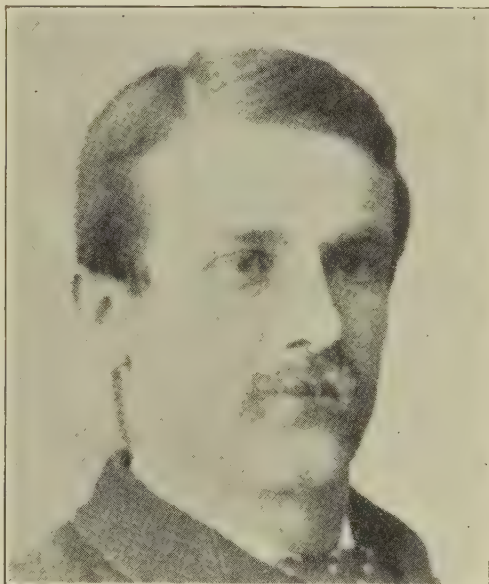
Atkins was always a temperance worker, even from his boyhood. He became president of the Waterford branch of the Church of Ireland Temperance Society, and lectured frequently on the alcohol question. To the National Temperance Congress, held at Birmingham, England, in October, 1889, he contributed an important paper on "Morbid Histology of the Nervous System in Chronic Alcoholism." For many years he was an active member of the British Medical Temperance Association, and in 1893 he was elected president of the Irish Temperance League. His address on that occasion was on "Effects of Alcohol on the Brain." Shortly before his death, in writing to the secretary of a local temperance meeting, he took occasion to remark: "I am led to the opinion (1) that alcohol is useless to the animal economy; (2) that it is harmful in any but the smallest quantities; (3) from facts incontrovertible, that the early imbibition of alcohol creates an artificial need for further supplies until this need amounts to a craving, which finally passes absolutely beyond the power of will to control."

ATKINSON, ARTHUR RICHMOND. New Zealand barrister, politician, and temperance worker; born in New Plymouth, New Zealand, in 1863; studied at Nelson College, and at the age of fifteen went to England where he won a three-year scholarship in Clifton College. Completing his course there, he entered Corpus Christi College, Oxford, graduating with the degree of B.A. He then became a bencher of Lincoln's Inn, London. Returning to New Zea-

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land in 1887 he took up the practise of law at Dunedin, continuing it later at Wellington, to which city he removed in 1891. He married Lily May Kirk, of Wellington, in 1900. The nephew of Sir Henry Atkinson, five times premier of New Zealand, Atkinson has always been keenly interested in politics. After two unsuccessful candidatures he was elected member of the House of Representatives for Wellington City in 1899 and served till 1902, when he failed of reelection.

As a speaker, writer, lawyer, and politician, Atkinson has rendered valuable service to the Prohibition cause. He has at different times conducted legal cases in which the Prohibition party has been interested, and was one of the defending counsel in the Newtown Licensing Committee case which was won by the Prohi-



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bitionists before five judges, and which was carried to the Privy Council (see ADAMS, ALEXANDER S.). Atkinson has been a frequent contributor to the press upon temperance subjects, and is the author of many pamphlets on Prohibition and other social questions, notably "The Spoiling of the Poor" and "The Drink Traffic, a Blunder." He is a member of the Wellington City Council, the Victoria College Council, and the executive committee of the New Zealand Alliance.

See, also, ATKINSON, LILY MAY (KIRK).

ATKINSON, EMMA READ (EMMERSON). Canadian temperance leader; born at Moncton, New Brunswick, Canada, Dec. 20, 1857; educated at Mt. Allison Ladies' College, Sackville, N. B. In 1879 Miss Emerson was married to Harvey Atkinson, barrister-at-law, of Moncton. Mrs. Atkinson served as secretary of the Maritime W. C. T. U. from 1892 to 1895. In the latter year the organization was dissolved, and provincial unions were formed instead, Mrs.

Atkinson becoming corresponding secretary of the New Brunswick W. C. T. U. She served in that position until 1901, when she was elected president of that body, and she held office until her removal from the province. During her tenure of office the World's Polyglot Petition of the W. C. T. U. was presented to the Dominion Parliament, and Mrs. Atkinson delivered the address to the premier of Canada on that occasion. In 1896 she was elected corresponding secretary of the Dominion W. C. T. U. Some years later she removed to Ottawa, Ontario, where, in 1911, she was made president of Carlton County W. C. T. U., and where she still resides. The decline of her health in 1914 compelled her retirement from official life and from the more active features of the work. Her interest, however, suffered no abatement, and she remained a valuable counselor. Her practical sympathy and efficiency in administration led to her appointment as superintendent of the W. C. T. U. Mission at Moncton, a position which she held for thirteen years in connection with her other duties.

ATKINSON, LILY MAY (KIRK). New Zealand temperance worker; born at Auckland, New Zealand, in 1866; died July 19, 1921. She was educated in private schools at Wellington, and for many years acted as amanuensis to her father, who was chief conservator of state forests. Her mother was for some years president of the Wellington Woman's Christian Temperance Union. In 1900 Miss Kirk married ARTHUR RICHMOND ATKINSON, a leading New Zealand temperance worker.

Mrs. Atkinson's active interest in temperance work began in 1886, when she became recording secretary of the State W. C. T. U. This position she held until 1901, when she was elected State president. She served in this capacity for three years. She became a vice-president of the New Zealand Alliance in 1896, and was an active member of the executive committee of that body from 1895, with the exception of the year 1899, during which she worked as an agent of the Alliance, devoting most of her time to speaking in the back blocks. In 1920 she was chosen president of the Wellington Central W. C. T. U. Other fields beside temperance received their share of her activities. She was a devoted worker in the Society for the Protection of Women and Children, and in the cause of woman suffrage. In *The Vanguard* of Aug. 6, 1921, the following tribute appeared:

Mrs. A. R. Atkinson was one of the first of the Dominion's women to demonstrate woman's power on platform and with pen in the people's cause.

To her clear advocacy the cause of woman's franchise owed much. Probably there has been no Parliament since that epoch-making Act but she appeared before the Prime Minister or subordinate Ministers on deputations which sought the removal of grievances or the enlargement of rights. A singularly clear gift of speech, sparsely adorned with poetic fancy, and directed with deadly precision at the objective, was at her command. She was always heard. She always impressed.

But of all the causes she championed, Prohibition held pride of place. For it she drained her strength. For it she "poured out the rich red wine" of life. Few of our cities but heard her voice. Few of our halls but rang with her eloquent pleadings. She was tireless in council, fertile in idea, and in places of terrible publicity she never failed her friends or soiled a sacred cause with inconclusive argument. She adorned the cause she loved, and for which she was content to be spent.

ATKINSON, THOMAS. English licensed victualler and maltster; born at Leeds, Yorkshire, June 7, 1807; died March 28, 1876. As a youth he displayed some artistic talent, and was placed for a time under the tutelage of Joseph Rhodes, a well-known painter of that day; but he finally entered into his father's business as licensed victualler and maltster, and became a drunkard. He was reclaimed by the Leeds Temperance Society, signing the pledge on June 9, 1835; and, being the first convert of this organization, he was publicly crowned "king of the teetotalers." He married Martha Wildblood, of Leeds, on May 12, 1836. So thorough was Atkinson's conversion to the temperance cause that he became a zealous worker against the liquor traffic, serving as one of the secretaries of the Leeds Temperance Society, and for over forty years utilizing his spare time to deliver temperance addresses in Leeds and at places in the surrounding country. His example to his own children was such that they grew up to be earnest temperance advocates, his son, **John Atkinson**, carrying on his father's admirable work.

BIBLIOGRAPHY.—Winskill, *The Temperance Movement*, iii. 221.

ATLANTA, Georgia. Capital and metropolis of the State of Georgia; situated in its northwestern part. It is the manufacturing,

Early History. Educational, and political center of the State. The city had its origin in the railway development of Georgia. In 1836 the Western & Atlantic, the first railway in north Georgia, was chartered, and the present site of Atlanta was decided on as its southern terminal, the place being named "Terminus," in 1843, when the road reached that point. In that year it was chartered; but the name of the village was soon changed to "Marthasville," in honor of the daughter of Governor Wilson Lumpkin. The city charter of 1847 changed the name to "Atlanta."

On July 22, 1864, the battle of Atlanta was fought, the Confederate General Hood attacking Sherman's left under McPherson. On Sept. 1 the city was captured by Federal troops, and from it started General Sherman on his famous "March to the Sea." It was made the capital of the State in 1868. In 1881 the International Cotton Exposition was held there; in 1887, the Piedmont Exposition; and seven years later (1895), the Cotton States and International Exposition.

The charter of 1847 empowered the city to license the liquor traffic, the license fee not to exceed \$50. These powers were amplified in 1856, and again by the amended charter of 1859, when it was prohibited to sell liquor either to slaves or to free colored people. Beginning with 1857 a temperance agitation of considerable magnitude, most of which emanated from Atlanta, was conducted throughout the State. This propaganda was destroyed by the oncoming issues of the Civil War. The agitation, however, had one result in the action of the Confederate State Government, in November, 1863, which conferred on the mayor and council full power to regulate the retail of ardent spirits, and at their discretion either to issue or to withhold license to retail. They were empowered, also, to fix the price at any sum they might deem proper, up to \$2,000.

After the War Atlanta became the center of a number of philanthropic movements and of temperance efforts throughout the State. The Woman's Christian Temperance Union organized its first local union in Georgia at Atlanta in the basement of Trinity Methodist Church on April 20, 1880, under the direction of Mother Stewart (See STEWART, ELIZA DANIEL), Mrs. Colquitt, wife of Governor A. H. Colquitt, being elected first president. On Feb. 10, 1881, the Union passed a resolution to the effect "that the Legislature of Georgia be memorialized at its next session to pass a General Local Option law." Petitions in support of this resolution were circulated throughout the State, and within three months about 37,000 signatures were obtained to them. The petitions were presented to the Legislature on July 14, 1881, and the Atlanta *Constitution* thus described the proceedings in the House of Representatives:

The memorial was sent up in a large basket which it filled. It was run out all the aisles, and then there was enough left to carpet a good sized room. The petition was 600 feet long, and contained 30,000 names coming from every county in the State. The unfurling of the petition created quite a sensation, and as it was unfurled there was continual applause.

The same memorial was presented to the Senate on the following day. At that session of the Legislature a general local-option bill was passed by the Senate, but it was defeated in the House. Miss Frances E. Willard herself visited Atlanta in 1881, and stimulated the local temperance workers by her presence and her advice.

From Atlanta such men as DUPONT GUERRY and WILLIAM JONATHAN NORTHERN, pioneered the way, supported later by the powerful influence of HENRY WOODFIN GRADY. Their efforts resulted in the general local-option law of Sept. 18, 1885, and a campaign for Prohibition was at once inaugurated in Atlanta. The Prohibition advocates won by a majority of 228 in a total of 9,000 votes, the saloons being abolished July 1, 1886.

The results of Prohibition were so remarkable that many public men, who formerly had been opposed to it, were so convinced of its salutary influences that they completely changed front. The *Sunny South*, a representative Atlanta journal, in its issue of June 11, 1887, said:

The annals of history will never perhaps contain a more wonderful revolution than that of Prohibition in Atlanta. When the issue was first joined the advocates of the liquor traffic declared that Prohibition could never be carried in a city the size of Atlanta, and if carried could never be enforced. . . . But Prohibition is not a failure in Atlanta, as the records show. The Courts have sustained it. Drinking has been cut off 80 per cent. The arrests for drunkenness have been largely reduced, and it only requires one policeman to guard 1,000 inhabitants. One hundred and thirty barrooms, vending on an average 13,000 drinks daily, have been wiped out. Families that during the prevalence of the liquor traffic suffered for the necessities of life, because their means were squandered for liquor, are now enabled to supply their wants from the money saved by Prohibition.

Another prominent Atlanta paper, the *Constitution*, jointly owned by H. W. Grady and Evan P. Howell, the latter an uncompromising anti-Prohibitionist, published on June 21, 1887, an editorial, in which it said:

Prohibition has not injured the city financially. Ac-

cording to the Assessors' books, property in the city has increased over \$2,000,000. Taxes have not been increased. Two streets in the city, Decatur and Peters, were known as liquor streets. It was hardly considered proper for a lady to walk these streets without an escort. Now they are just as orderly as any in the city. Property on them has advanced from 10 to 25 per cent. The loss of \$40,000 revenue consequent on closing the saloons has tended in no degree to impede the city's progress in any direction. Large appropriations have been made to the water-works, the public schools, the Piedmont Fair, and other improvements. The business men have raised \$400,000 to build the Atlanta and Hawkinsville Railroad. The number of city banks is to be increased to five. The coming of four new railroads has been settled during the year. *Fifteen new stores containing house-furnishing goods have been started since Prohibition went into effect. These are doing well.* More furniture has been sold to mechanics and laboring men in the last twelve months than in any twelve months during the history of the city. The manufacturing establishments of the city have received new life. A glass factory has been built. A cotton-seed oil mill is being built worth \$125,000. All improvement companies with a basis in real estate have seen their stock doubled in value since the election on Prohibition.

Stores in which the liquor trade was conducted are not vacant, but are now occupied by other lines of trade. According to the real estate men more laborers and men of limited means are buying lots than ever before. Rents are more promptly paid than formerly. More houses are rented by the same number of families than heretofore. Before Prohibition sometimes as many as three families would live in one house. The heads of those families now, not spending their money for drink, are each able to rent a house, thus using three instead of one. Workingmen who formerly spent a great part of their money for liquor, now spend it in food and clothes for their families. The retail grocery men sell more goods and collect their bills better than ever before.

The question of the abrogation of the Prohibition statute came to the front in the fall of 1887, the most prominent citizens being almost unanimously opposed to repeal. Henry W. Grady was their chief spokesman, and his addresses during the campaign were among the finest he ever delivered. In 1885 he had not been convinced of the expediency of Prohibition, but an independent investigation made by him of conditions in the city left no doubt in his mind that Prohibition had been a success. In the course of a speech made at Atlanta on Nov. 3, 1887, he said:

When you go to get the effect of a new movement for good or evil, where do you go? Not to the rich and idle, because you may swell or diminish their income and yet not change their habits; you simply diminish the hidden surplus. Nor to the middle class, because when you diminish their income they simply pinch themselves and pinch so quietly that the neighbors do not know it, or swell their incomes and they loosen out a little and pass something up to surplus. You cannot tell it there; but go to the poorer classes—the men who labor for their daily bread, and whose wages barely suffice to give it to them; and there you find the first signs of a good or evil movement. It is at once the truth and reproach of our civilization that starvation follows so close on labor that an evil movement is detected in the hollow cheeks of little children and the haggard faces of women before it is made manifest to the higher classes.

Mr. George Adair rents houses to 1,300 tenants. He states that he has issued in the last year one distress warrant where he issued 20 two years ago. I claim to be an intelligent man with some courage of conviction; but I pledge you my word, if that one fact were established to my satisfaction, I would vote for this thing if I never heard another word on this subject. Have you thought what that means—a distress warrant? It means eviction; it means the very thing that is to-day kindling the heart of this world for poor Ireland. It means eviction! It means turning woman and her little children out of the home that covers them, and to which they are entitled. I was astonished at Col. Adair's statement. Mr. Tally, who rents 600 or 800 houses, says: "I used to issue two or three distress warrants—four or five—a month. I have not issued a single one in 18 months."

Now, both of them are prohibitionists. Let me try

you with Harry Krouse. He was an anti-prohibitionist. He said: "My distress warrants averaged 36 to the year, and I have not issued one in 12 months." I said:

"Then, my friend, I don't carry your conscience, but how can you be an anti-prohibitionist?"

"I ain't. My knowledge of the thing, day by day, among people I used to pester and evict, has changed my convictions, and I am a red-hot prohibitionist."

I went down to Mr. Scott, who did not vote for prohibition, and asked him. He said: "I have issued as many as 25 distress warrants in a month, and I have issued 6 in the last 18 months, and 5 were to get people out of houses because they were obnoxious to the neighbors. I have issued one single distress warrant for failure to pay rent."

I said, "You didn't vote for prohibition?"

He said, "I did not believe it was practicable."

I asked, "What do you think now?"

He said, "I am going to vote, and vote for prohibition."

Mr. Roberts was a prohibitionist. He says: "My testimony is the same. I formerly issued two or three distress warrants every month, and I have not issued one in 12 months."

Chiefly by fraud and by means of a forged proclamation of Abraham Lincoln against Prohibition, the negroes were stampeded into voting the saloons back, and the license system was restored Jan. 1, 1888, by a majority vote of 1,100. The victory of the liquor men was accompanied by a wild riot on election night, in which one young Prohibition worker was murdered and others were compelled to seek safety in hiding. During the summer of 1888 the *Atlanta Constitution* interviewed a number of business men as to the effect of the restored saloons upon their business. Of the 20 interviewed, 17 reported that the saloons had seriously injured legitimate trade and 3 reported the reverse. (Details of these replies may be found in Fernald's "Economics of Prohibition," pp. 292-297.) Two years after the restoration of the saloons, *The Voice* (New York) submitted a series of questions to a list of Atlanta business and professional men as to the results of the restoration of the saloons. The following is a summary of the 38 replies received, 24 of which stated that trade had decreased (see Fernald, *op. cit.*):

A general merchandise dealer said: "A decrease of 20 per cent"; a furniture dealer said: "The first Saturday night after the repeal of Prohibition we had a decrease of \$28 in our sales, which are now about one-half what they were to laboring people during Prohibition"; a dealer in family groceries reported "a decrease of 25 per cent"; a boot and shoe dealer asserted that his sales to workmen had decreased "about one-half"; a dealer in coal and wood said: "When the barrooms were closed I sold to the working people at the rate of half a ton at a time, but now they buy 25 and 50 cents' worth." Of the remaining 14 retailers 9 wrote that the volume of their trade with workmen had not changed materially since the return of the barrooms, and 3 of these 9 were, judging from their replies to other questions, personally prejudiced against Prohibition and presumably depended somewhat upon saloon patronage; while 2 were booksellers and binders. Of the 5 remaining retail tradesmen not classified above: 2 said that they did not have dealings with the working classes in their lines of business, one that trade had improved, but that the improvement was due to the growth of the city and to better crops—not to the saloons, and 2 that their sales to workmen had increased. *These last two—the only retailers who had been positively benefited in their relations with the wage classes because of Prohibition's repeal—were both liquor dealers:* one of them, who combined liquor-selling with groceries, declared that there had been "about 200 per cent increase" in his business, and the other, a saloon-keeper, wrote: "My sales to workmen have increased."

Other testimony was to the effect that it was much harder to make collections than it had been under Prohibition. Of 15 Atlanta physi-

cians, to whom inquiries were addressed, two thirds replied "that in their practice among the working people they noticed more poverty and destitution than there had been when the Prohibitory law existed," and the majority who answered at all said that it was harder than it had formerly been to collect bills from the working classes and that these classes had fewer of the comforts of life.

License continued in effect until Jan. 1, 1908, when State-wide Prohibition became effective. Because the sale of "near beer" was permitted, there was much trouble about the enforcement of the Prohibition statute for some years. On March 28, 1917, a special session of the Legislature enacted a "bone-dry" law with satisfactory results.

The growth of the population of Atlanta has been as follows:

1860.....	9,554	1900.....	89,872
1870.....	21,789	1910.....	154,839
1880.....	37,409	1920.....	200,616
1890.....	65,533		

The chief of police of Atlanta, in his annual report for the year ending Dec. 31, 1917, gives the following statistics of arrests for drunkenness during the six years next preceding Prohibition and the six years immediately following its advent:

NO. ARRESTS		NO. ARRESTS	
YEAR	DRUNKS	YEAR	DRUNKS
1902.....	3,122	1908.....	2,650
1903.....	2,734	1909.....	3,741
1904.....	4,876	1910.....	2,882
1905.....	4,246	1911.....	2,686
1906.....	5,230	1912.....	3,021
1907.....	6,508	1913.....	3,138

Mayor James L. Key had this to say about Prohibition in Atlanta:

We have had Prohibition beginning with the year 1908. Prohibition in the State and in this city during these years has been an unmixed blessing. It was and is an industrial and racial necessity, aside from every moral question involved. Its adoption has reduced crime, drunkenness, disorder, corruption, and industrial unrest. It has made for efficiency, good order, good business, good morals, and increased prosperity. The law is sustained by the overwhelming sentiment of the people and is enforced as vigorously and sympathetically as any other law.

He added: "The people of Georgia and the city of Atlanta, that is, the majority of them, do not for a moment consider the return to the previous condition."

See LINCOLN, ABRAHAM.

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ATOKO. A fermented beverage made from grain by the inhabitants of the Gold Coast and neighboring regions of Africa.

ATOLLE. A beverage formerly used in Mexico. It was of a thick consistence, and was composed of maize and flour, seasoned with sugar and spices.

ATTENUATION. The clarification and thinning of saccharin worts incident to the conversion of sugar by fermentation into alcohol and carbon dioxide. See FERMENTATION.

ATWATER, WILBUR OLIN. American chemist, experimenter on nutrition and the nutritive value of alcohol, and a member of the COMMITTEE OF FIFTY on the liquor problem; born at Johnsbury, N. Y., May 3, 1844; died at Middletown, Conn., Sept. 22, 1907. He studied at Wesleyan University, Sheffield Scientific School, and at

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Berlin and Leipzig (1869-1871), and he received his doctor's degree from Yale University in 1869. He was professor of chemistry at the University of Tennessee (1871-73), at Maine State College, and at Wesleyan University, Middletown, Conn. (1875-1907). He was the first director of the Connecticut Agricultural Experiment Station, and was also director of the Storrs (Conn.) Agricultural Experiment Station (1887-1902). Under his direction the respiration calorimeter, which had previously been used for nutrition experiments with animals, was adapted to tests on men. It permitted precise measurements of the income and outgo of energy. By its aid more precise proof was secured than had previously been obtained of the oxidation of alcohol by the human organism. The experiments were widely heralded as proving that the body could use alcohol as a food. They only proved that alcohol was almost completely oxidized in the body when taken in small amounts, and that this oxidation took precedence of that of carbohydrate and fat. Although the subjects at first lost nitrogen, the body was soon able to adjust itself to the oxidation of alcohol, so far as bodily chemical changes were concerned. The experiments did not show that the body was as efficient on the alcohol diet or that it could be maintained in health on the régime for any length of time. This Atwater did not claim. His position was that though alcohol was technically a food, because it could be oxidized by the body, it was not necessarily a good food, and that young people, at least, were better off without it. A long and extensive public discussion followed the promulgation of Atwater's views, owing to the effort to make it appear that alcohol was a food in the sense in which the term is popularly used. Atwater was not a physiologist, but a chemist, and he, therefore, dealt only with the chemical aspect, and not with attendant physiological aspects, of the question. His important reports were: "The Nutritive Value of Alcohol," in "Physiological Aspects of the Liquor Problem," ii. 169-343, New York and Boston, 1903; (with F. G. BENEDICT) "Experiments on the Metabolism of Matter and Energy in the Human Body," in *Bulletins of United States Department of Agriculture*, 1899; "Alcohol in Illness," in *American Journal of Physiology*, vol. iii, 1900.

AUBERGE. A French term denoting an inn, public house, or tavern. An *auberge de village* is a village inn; an *auberge sur la route*, a roadside or wayside inn.

AUBERT, EPHREM LOUIS MARIE. French educator and temperance advocate; born March 12, 1857, at Chichery-la-Ville, Yonne, France; died in Paris March 29, 1922. He was educated at Cluny and at the Institute of France, taking laureate honors at the latter institution, and obtaining the degree of Doctor of Science. Choosing an academic career, he taught physics and natural history, first at the Lycée at Reims, then at the College Stanislas in Paris, and later at the Lycée Charlemagne. In 1900 he contributed to the foundation of the *LIGUE NATIONALE CONTRE L'ALCOOLISME*, and for many years he was one of the leaders, and for a time a vice-president, of this organization. In 1901 he began to give much of his time to the dissemination of antialcohol propaganda among school-children

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and young people, through books, pamphlets, and public conferences. Aubert's knowledge and standing as a scientist, the ardor and enthusiasm of his teaching, and, above all, his ability to command the respect and affection of youth, enabled him to accomplish remarkable results in this field. Jean Letort, who knew him intimately, says of him:

His students were like his own children . . . He knew how to penetrate the spirit of youth; he knew also with what practical gifts educators must be equipped . . . And because he had a great heart, and much enthusiasm, he communicated his conviction to all. And furthermore, as he said nothing which was not scientific, precise, authoritative, his lessons, his lectures, and his writings resisted debate and left strong impressions.

In 1908 he was appointed by the minister of public instruction to make a report to the Temperance Congress in Lyons on antialcohol instruction in France, which report led to a nation-wide inquiry on the subject among the teachers of the country. This investigation, undertaken by the *Ligue Nationale*, involved the



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issuance of some 65,000 separate inquiries. On the basis of the returns from these inquiries Aubert made a report to the minister of public instruction which was a veritable indictment of alcohol by the most enlightened educators of the Republic. The report was published in pamphlet form under the title "*Une Oeuvre de Régénération Sociale et de Salut Nationale*," and was crowned by the *Académie des Sciences Morales et Politiques*.

Aubert took a keen interest in the annual prize-essay competitions on the subject of alcoholism, which he was chiefly responsible for having introduced, first in the schools of Paris, and later throughout the entire country. Prizes for the best compositions were awarded by the Sorbonne, and he gave much of his time to the work of correcting and proof-reading the many

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themes which came into his hands before their final submission.

Not content with spreading the gospel of temperance in the lower schools alone, he carried the message to the normal schools, where he rendered inestimable service to the cause by building up an enlightened sentiment among the future educators of France. At the Twelfth International Congress on Alcoholism (London, 1909) he presented an admirable discussion of the subject of temperance instruction for teachers under the titled "L'Éducation Anti-alcoolique des Maîtres."

During his later years Aubert suffered the almost total loss of his sight; yet his zeal for educational temperance work remained indefatigable, and only a short time before his death, during a brief interval in which his vision cleared slightly, he began a paper entitled "L'Éducation prophylactique contre l'Alcoolisme en France," which he intended to present at the International Congress for Social Hygiene Propaganda (May, 1922). His death intervening, the work was completed and read at the Congress by his devoted friend Jean Letort. In collaboration with M. Letort, Aubert published a useful little volume entitled "L'Alcoolisation de la France" (Paris, 1920).

AUBONNE. A red or white, still Swiss wine made in Vaud Canton, Switzerland.

AUCKLAND TOTAL ABSTINENCE SOCIETY. A society founded in 1842 in the city of Auckland, New Zealand, the principal promoters being P. Hennessey, George Hunter, James McNair, Joseph Newman, Caleb Robinson, Joseph Robinson, and Joshua Robinson. Press and pulpit were alike in opposition to temperance reform; and, failing to secure the cooperation of the clergy of any denomination, the Society was established on a secular (later unsectarian) basis. In its early days it was the only adult temperance organization in the province; and it did good work, with both open-air and indoor meetings. During the Heki War the activities of the Society ceased, but with peace the regular meetings were resuscitated. At this time there were many friends of temperance who, while convinced of the advantages of total abstinence, were not prepared to refuse intoxicants to others in the way of trade and hospitality. Consequently, the question of long and short pledges was for a time the cause of division. In 1858 the Society established a juvenile branch which later was merged in the Band of Hope. The roll of members was kept and regular visitation made until 1859, the report for that year stating that 317 had signed the pledge; and, of these, 19 broke their pledge, 2 left the province, and 1 withdrew from membership. In 1861 open-air work was begun, a cow-bell calling the people together in Queen Street, near the old gaol. At this time the Society had 900 members on its roll. The Society acquired the building of the Albert Street Congregational Church about this time, securing a place of meeting, and greatly aiding in centering all efforts to promote the cause.

In the course of time the Society has accumulated funds. It has a hall worth £4,000 (\$20,000), and assists in financing other branches of temperance reform. Its territory covers the entire province of Auckland. Since the forma-

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tion of the moral suasion movement, most of the members of the Society have labored for the abolition of the liquor traffic, as they have grown tired of having their work of reformation undone by the open temptations which exist. The Society, which is strictly unsectarian, now numbers about 50 members, with headquarters at Temperance Hall, Albert Street, Auckland. The president is C. G. Hill, Ellerslie, Auckland; and J. A. Carr, 15 Tennyson St., Grey Lynn, Auckland, is the secretary.

AUDE. A deep-red, highly spirituous, still wine, made in the department of Aude, in the south of France.

AUDIT ALE. An ale brewed at Trinity College, Cambridge, and some other English colleges, originally for audit-day.

AUGUSTA. A city in east-central Georgia, situated on the Savannah River; county-seat of Richmond County; population 52,548. It was founded in 1735 by James Edward Oglethorpe, and was named in honor of the princess of Wales. Prior to this date, however, the Carolina colonists had established a trading-station in the vicinity. From Augusta the pack-horsemen journeyed to the various Indian towns with commodities of trade, chief among which was rum, —sometimes licensed, at other times not. Augusta was too far from Savannah to be controlled by the Trustees' agents, and the liquor became the source of terrible debauchery among the natives.

For a period during the Revolution and from 1783 to 1795 Augusta was the temporary capital of Georgia. For a long time Augusta and Savannah had exceptional privileges not granted by the new State to other towns. The Tavern Act of 1791 granted them the special right to "regulate, govern, and direct taverns, and grant licenses within their several jurisdictions." In 1798 Augusta was incorporated as a town, and in 1817 it was chartered as a city. In 1818 its police authority was extended for three miles (i. e., in Georgia) beyond the corporate limits, and the council might "make such ordinances and by-laws for the restraint and regulation of retailers of spirituous and fermented liquors, shopkeepers, and others, within those limits," as they were then authorized to make within the city of Augusta. A law of 1820 forbade the council to fix the liquor license at more than \$50, and it was necessary for "two respectable citizens" to sign the applicant's petition for license. In 1857 Augusta and Savannah were authorized to make the requisite ordinances for the conduct of tippling-houses on the Sabbath, for the suppression of disreputable houses, for the sale of intoxicating liquors to slaves or to free colored persons, and for the purchase of liquor from such colored persons.

In February, 1829, the Augusta Temperance Society, probably the most efficient of all the earlier Georgia societies, was organized. Its constitution was most elaborate and effective; its plan of work, most comprehensive. It obligated the members to personal work in discouraging and restraining others from the use of liquors, and it charged each member with the gathering of facts and statistics concerning the liquor traffic. This society remained independent

of the State society, until the latter was disassociated from the Baptist Convention and moved to Milledgeville in 1832, after which the Augusta society became an auxiliary. Dr. Milton Antony was president; James H. Harper, secretary; other offices being filled by some of the most influential men of the State.

The first annual report of the Society (1830) recorded a membership of about 200. Referring to the growth of temperance sentiment outside of the Society, the report stated that:

Some, who a few months ago were found in the ranks of opposition, or in the daily habit of indulgence in the moderate use of ardent spirits, are now among the friends of total abstinence; and hundreds who are still unconnected with our association have either broken off the habit or lessened the quantity used.

The report called attention to the nuisances resulting from the large negro patronage of the liquor-shops, and urged the authorities to adopt remedial measures. Social drinking was also strongly condemned. The conviction was expressed that public opinion would have to be changed to make the statutes effective, and that when the Legislature and corporations should suppress the tippling-houses, that day should be kept as a jubilee.

Prohibition was thus confidently anticipated and forecasted in Augusta in 1830. This was two years before the American Temperance Society began to agitate the question of prohibitory legislation. Judge Longstreet's paper, *The Sentinel*, of Augusta, espoused the temperance cause when as yet the societies had no organ of their own.

In 1836, when the State society at Milledgeville recommended total abstinence, the Augusta society adopted the recommendation and kept at work under the new name "Total Abstinence Society." It first accepted the Washingtonian pledge (see WASHINGTONIAN MOVEMENT) in the autumn of 1841, and Augusta became the headquarters for the new organization, its organ being *The Washingtonian*. The Society numbered 450 members when Washingtonianism reached Georgia; and soon after adopting the pledge it grew to 750, about one fourth of the total white population. Augusta was the center of the Washingtonian movement in Georgia, as Macon was the rallying-point for the Sons of Temperance, and Atlanta for the Good Templars and the Woman's Christian Temperance Union.

The visit of the noted Irish temperance advocate, Father Mathew (see MATHEW, THEOBALD), in 1850, greatly stimulated pledge-signing in Augusta. From the time of his departure, however, the temperance cause seems to have almost lapsed into quiescence until a number of years after the Civil War. Later activity has been due in large measure to the W. C. T. U.

The opponents of the liquor traffic were unable to carry Prohibition in Augusta by local-option elections, and the city retained the saloons until State Prohibition took effect on Jan. 1, 1908.

AULDANA. A red or white, still wine of South Australia. The red variety closely resembles Bordeaux, but is more spirituous; the white is sharp and subacidulous.

AUSBRUCH. (1) A German term used in wine-making to denote the purest wine that runs from the choicest grapes before being pressed.

(2) The most common kind of TOKAY. According to the "Encyclopaedia Britannica" (11th ed., xxviii. 728), "This is obtained by extracting dried grapes with the must of ordinary grapes."

AUSLESE. A German word meaning, literally, "selected." It is used in wine-making to designate a variety of wine made from the must of selected, that is, over-ripe or shriveled, grapes which impart a distinct flavor and produce sweet, unctuous wines.

AUSSTICH or **AUSCHWITZ.** A red or white, still wine made in the district of Weisskirchen, Hungary.

AUSTIN, HENRY WARREN. American Prohibitionist; born at Skaneateles, N. Y., Aug. 1, 1828; died at Oak Park, Ill., Dec. 24, 1889. On attaining his majority he left home and entered upon a business career, locating successively in New Haven, Conn., Kingston, Can., Syracuse, N. Y., and finally in Chicago. Here he established a successful hardware store, and by careful investments, made when Chicago was but a small place, he became quite well-to-do. He founded the thriving suburb of Chicago which bears his name.

For 25 years Austin resided in Oak Park. This suburb of Chicago became the model temperance town of Illinois, and Austin was mainly responsible for the reform. He banished the last saloon in the place by leasing for a term of ten years the premises which it occupied.

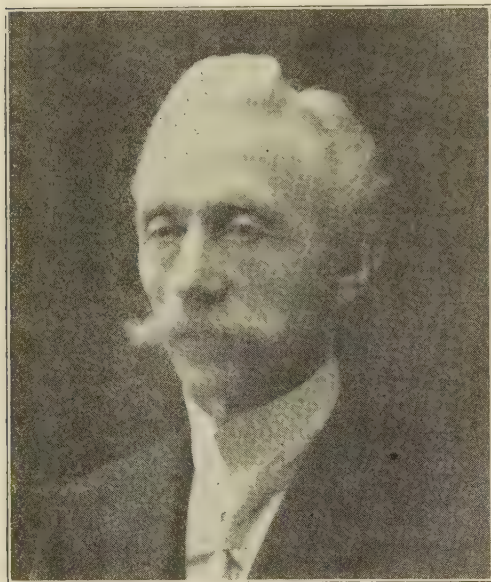
Austin was elected to the State Legislature in order that he might advocate an original idea of his, that of setting aside land surrounding Chicago for a system of parks. The beautiful parks in the western part of the city are the result of his activity. While a member of the Legislature he secured the passage of a bill placing upon landlords and saloon-keepers the responsibility for any damages resulting from the sale of intoxicants. This, though generally regarded at the time as a radical measure, proved eminently successful, damages being recovered (mainly through the Citizens' League of Chicago) on behalf of drunkards' wives and minor children in hundreds of cases. In 1884 Austin severed his connection with the Republican party and joined the Prohibition party. During the remainder of his life he assisted liberally toward the advancement of Prohibition, both by pecuniary contributions and by personal effort. He served for a time as chairman of the Illinois State Prohibition Committee, and afterward as manager of *The Lever*.

AUSTIN, JOHN ALBERT. Canadian pharmacist and temperance advocate; born on a farm in Simcoe County, province of Ontario, Dec. 25, 1861; educated at Brantford Collegiate Institute and the Ontario College of Pharmacy, graduating from the latter in 1887. He has been in business as a pharmacist in Toronto ever since. In 1891 he married Miriam C. Terry of the same city. Always a total abstainer, Austin joined the Royal Templars of Temperance in 1893, becoming Grand Councilor of Ontario (1904-12) and Dominion Councilor (1912-18). He has been a member of the Dominion Board of Directors since 1898. He is also a member of the executive of the Dominion Alliance, and of the Committee of One Hundred. He served for a period

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as an alderman of the city of Toronto, and is a member of the Social Service Council of Canada.

AUSTJORD, ØISTEIN. Norwegian educator and temperance leader; born at Fyresdal, Telemarken, Norway, Oct. 22, 1856; educated in the training colleges of Asker and Skien, later taking special courses in natural science, horticulture, joinery, etc. In 1897 he married Henriette Thalberg, the daughter of a clergyman. After spending some years in teaching at Fyresdal, Aamlid, and Brevik, he was appointed teacher in the public school for imbeciles at Røstad, becoming head master of that institution in 1915. He has traveled in a number of European countries, charged with the duty of examining the methods employed in the care and development of imbeciles, and at the same time observing the relation of strong drink to the whole problem. He has been a total abstainer since 1881, and a Good



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Templar since 1892. For twelve years he has been vice-manager of the council of juvenile work in the Norwegian I. O. G. T., and was the first chairman of the committee on temperance instruction in Norway. For a number of years he has been a representative to the Grand Lodge of Norway, and has been active in promoting various local and district councils. He has had a prominent part in translating into Norwegian the rituals, song-books, and other temperance literature for the use of young people and children.

AUSTRALIA. An island-continent, the only body of land of continental proportions situated entirely in the southern hemisphere. Lying between the Indian and Pacific oceans, it extends from 10°39' to 39°11½' south latitude and from 113°5' to 153°16' east longitude, and has an area of 2,948,366 square miles. Its greatest length (east to west) is 2,400 miles; its greatest width (north to south), 1,971 miles. The pop-

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ulation, almost entirely of British origin, is 5,436,794 (census 1921), exclusive of the aborigines, whose number is estimated at approximately 100,000.

Under the British Act of Parliament 63 and 64 Victoria, Cap. 12, the Commonwealth of Australia is declared to be "a single self-governing Colony." It is composed of the following States and territories: New South Wales, Victoria, South Australia, Queensland, Tasmania (Island), Western Australia, Northern Territory, Papua (part of island of New Guinea), the Federal District, and Norfolk Island. Lord Howe Island, situated 436 miles northeast of Sydney, is a dependency of New South Wales.

As an outcome of the World War, what was German New Guinea, the Bismarck Archipelago, and such islands of the Solomon group as were formerly owned by Germany were also assigned to the Commonwealth of Australia.

The legislative power of the Commonwealth is vested in a Federal Parliament, consisting of the Sovereign of the British Empire (represented by the Governor-general), a Senate, and a House of Representatives.

Who the first discoverers of Australia were, is purely a matter of conjecture. There is evidence that the Chinese knew something about the continent as early as the thirteenth century; and traditions concerning a great southern continent are referred

to by Marco Polo, who visited the East at the close of the same century. French historians have asserted that the shores of Australia were touched by the French navigator Binot Paulmyer in 1503, and were sighted by Guillaume le Testu, of Provence, in 1531. Claims to the discovery of the continent have also been advanced by the Portuguese, but so far the evidence can not be said to substantiate their claims. The Spaniard De Torres, in 1606, while sailing through the strait which nearly 200 years later (1792) was named after him, may have seen the northern portion of what is now Queensland. It is definitely known that in 1606 the Dutch vessel the "Duyfken" (Dove) entered the Gulf of Carpentaria and touched at Cape Keerweer. A number of other Dutch expeditions followed, and the first authentic accounts of the continent were taken to Europe by Dutch explorers, who gave it the name of "New Holland."

William Dampier was the first English navigator to visit (1688) Australia; but his reports of the country were not favorable, and it was not until after the famous voyage of Captain James Cook (1769-70) that the possibilities of colonial development received any serious consideration from the English Government. Even then eighteen years elapsed before the first settlement, Port Jackson, New South Wales, was established in 1788, as a penal station for criminals from England.

By 1821, however, a most remarkable degree of industrial progress had been manifested and new settlements were being rapidly formed. The subsequent history of the country is concerned almost entirely with its economic and industrial growth, and is characterized by the unswerving loyalty of the colonies to the mother country and by the absence of any serious international complications.

The six colonies (under the name "Original States") were united in the Commonwealth of Australia Jan. 1, 1901. The Northern Territory was at that time a corporate part of the State of South Australia, but on Jan. 1, 1911, the Territory was transferred to the Commonwealth. On the same date 912 square miles of the State of New South Wales and in 1917 an additional area of 28 square miles were vested in the Commonwealth for the purpose of forming the Federal District, to contain the seat of the Commonwealth Government. The capital is to be at Canberra, but for the present the Government offices are at Melbourne, Victoria.

According to Morewood, the natives of Australia were represented as unaccustomed to the use of any kind of intoxicants before the arrival of the whites. "But," he says, "the colonization of that country and the number transported thither, have completely altered their habits, and given them a thirst for the vice of intoxication." He goes on to state that although the settlers were, for the most part, represented as kindly and humane in their treatment of the black-fellows, nevertheless they adopted the practise of supplying them with spirits which sometimes stimulated them to "the commission of the most shocking outrages upon each other, and to acts very offensive to delicacy." He continues:

At Sydney, the natives barter fish for old clothes, bread, and rum, and their fondness for the last article has led to debaucheries of the most brutal nature . . . Scarcely, says a voyager, do the intoxicating fumes get into their heads, when they breathe nothing but battle, and shout forth their war-cries. Impatient for murder, they seek antagonists, provoke them by ferocious songs, and demand death in the hope of inflicting it. They find but too readily the opportunity they desire; and their war-whoop is answered by whooping not less terrible. Then the combatants, drawn up in two lines, perhaps twenty steps from each other, threaten mutually with their long-pointed spears, launch them at their adversaries with wonderful strength and dexterity, and finally attack each other with ponderous and formidable clubs, called *waddies*. Limbs are fractured, bones smashed, skulls laid open; no exclamation of pain escapes from these ferocious savages, the air resounds only with frightful vociferations. He who falls without having found a victim, dies rather of despair than from the hurts he has received; and the warrior, who has laid low a few enemies, soon expires, without regretting the loss of life . . . Many of these rencounters are occasioned by the want of prudence in Europeans, who exchange with them spirits for the skins of serpents and other animals, instead of giving them such matters as would administer to the comforts, ease, and civilization of life ("History of Inebriating Liquors," pp. 263-265).

The early Australian settlements, *i. e.*, those of New South Wales, were supplied with spirits chiefly from India. At first, no person could trade in this article to the settlement without a license; but later this restriction was removed, in consequence of which a large quantity of liquor was imported in 1822. By an act passed during the reign of George IV distillation was permitted in New South Wales, and regulations for conducting it were issued by the governor, and published in the *Sydney Gazette* of Feb. 3, 1821. This act became effective Aug. 1, 1822 (*id.*, p. 260). Thenceforward the manufacture of alcoholic liquors seems to have been a flourishing industry in New South Wales as well as in the newer colonies.

Domestic wines and malt liquors soon made their appearance. In 1826, Morewood states, a certain Mr. Townson, with some other enterprising gentlemen of New South Wales, "was actively engaged in the manufacture of Australian wine, and one of them, Mr. George Blaxland, had succeeded so well as to have six pipes and a half of it in his cellar." In the *Sydney Monitor* of April 27, 1833, a gentleman who opened an extensive malt-house and brewery at Windsor, N. S. W., advertised that he would supply the community "with beer and ale equal to those of Edinburgh." About this time several breweries and distilleries were established in Tasmania, at Hobart Town and other points.

With regard to the annual per capita consumption of spirits in New South Wales at that time, Morewood estimated the quantity to be "somewhat better than five gallons and three pints," which, he says, exceeded the per capita consumption of Ireland at that time, by four gallons, and that of Scotland by more than three. "If to this consumption of ardent spirits there be superadded the same quantity of wine and malt liquors, the amount will vastly exceed that used by the same number of inhabitants in any part of the world."

The sinister effect of liquor on the health of the Australian colonists did not fail to attract the attention of this keen observer, for he remarks that delirium tremens was a disease of frequent occurrence among them. Alluding to the establishment of temperance societies, which originated in Tasmania through the agency of JAMES BACKHOUSE, a member of the Society of Friends, he says, "Few places, perhaps, on the face of the globe require the exertions of such institutions more."

The detailed history of the alcohol problem in Australia is discussed in the articles on the several States, but a consideration of some of the national aspects of the subject since the establishment of the Commonwealth will be in place here.

The Federal Constitution leaves all liquor laws except as to customs and excise, to the State parliaments. There is, however, a clause (No. 113) which provides that all fermented, distilled, or other intoxicating liquids passing into any State, or remaining therein for use, consumption, sale, or storage, shall be subject to the laws of the State as if such liquids had been produced in the State.

This clause, which was not accepted without a struggle, owes its introduction to the initiative of the VICTORIAN ALLIANCE and the active support of the NEW SOUTH WALES ALLIANCE. By virtue of this provision, any State enacting a Prohibition law is enabled to deal effectively with the shipment of liquor from outside the State.

The liquor question, agitated by the temperance forces in the several colonies for years before federation, assumed increased importance with the foundation of the Commonwealth. When the question of choosing a site for the federal capital arose, a bitter contest at once developed. The fact that the liquor interests were strongly entrenched in every

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large city and town aroused the intense opposition of the anti-liquor forces to the selection of any of the existing cities or towns for the new capital of the Commonwealth. The liquor trade was equally antagonistic toward the project of building an entirely new city, and at the general election exerted strenuous, but unsuccessful, efforts to defeat those who favored the new capital. The Labor party came into power in 1910, and Andrew Fisher, a total abstainer, was made prime minister. His government, also, consisted largely of total abstainers. It was decided, in calling for plans for the new seat of government, that no liquor licenses should be issued for the federal capital.

Among the important administrative reforms connected with the alcohol question effected by the Labor Government were the exclusion of intoxicating liquors from the mails, the prohibition of liquor canteens in connection with all military training-camps, and the barring of the sale of liquor from saloons or Government stores in connection with the construction of the Trans-Australian Railway. In connection with the prohibition of liquor canteens from army training-camps, army officials reported an almost entire absence of crime in the camps as a result of this regulation.

In 1910, under the authority of the Australian Commerce Act, the Minister for Trade and Customs issued a new regulation, under which the acting controller-general of commerce and all State collectors were instructed that:

Schnapps and other spirituous liquors, upon which extravagant and misleading statements appear on the labels as to the medicinal and curative properties of the liquor, are not to be admitted until such misleading and extravagant statements or claims have been eliminated from the labels, wrappers, etc.

The opponents of the liquor trade have long sought to place in the hands of the Federal Government absolute control of liquor legislation. Their efforts have so far been successfully resisted by the supporters of the traffic, who recognize that the Federal Parliament would be more difficult to influence than the State Parliaments.

There have been, as yet, no great Prohibition victories in any of the States. The local-option

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law of New South Wales marks the farthest advance; but even this law, requiring as it does, a three-fifths majority to prohibit the sale of liquors, falls far short of local option as the term is interpreted in the United States. Other States have power to reduce the number of saloons, or to prevent the opening of new places for the sale of intoxicants. The Colony of Papua is considerably ahead of any of the States in the matter of local-option legislation, only a simple majority vote being necessary to secure entire Prohibition.

A strong effort was made by the Prohibition forces to secure Prohibition for the period of the World War. While the movement was not successful in attaining its immediate end, considerable progress in the temperance cause has been discernible in the crystallization of public sentiment, which at present seems to demand new and permanent reforms with regard to the liquor question. In all the States except Queensland laws were passed curtailing the hours during

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which intoxicants could be sold during the period of the War. The governor-general of Australia and the governors of the several States, following the example of the royal family of England, committed themselves to personal abstinence during the War.

According to the "Australian Prohibition Year Book," the annual expenditure for intoxicants in Australia from 1918 to 1921 was as indicated in Table I. The per capita consumption of the

TABLE I
ANNUAL EXPENDITURE FOR INTOXICANTS IN AUSTRALIA
(For equivalent in American dollars multiply by 5.)

YEAR	TOTAL AMOUNT	AMOUNT PER CAPITA
	£	£ s. d.
1918-19.....	19,744,470	3 18 6
1919-20.....	27,139,117	5 3 5
1920-21.....	29,407,536	5 8 6

three principal classes of intoxicants for certain years from 1890 to 1921 is shown in Table II. It will be noted that there has been a great

TABLE II
ANNUAL PER CAPITA CONSUMPTION OF INTOXICATING LIQUORS IN AUSTRALIA (in gallons)

YEAR	SP'R'TS	WINES	BEER	TOTAL
1890.....	1.04	1.10	13.59	15.73
1897-1900 (Average).....	0.80	1.03	11.54	13.37
1914.....	0.85	0.50	13.49	14.84
1916-17.....	0.61	0.26	11.71	12.58
1917-18.....	0.51	0.50	12.15	13.16
1920-21.....	0.35	0.26	12.22	12.83

falling off in the consumption of spirits and wines, with a comparatively small reduction in the amount of beer consumed per capita. Recently there has been a sharp falling off in all classes of imported liquors, with the exception of whisky. The official statistics of Australian trade show that for the first six months of the financial year 1921-22, all classes were valued at £708,740, as compared with £1,037,572 during the corresponding period of the previous year. The most noticeable drop was in the imports of sparkling wines, value of which fell from £94,835 to £7,970. Exports of intoxicants from the Commonwealth also showed a heavy decline, amounting to £200,730 for the six months of 1921-22 as compared with £481,935 for the same period of the previous year. In this case, also, the slump was especially noticeable in the wine trade. Since the federation of the Australian colonies, there were officially recorded up to 1919 no less than 1,107,525 court convictions for drunkenness.

Temperance instruction in the public schools of Australia has been generally adopted by each of the State Parliaments. The Temperance Woman's Christian Temperance Union and several other temperance organizations worked very actively, as soon as the Commonwealth was formed, to secure female suffrage, in the anticipation that women's votes would greatly strengthen the opposition to the liquor traffic. Since the first Commonwealth Parliament, women have been entitled to vote at all elections.

The efforts of the various elements of the temperance forces toward federalization of the Prohibition movement are concentrated in the AUS-

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TRALIAN PROHIBITION COUNCIL, a federation of the State Alliances.

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AUSTRALIAN ALLIANCE PROHIBITION COUNCIL. See **AUSTRALIAN PROHIBITION COUNCIL**.

AUSTRALIAN PROHIBITION COUNCIL.

An organization founded in Melbourne, Victoria, Nov. 21, 1916; formerly known as the "Australian Alliance Prohibition Council." The objective of the Council is prohibition of the liquor traffic throughout the Commonwealth of Australia, its dominant function being that of a centralized body through which the efforts of the Prohibition organizations of the several states may be coordinated and, when necessary, concentrated under one supreme leadership. It is, in fact, the Federal Temperance Parliament of Australia. The Council is composed of three representatives from the Prohibition organization of each of the six States. The first president of the organization was the Hon. S. Mauger. The present officers are: President, Rev. R. B. S. Hammond; vice-presidents, E. W. Greenwood, M. L. A. (Victoria), H. M. Hawkins (New South Wales), Col. T. H. Smeaton, M. P. (South Australia), James Mather (West Australia), V. Winstanley, M. L. A., (Queensland), and Hon. J. W. Cheek, M. L. C. (Tasmania); hon. treasurer, H. R. Francis; hon. secretary, Hon. S. Mauger; honorary publicity officer and editor of year-book, John Vale, J.P. Mr. Hammond, in addition to his other duties, edits the temperance weekly *Grit*.

While aiming at Commonwealth Prohibition as a final goal, the Council is vigorously supporting the various local-option and State-wide Prohibition campaigns, and it played a very important part in the War-time Prohibition movement. As Papua, the Northern Territory, the Capital City, the naval and military forces, and German New Guinea all come under the Federal Government and are entirely outside the scope of the State organizations, the Council cares for their Prohibition interests. It also seeks to affiliate with other national organizations in the interest of world-wide Prohibition.

AUSTRIA. A country situated in central Europe and surrounded by Germany, Russia, Roumania, Hungary, the Adriatic Sea, Italy, and Switzerland. Prior to the World War (1914-18) it was a part of the Austro-Hungarian Monarchy (see **AUSTRIA-HUNGARY**), and included the following provinces and administrative territories, namely: Bohemia, Bukowina, Carinthia, Carniola, Coast Land (German, *Küstenland*), Dalmatia, Galicia, Lower Austria, Moravia, Salzburg, Silesia, Styria, Tyrol, Upper Austria, and Vorarlberg. Its total area was 115,533 square miles, with a population of about 29,000,000, composed of Germans (9,950,000), Bohemians, Moravians, and Slovaks (6,436,000), Poles (4,968,000), Ruthenians (3,519,000), and Slovenes (1,253,000) together with smaller numbers of

Prior to World War Serbs, Croats, Italians, Roumanians, Ladinos, and Magyars.

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When the Dual Monarchy broke up Austria declared herself a republic (Nov. 12, 1918). Her territory was greatly reduced, now consisting of Lower and Upper Austria, Salzburg, Styria, Carinthia, Tyrol, Vorarlberg, together with Western Hungary. The total area of the new republic is about 32,000 square miles and its population (1920) 6,131,445.

Production and Consumption. In pre-war Austria the production of alcoholic liquors was an important industry. According to Anton Orel ("Die Alkoholkirtschaft in Österreich," in *Intern. Monatsschrift*, 1915, part 8), the areas devoted to the production of materials for use in the preparation of alcoholic beverages in the period 1901-10 aggregated 750,000 hectares (1 hectare=2.47 acres), or one fourteenth of the entire area of arable land, and was made up as follows: Barley, 330,000 hectares; grapes, 235,000 hectares; hops, 20,000 hectares; potatoes, 85,000 hectares; other materials, 80,000 hectares. For spirits, potatoes were the most important source, though corn and other grain, turnips, and fruit were also used. During 1901-10 the average quantity of potatoes used annually in the production of spirits was 8,850,000 metric centners (1 centner=1 cwt.) or about 6 per cent of the entire crop. Orel estimated that 4,500,000 metric centners of barley, or nearly one third of the whole yield, and 95,000 metric centners of hops were used annually in the manufacture of beer. Richard Fröhlich estimated that 600,000 tons of barley were used in making beer and 1,600,000 tons of potatoes in the production of spirits.

The number of breweries in Austria showed a considerable decrease from the year 1890. In that year there were 1,761; in 1903 there were 1,423, and in 1912-13 there were but 1,069.

Breweries and Distilleries This decrease was due to the crowding out of the smaller establishments by the larger ones. In 1912, among nineteen of the larger brewing firms, the annual output of the smallest of such concerns was 188,030 hectoliters (1 hectoliter=26.42 gals.) of beer, and that of the largest was 981,400 hectoliters. The total output of beer in 1913 was 21,081,648 hectoliters. In the new Austria in 1918 there were 157 breweries with an aggregate production of 1,178,629 hectoliters of wort.

The number of distilleries in Austria increased annually from the year 1890 until 1908-09. In the former year there were 27,055, mostly small stills; in 1898 these establishments had increased to 30,637, but only 600 of them used machinery. During the six years ending with 1913 the number of distilleries was as follows:

YEAR	DISTILLERIES	YEAR	DISTILLERIES
1907-08	33,066	1910-11	32,997
1908-09	51,566	1911-12	37,263
1909-10	45,384	1912-13	37,879

According to the *Statistische Zentralkommission*, in 1917 Austria had 10,654 distilleries.

As regards the number of persons employed in liquor industries, Orel estimated that 1,000,000 persons, or one fifteenth of the able workers of Austria, were engaged in the production and handling of alcoholic beverages. Of these approximately 625,000 were directly engaged in the

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following departments of the liquor industry:

In vineyards	185,000
Other agricultural laborers.....	210,000
In manufacturing	37,000
In selling	193,000
	625,000

The consumption of alcoholic drinks in Austria increased considerably during the latter part of the nineteenth century and in

Increase in Consumption the first decade of the twentieth. The per capita quantity of beer consumed was 24 liters in 1865, and this rose to 74 liters in 1907-08. In 1865 the per capita consumption of spirits was 3.5 liters; in 1891-92 it had risen to 10 liters; but thenceforward it declined to 6 liters. The per capita consumption of wine ranged between a minimum of 10 and a maximum of 24 liters. The accompanying table gives statistics of production and consumption at five-year intervals.

TABLE
SHOWING PRODUCTION AND CONSUMPTION OF ALCOHOLIC BEVERAGES IN AUSTRIA FROM 1889 TO 1909

YEAR ENDING AUG. 31	PRODUCTION (HECTO- LITERS)	CONSUMPTION	
		TOTAL (HECTO- LITERS)	PER CAPITA (LITERS)
BEER			
1889	12,938,000	12,466,000	* 53
1894	16,514,000	15,739,000	64
1899	19,574,000	18,625,000	71
1904	19,820,000	18,705,000	69
1909	19,724,000	18,660,000	65
SPIRITS (Alcohol at 50%)			
1889	2,120,000	2,181,000	9
1894	2,504,000	2,550,000	10
1899	3,076,000	2,011,000	7
1904	2,954,000	1,964,000	6
1909	3,107,000	2,061,000	6
WINE			
1889	4,106,000	4,344,000	18
1894	3,775,000	4,113,000	17
1899	3,368,000	4,073,000	16
1904	4,484,000	4,234,000	16
1909	6,253,000	6,760,000	24

Before the World War the largest average annual consumption of beer was in Bohemia, Moravia, Salzburg, and Upper Austria; Carniola, Coast Land, Dalmatia, and Styria were wine-consuming provinces; and the highest consumption of spirits was in Carinthia, Moravia, and Silesia. The use of alcoholic beverages was especially prevalent among the German-speaking peoples. In 1913 *Das Deutschtum in Ausland* (part 15, p. 765) recorded the fact that the Austrian Germans, although numbering but 35 per cent of the total population of the country, were paying 51 per cent of the spirit tax, 71 per cent of the wine tax, and 81 per cent of the tax on beer. In the same year, in spite of the financial stringency then existing, they expended no less than 1,200,000,000 crowns (\$243,600,000) for alcoholic drinks (*Die Alkoholfrage*, 1914, part 3, p. 265). A change took place during and immediately after the War. The Vienna correspondent of the *Journal of the American Medical Association* (Jan. 15, 1920) stated that the consumption of alcohol in the German-speaking countries of Austria was constantly decreasing, being at that time about 32 liters per capita, whereas in the poorer agricultural Slavic regions the per capita consumption was about three

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times as great. A peasant's family not infrequently spent 10 to 15 per cent of its income on liquor. The Germans and Italians drank chiefly wine and beer. Among the Slavs the drinking of intoxicants by women and children was not uncommon.

Alcoholism. Shortly before the Eighth International Congress Against Alcoholism, which met in Vienna in 1901, Dr. Rudolf Wlassak, a member of the Committee of Organization, prevailed upon the Health Department of the Ministry of State to issue a questionnaire to physicians throughout Austria soliciting information concerning the prevalence of alcoholism. The replies indicated that the chief source of the existing drink evil was considered to be the wide-spread distribution and excessive number of drinking-places. Owing to the unsettled post-war state of the country, official statistics with regard to liquor-shops for recent years are not yet available; but estimates from reliable sources are to the effect that there was a large increase in the number of drinking-places between 1881 and 1907. In the former year there were 91,000; in 1887 this number had increased to 115,000, in 1904 to 140,613, and in 1907 to 149,555. This would be about 1 liquor-shop to each 200 of population.

The number of cases of alcoholism treated in the Austrian hospitals showed a steady increase from 1874 onward. In that year

Alcoholics in Hospitals it stood at 739. By 1884 it had risen to 1,668, and in 1894 the alcoholic cases constituted 0.5 per cent of the population. A classification by Maixner of the diseases most prevalent among the alcoholics admitted to his clinic in Prague disclosed the following percentages: Delirium tremens, 9.0; diseases of the nervous system, 29; diseases of the digestive system, 17; diseases of the urogenital organs, 7; other organic diseases, 21 per cent; infectious diseases, 3 per cent.

Since 1876 the greater number of alcoholic cases have been found in Bohemia, Carniola, Caronia, Moravia, Silesia, Styria, and Tyrol; the smaller number, in Coast Land, Salzburg, Upper Austria, and Vorarlberg (*"Die Tatsachen über den Alkoholismus,"* 4th ed., Munich, 1912, p. 343).

Nearly all of the answers to the Health Department questionnaire of 1901, mentioned above, testified to the effects of alcohol as a cause of disease, and those from the wine-growing regions were particularly notable in this respect. Delirium tremens appeared constantly in the latter. Heart-disease was frequent. Indications of degeneracy were frequently reported from the small places in the wine regions; the old families were becoming extinct; and the children were backward in school.

The Government of Lower Austria in 1896 reported notorious drunkards to the number of 2,480 in a population of 2,700,000. Of these inebriates 1,305 were in Vienna. In the year 1900 the number of drunkards was 2,255, and in 1907 it had increased to 2,381.

Among the causes of insanity in Austria, alcoholism has been one of the most active. The following table, based on official statistics cited by Helenius-Seppälä, shows the percentage of insan-

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ity cases due to alcohol in the period 1890-1901:

YEAR	PERCENTAGE	YEAR	PERCENTAGE
1890	11.5	1896	18.2
1891	10.4	1897	13.7
1892	10.2	1898	14.0
1893	11.6	1899	15.7
1894	16.3	1900	13.5
1895	15.7	1901	15.9

Statistics of insanity in the Austrian insane asylums, published in 1905, showed that of the cases under treatment 6.6 per cent were due to alcohol; of the number admitted for treatment, 10.7 per cent. Of the number dismissed as cured 24.8 per cent were alcoholics. Among 1,530 new admissions 16.6 per cent were due to alcohol; of 563 of these, who were discharged as cured, 28.4 per cent were alcoholic cases; of the 258 who died, the alcoholics constituted only 10.6 per cent. And among 36,746 men admitted during the years 1894-1901 the cases due to alcoholism constituted 16.6 per cent; among the women, 2.17.

According to Tilkowsky, during the period 1871-72 there were treated in Vienna 14,391 insane patients of whom, among the men, 25 per cent were the victims of alcohol. In the period 1885-96, this percentage rose to 31 per cent, and for the years 1894 and 1895 to 40 per cent. "It is well known," said Dr. Tilkowsky, "that the abuse of alcohol constitutes one of the most important causes, and, in the large cities, distinctly the most important cause, of mental disease among men."

Pauperism, and Alcohol. Few statistics concerning the relation of pauperism in Austria to alcohol are obtainable for recent years, but for the twenty-five-year period 1871-95 J. Conrad has recorded ("Armenstatistik Hdwb. Staatswissenschaft," 1901, i. 1218-1222) these official percentages of cases of pauperism due to alcohol:

YEARS	PERCENTAGE OF PAUPERS PER 1,000 INHABITANTS	PERCENTAGE OF CASES DUE TO ALCOHOL
1871-75	0.88	8.8%
1876-81	0.01	10.1%
1881-85	1.20	12.2%
1886-90	1.14	11.4%
1891-95	1.07	10.7%

In a debate on the budget in the Austrian Lower House in the year 1920, one of the members called attention to the decline in the number of inmates in the State insane asylums. While the falling-off was partially explained by the fact that in 1917 not less than 65 per cent of the inmates of these institutions died, it was conceded to be due in part to the scarcity of alcoholic liquors, and the consequent reduction in the number of alcoholic cases. When liquor again became more accessible, this class of patients began to increase.

Mortality and Alcohol. In Austria, as elsewhere, the influence of alcoholism on the death-rate is marked. For the period 1874-97 Hoppe gives ("Die Tatsachen über den Alkohol," p. 386) the following statistics of the mortality rate per 1,000 inhabitants:

YEARS	PERCENTAGE OF GENERAL MORTALITY	PERCENTAGE OF DEATHS, ALCOHOLIC DISEASES
1874-85	37.27	35.40
1886-97	5.90	6.66

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The high mortality and the large amount of sickness among those connected with the trade of brewing is, also, demonstrated. **Mortality Among Brewers** According to a report on sickness and mortality by the Austrian Minister of State for 1896-1910 (Vienna, 1913) the mortality rate among the brewers was twice as great as that among the miners; and although in the table of statistics on sickness the former did not stand at the head—only young and vigorous persons being employed in the brewing trade—they nevertheless had an average of 60.4 cases of sickness annually in every hundred employees.

That alcoholism contributed largely to accidents was shown by L. Kraus ("Alkohol und Unfall," in *Arbeiterschutz*, 1905, p. 153), who found that during 1899-1903 an annual average of 518 accidents in Austria was due to intoxication.

Statistics of arrests for intoxication afford an inadequate basis for measuring the increase of drunkenness, or of the actual number of alcoholics, although the figures are large enough to indicate the seriousness of the alcohol problem in Austria. Thus in Krakow (Galicia) the annual average of arrests for drunkenness during 1890-1900 was, according to Mme. Zofia Daszynska-Golinska, 8,475. In the provinces of Galicia and Bukowina the arrests for drunkenness were:

1878.....	20,542	1897.....	18,910
1887.....	28,828	1898.....	19,481
1892.....	20,149	1903.....	15,202
1896.....	20,607	1906.....	19,920

From 1899 to 1903 Vienna had a yearly average of 5,647 arrests for drunkenness. In the latter year the arrests for disorderly conduct, due in most cases to drunkenness, numbered 34,244.

In Prague (Bohemia) in 1899 there were 2,838 arrests for drunkenness, or 1 for every 170 inhabitants. In 1900, among 21,700 arrests in a population of 500,000, there were 2,057, or 9.4 per cent, due to drunkenness. Among men

only the percentage was 11; among women, 3. These figures were believed to be below the actual.

Statistical material on the relation of crime to alcohol in Austria is very meager, but such as there is is sufficient to demonstrate that alcohol is a causative factor. Investigation of the cases of 1,159 convicts in Vienna disclosed the fact that 58.8 per cent were alcoholics. Of those who had been guilty of homicidal assaults and breaches of the peace 65 per cent had been influenced by intoxicating liquors.

Legislation. Early Austrian legislation concerning alcoholic beverages was directed principally toward the securing of revenue; in fact the taxation of wine was one of the earliest sources of governmental income. The tax might be imposed either on production or on consumption, the production-tax usually being modified in years of poor vintages.

In early times the privilege of making and selling beer was exercised by the monks, as a source of income, and by certain classes of citizens on permits from the authorities. The taxation of beer developed differently in the different provinces. The first mention of it is found in the fourteenth century in Lower Austria, where certain classes were given

Early Taxation of Liquor

permission to levy taxes on beer instead of the privilege of coining money. The basis of this taxation was the spigot. In 1534 King Ferdinand of Bohemia imposed a tax upon grain and beer, which was afterward limited to beer and placed at so much per vat. In 1567 King Maximilian II transferred the tax from the retailer to the producer. In Lower Austria, in 1607, a tax was imposed upon brewers, in addition to the spigot tax levied upon retailers. In 1697 this tax was considerably increased and consequently became known as the "double spigot" tax. Upper Austria adopted similar measures.

In 1787 Joseph II prohibited the use of grain for the production of spirits. Two years later the prohibition was rescinded; but in 1804, 1805, 1814, 1815, and 1816 it was reintroduced and was extended to the use of potatoes for spirit production.

After the death of Joseph II, many variations in existing legislation in the different divisions of Austria led to an attempt by Maria Theresa to establish a uniform system of taxation. A law was enacted (May 1829, 25, 1829) which was applicable to all the Austrian States except Dalmatia, Hungary, Transylvania, and the Quarnero Islands. This measure entirely reorganized the taxation of alcoholic beverages. Beer was taxed on the amount of output and without reference to the percentage of sugar content. All makers of beer were subject to this tax, certain modifications being allowed to small breweries. A consumption tax was imposed on the retail sale of wine, wine must, or fruit musts in quantities less than the Lower Austria *eimer* (18.14 gals.), the rates varying with the kind of liquor sold. Strict specifications were laid down to ensure the collection of the wine-tax. Everyone desiring to engage in the sale of wine was required to give to the local authorities a precise description of the locality and equipment of the proposed winery. By the law of 1835 the tax on spirits was gaged according to the capacity of the vats which held the *maisich* or unfermented liquid. On Oct. 21, 1849, and again on Sept. 12, 1853, the tax based upon the vat-capacity was increased; but on Sept. 4, 1856, modifications were introduced as to the material used. The tax continued to be imposed according to production.

Meantime (in 1852) the method of gaging beer for taxation had been changed; for instead of imposing the tax solely on the basis of the quantity manufactured, there was taken into account the amount of sugar in the wort as measured by the official saccharometer. A minimum of 12 per cent of sugar was required, and thinning the wort to less than 11 per cent was forbidden because it was then thought that good beer could not be made with a smaller percentage. On Aug. 19, 1857, the minimum sugar content was lowered to 9 per cent. This restriction was afterward allowed to lapse until wort containing as low as $\frac{3}{5}$ of 1 per cent was subject to tax. A law of July 17, 1899, based the taxation of beer on the sugar content of the unfermented wort before it was mixed with yeast. The amount of the tax was 34 hellers (1 heller = $\frac{1}{50}$.) per hectoliter for every degree of sugar. Brewers who made more than 15,000 hectoliters

of beer wort within the trade-year were allowed a deduction from the regular rate, and more in proportion to the amount of excess. Exported beer received a rebate of taxation. Custom duties equivalent to the tax on domestic beer were payable on imported beer.

The Italian War of 1859 brought about an increase in all taxes of about 20 per cent, and led to a change in the taxation of spirits whereby the tax was laid upon production instead of vat-capacity. The law permitted owners of vineyards and fruit-gardens to retail on their own premises drinks which they themselves had manufactured from their own products. This provision was rescinded by the law of Aug. 17, 1862, which restored the law of 1829.

The potato rot, in 1860, so affected the production of spirits that a law was passed (Sept. 5) basing the tax for the year 1860-61 upon the alcoholic content as registered by the alcoholometer. The small distilleries were taxed according to compromise agreements, or, if none such were effected, according to vat-capacity. This law had not been long in operation before it was found that the apparatus was not a precise means of ascertaining production, and that its use led to fraudulent returns.

A number of other circumstances also made taxation according to production unsatisfactory and combined to evoke the law of Oct. 18, 1865, which provided for a classification of all distilleries according to the size of the fermenting-vats. In all the large distilleries which used fermenting-vats containing at least 30 eimers the tax was fixed according to the vat-capacity. All other distilleries paid according to their production during the previous five-year period.

In December, 1867, the establishment of official relations between Austria and the Hungarian Monarchy led to a uniform system of spirit taxation for both countries, which was incorporated in the law of Dec. 21, 1867. A law of May 28, 1868, permitted every distiller using materials other than cereals or molasses to have the tax fixed by individual agreement based upon an estimated production of alcohol. The same ruling applied to distilleries using the two materials mentioned, provided the fermenting-vats contained less than 30 eimers. In the absence of an agreement the tax was paid according to the capacity of the mash-vat, as provided in a law of 1862. In spite of an increase in the taxes of 1868, the revenue returns remained unsatisfactory, and on June 27, 1878, a still further increase was ordered and an improvement made in the method of ascertaining production, the basis remaining a scale according to vat-capacity. The law permitted exploitation on a large scale of the manufacture of alcohol. A tax of 26.75 kr. per hectoliter of pure alcohol was imposed; but distillation in small quantities in most of the States was free from taxation, exemption being allowed for quantities under 56 liters, except in the Tyrol, Vorarlberg, and Dalmatia, where exemption was made for less than 112 liters. In Bohemia, Galicia, Bukowina, and Silesia there was no tax exemption for rural distilling.

A change in the entire system of liquor taxation was brought about by legislation begun in 1884 and culminating in the **Liquor Taxation System Changed** Act of June 20, 1888. Under this law a tax was levied on consumption as well as on production, and a distinction was made between beverage spirits and those used for other purposes. Spirits for export were also classified separately. The quantity produced was ascertained in the distilleries by measuring-apparatus officially approved, and the consumption tax was placed upon the quantities taken by the inland trade, but not upon those taken to the custom-houses for export. The small kettle distilleries, in which the actual quantity produced was difficult to ascertain, were taxed according to a scale based upon capacity. Individual distilleries were assigned a quota of the total production according to an apportionment made for varying periods of more than one year. The law of June 20, 1888, applying to the kingdoms and lands represented in the Reichsrat, provided for a three-year period, so that the first apportionment covered the years 1888-91. A poor harvest in 1889 led to an apportionment by agreement for that year in accordance with a provision of the law of 1888. The law of July 17, 1899, increased the total contingent for the kingdoms and provinces represented in the Reichsrat for the periods from Sept. 1, 1899, to Aug. 30, 1908, to 1,017,000 hectoliters, and the former contingent of 872,542 hectoliters assigned to Hungary was diminished. The quota for Bosnia and Herzegovina remained as before at 8,000 hectoliters. New apportionments for the countries represented in the Reichsrat were made by Acts of July 19, 1900, and July 16, 1904. A law of June 8, 1901, increased the production tax from 70 hellers to 90 hellers; the lower rates of consumption tax, from 70 to 90 hellers, and the higher rates on consumption from 90 hellers to one crown (1 crown=20 3/10c).

A digest of Austrian laws, published in 1905 (*"Oesterreichisches Staatswörterbuch,"* by Ernst Mischler and Josef Ulbrich, Vienna), states that the system of **Distilleries, Taxation of** spirit taxation then in force for the countries and kingdoms represented in the Reichsrat was based upon the laws of June 20, 1888, of July 17, 1899, and of June 8, 1901. All distilled liquors produced in the territory were taxed under these laws. A production tax was imposed, according to the kind of distillery, and a consumption tax upon the quantity, as it passed from official control to the open market. The liquor was gaged and taxed at so much per liter and per hectoliter of alcohol, measured by an alcohol-meter. The production tax in 1905 was 90 hellers, and the consumption tax 1.10 crowns per liter of alcohol. Only a definite quantity of spirits could be manufactured during the year (Sept. 1 to Aug. 30) under the lower rate of consumption tax. For the year 1908 the quota for the kingdoms and provinces represented in the Reichsrat was fixed at 1,017,000 hectoliters of alcohol, and the apportionment of the consumption tax among the various distilleries was made according to the law of July 16, 1904. The distilleries connected with the manufacture of pressed yeast paid a smaller

rate, 5 hellers per liter of alcohol. Spirits for home use were exempted from the production tax, but the alcohol content of these could not exceed 50 per cent, and the maximum amount exempted must not be over a certain percentage of the total product.

Spirits for export, also, were free from production tax. The consumption tax was omitted, too, on spirits to be used for mixing with liquor, or wine, for the production of liquors for exports, for use in making vinegar, for cooking, heating, and lighting, or for scientific or mechanical purposes; but before being released for any except scientific purposes or for making vinegar, it had to be denatured.

Adulteration. It was not until the last quarter of the nineteenth century that such phases of the liquor question as adulteration, control, drunkenness, and the prevention of alcoholism received the attention of the Austrian Government. In 1888, penal laws attacking adulteration were framed. Penalties were prescribed for adding to beer, wine, or spirits any substances injurious to health. The penalty for the first offense was confiscation of the adulterated liquor and a fine of 100 to 500 gulden (1 gulden=48½ cents) according to the quantity on hand and length of time the practise had continued; for a second offense the fine was doubled; for a third offense, in addition to the fine, the right to carry on the trade was taken away. If the substance added to the liquor was one recognized as very injurious, the penalty was lifelong loss of the right to engage in the trade and imprisonment for from three to six months.

Every one who intended to manufacture spirits or to install apparatus for so doing had to enter into an agreement with the authorities specifying precisely the locality of the distillery, equipment, etc., and permitting Government officials to enter at any time of day or night in the discharge of their duties.

This law by failing to regulate drinks which merely contained wine, or were similar to wine,

Legal Definition of Wine left the way open for the sale of falsified wines which defrauded the consumer and also placed the legitimate wine trade at a disadvantage. To remedy this situation, which had caused much complaint, a law was passed (April 12, 1907) which defined wine as the drink obtained by the alcoholic fermentation of grape-juice or of crushed fresh wine grapes. Fruit, berry, and malt wines, as well as mead and medicinal preparations approved by the office of the Minister of Health, were not considered as wine within the meaning of the law.

Five methods of treating wine and grape-juice were considered as not constituting adulteration: (1) adding small percentages of substances not injurious to health, such as sulphur, for the purpose of storing or preventing "sickness"; (2) treating with carbon dioxide or (3) animal or plant charcoal; (4) adding other wine or wine must; (5) adding caramel or red-wine residue for the purpose of coloring. The Government was empowered to allow other additions desired by producers of true wines, on presentation of requests.

Under certain conditions, and by permission of local authorities, there might also be added to wines technically pure cane- and beet-sugar, raisins, or currants, and alcohol in quantities that would give the product an alcoholic content of not over 22½ per cent by volume. These additions were made to produce sweet dessert and the sparkling wines. Aromatic and spiced wine might also be produced by permission. Any one selling wine or wine must to which sugar had been added without the permission of the authorities was subject to a fine of 1,000 crowns with imprisonment for a period not exceeding one month. Permission by the local authorities to add sugar was sometimes given in consideration of a poor season in which marketable wine could not otherwise be produced.

The addition of substances not specified in the law, or of sugar otherwise than as specified, was to be regarded as adulteration. Numerous sugar-containing substances, dried fruits, etc. were specified as not to be added. The question of sugaring wines had been agitated for a long time, some producers favoring it because it enabled them to make inferior wine salable; others opposed it on the ground that it changed the quality and lowered the standard of the wines of the region. The courts finally settled the question by ruling that wines that were sugared otherwise than as specified could not be legally sold under the stamp of "original" or "natural" wines.

The manufacture of near wines and wine-containing drinks for sale was forbidden. These were fermented liquors made by the addition of water to wine-residue, or by the use of yeast, or wines to which other fruit, berry, or malt had been added. The manufacture of these near wines for home use was regulated by local authorities and the vessels containing them had to be accurately labeled. Regulations required that copies of the law be posted conspicuously in places where wines were sold, so that every one handling them might know what was and what was not permitted. Fines and imprisonment were the penalties for violation of the law; and periodical inspection was provided, to secure compliance with its specifications.

The penal laws of 1880 provided that an inn- or tavern-keeper who promoted prostitution in his place should be punished by a fine of 25 to 200 gulden for the first offense; for a second offense, by the loss of right to carry on his business. Employees guilty of such acts without the knowledge of the proprietor were liable to imprisonment ranging from 8 days to three months.

Section 2 of the early penal statutes made complete drunkenness one of the grounds for excluding evil intent in the commission of a crime, the same as any other mental state in which the actor was not fully conscious of his conduct. Subsequent laws retained and added to this provision. Acts which under other circumstances would be criminal were not to be considered as such, if committed in a state of drunkenness; but the drunkenness itself was punishable equally with the offenses committed during drunkenness. If the drunkard had learned from experi-

ence that he was subject to violent emotional disturbance when drunk, his imprisonment was to be longer; as much as six months longer, if he committed very serious offenses while in such a state.

Drunkenness in those engaged in labor connected with roofing or work on a scaffold, or in occupations involving fire risk, and intoxication in servants through whose carelessness fires might easily arise was to be punished with imprisonment for one to eight days. If the offense was repeated, the imprisonment was to be increased to one month, or even a longer period if circumstances were especially serious.

A law of June 23, 1881, recognized three classes of dealers in spirits: (1) hotel- and tavern-keepers, who were required to have a license and who could sell in open vessels to sitting or standing guests any quantity or kind of liquor desired; (2) small retailers who, also, were required to secure a license, but could sell only distilled liquors in closed vessels in quantities of at least one eighth of a liter, not to be drunk in the room where purchased; (3) wholesalers, who were not required to have a license and who could sell distilled liquors in any quantity in closed vessels (bottles, barrels, etc.) and who had the privilege of adding to them liquors of their own manufacture.

The local authorities who granted the licenses were required to take into account the needs of the population, the character of the locality in which the business was to be carried on, and the efficiency of the police surveillance. A license was forfeitable if the proprietor or any member of his family allowed gambling, the concealment of stolen property, immorality, or drunkenness on the licensed premises. Only one license was to be granted to an individual for conducting a small retail trade in any one place, and only one for inn and tavern trade. As a rule the inn and tavern trade was to be conducted personally by the holder of a license; but in exceptional circumstances, and for very weighty reasons, the authorities might permit a tenant or representative to carry on the traffic in place of the license-holder. Such selling, without permission by the local authorities, was a punishable offense (Otto von Komorzynski, "Die Gewerbe-Ordnung," part I, p. 311, part II, pp. 205-232, Vienna, 1908).

While the number of licenses issued to small liquor-dealers and tavern-keepers did not increase rapidly, the opportunity to buy alcoholic liquors increased enormously through the rapidly growing number of wholesalers. Without taking out a license they, too, could sell in small quantities, their only restriction being that the liquors might not be sold in open vessels.

The following statement shows the growth or decline of the three classes from the year 1882 to 1889:

	1882	1889
1. Hotel- and Tavern-keepers	100,857	90,877
2. Small retailers	8,720	5,414
3. Wholesalers	8,725	31,346
Total establishments	118,302	127,637
	or 1 to every 230 people	or 1 to 204 people

In 1902 the Government ruled that in all communities of less than 500 inhabitants there should be only one licensed tavern and one licensed small spirit-dealer; also that the retailing of spirits in closed vessels should be carried on only by persons holding a tavern or small dealer's license, under which one liter was the maximum quantity to be sold at one time, while the same quantity was made the minimum for the wholesale traders.

In 1909 more favorable concessions were made to the tavern-keepers and small retailers. Instead of limiting the retail sale of liquor according to the number of inhabitants, a new classification of dealers was made. The unlicensed wholesalers of spirits were restricted to trade in closed vessels in quantities of not less than five liters. Licenses were required by dealers selling in quantities of less than five liters in closed vessels and the number of licenses to the small dealers was no longer to be increased. (This last restriction did not apply to the spirit trade by tavern-keepers, but only to that of small dealers selling in open vessels.) It was recognized that the local authorities of any district or community had the right to close the spirit-shop during any time on Sundays, holidays, or pay-days.

Sunday Closing Governmental action for preventing alcoholism has been largely confined to the separate divisions, especially Lower Austria, where the abstinence movement was first formally organized. The necessity for preventive action was recognized in 1911, when a commission of experts was officially appointed to study and report on needed temperance legislation. The report of the commission, which was published in the following year, contained a number of recommendations among which the following were the more important:

Temperance Commission of 1911 A. Legislative Measures: (1) Taxation of home distillation of spirits; (2) prohibition of the sale of fermented and distilled liquors to any person under eighteen years of age; (3) legislative ordinances forbidding the assistance of the law to compel the payment of drinking-debts for intoxicating liquors, and declaring that business arranged in public houses should not be legally binding; (4) ordinances giving those having the funds of workmen's insurance the right to expend a certain percentage of the income and to adopt effective measures in combating drinking.

B. Administrative Measures: (1) The introduction of compulsory instruction concerning the nature and effects of alcohol upon the human system, to be given at suitable times and in a proper way, in all seminaries for teachers, and also in all the primary, municipal, technical, and intermediate schools; (2) lectures against drinking to the men in the army and navy; (3) administrative support to the temperance movement; (4) restrictions in the granting of licenses to public houses, etc., and facilities for the establishment of temperance restaurants and people's cafés; (5) the opening of refreshment-rooms at all railway-stations for the sale of coffee, milk, and other non-alcoholic drinks; (6) prohibition of the consumption of alcoholic liquors during working hours by persons in the service of the State, and the opening of rooms at all State working centers, for the sale of coffee, milk, and other refreshing, non-alcoholic drinks at cost; (7) administrative pressure to bring about an agreement between masters and workmen to prohibit the introduction of intoxicating liquors in factories and workshops; (8) a special license to be required by all retailers of beer or spirits; (9) prohibition of the sale of intoxicating liquors, at places where workmen are paid their wages, from Saturday at 4 p. m. until Monday at 8 a. m.; all liquor places to be closed earlier on the day when wages are paid; (10) preferences to be given to total abstainers, in certain special lines of employment, such as miners, carriers, and nurses.

The World War brought about many Government orders designed to conserve food by limiting the use of foodstuffs in the manufacture of alcoholic liquors. Orders affecting the army are described under AUSTRIA-HUNGARY.

Taxes on alcohol were increased six months before the War and four times during its continuance. In September, 1914, the Minister of Commerce recommended earlier closing hours for spirit-shops. The Minister of Railroads forbade the use of alcoholic liquors by employees on duty, and a similar order applied to the army while in transportation. The Minister of State expressed regret that there was no law against drunkenness, and directed that measures should be taken in all political divisions not only to combat the immoderate use of distilled liquors, but also to reduce in every possible way the occasions for drinking.

An order from the ministers of Finance, State, Commerce, and Agriculture (Feb. 26, 1915) directed a large reduction in the use of potatoes for the production of Foodstuffs and whisky. An Imperial order forbade the establishment of new distilleries, new spirit refineries, or the enlargement of existing plants whereby production could be increased. The ministers of Finance, Commerce, and Agriculture were given power, however, to suspend certain of these prohibitions when they deemed that such suspension would promote general production or improve market conditions. The production of distilled spirituous drinks from raw spirits was forbidden. In September, 1915, the Government took a step toward a spirit monopoly by creating the *Spirituszentrale*, an organization for regulating the production and consumption of spirits. The manufacture of malt was prohibited for a time, but in July, 1915, the Government lifted this prohibition and gave the brewers permission to manufacture, until December, 90 per cent of the quantity of beer that they had brewed during the same months in 1912 and 1913. From December, 1915, to March, 1916, the production of beer was limited to 55 per cent of the previous wholesale trade, and to 60 per cent of the retail trade.

In 1916, measures instituted for the prevention of waste forbade distilleries to use potatoes for the production of spirits. The use of barley in breweries was prohibited in September of that year, but a limited amount was released for use in December. The sale of beer at inns was limited to the hours between 7 and 10 p. m. on week-days, and from 4 to 10 p. m. on holidays and Sundays. The quantity was limited to one half-liter per person when consumed on the premises, and to one liter when taken away. Later, local authorities were given the right to fix the hours of sale, and more than one liter for off-consumption was permitted.

In order to compensate for the loss in revenue from beer and spirits the Minister of Finance raised the tax upon wines. The increase on sparkling wines was from 80 hellers to 2 crowns per hectoliter; on still wines from 20 to 60 hellers; on fruit wines, 8 crowns; and on grape-juice, berry wine, malt wine, and mead, 32 crowns (see *Die Alkoholfrage*, 1917, No. 4, p. 308).

The Revolutionary Government in Austria inaugurated (1918) measures to suppress or limit the use of alcoholic liquors because of the very disastrous consequences likely to result from their consumption by the people in the then existing state of misery and overexcitement. The sale of wine, beer, and liquors was prohibited throughout German Austria on the day and evening of elections to the new National Assembly. A tax according to the percentage of sugar employed was imposed upon beer. Small breweries were allowed a reduction. The wine tax was fixed at 40 crowns per hectoliter of grape wine, or 8 crowns per hectoliter of fruit or berry wine. The tax on sparkling wine was put at 1.40 to 12 crowns per bottle, according to the selling price.

Use of Intoxicants Restricted in 1918

Temperance Movements. The first temperance movement recorded in Austria was a short-lived one which developed about the middle of the nineteenth century, following the general awakening which grew out of the American movement. It was inaugurated by the Austrian Catholic clergy, which persuaded large numbers of persons, especially among the working classes, to take religious vows to abstain from intoxicating liquors. For a time the movement was quite effective in reducing drunkenness and disorder, and it even made its influence felt in Hungary and in Prussian Poland; but it soon died out through the lack of proper organization. The political conditions of the country, especially the laws against the formation of societies, were obstacles in the way of organization.

The permanent antialcohol movement began in 1884, led by Dr. Max Ritter V. Proskowetz, a member of the Austrian Parliament, Attorney-General Giegl, and Anton Daum, a lawyer, who organized the OESTERREICHISCHER VEREIN GEGEN TRUNKSUCHT (Austrian Society for Checking Inebriety).

Society for Checking Inebriety

The Society endeavored to obtain legislation against the prevailing alcoholism by reform of the licensing system, by establishing institutions for the treatment of drunkards, and by compulsory commitment of drinkers. Its efforts met with little success because of the powerful opposition of the liquor trade.

The early societies did not require total abstinence of their members, and the conflicting conceptions of moderation were too elastic to afford an effective working basis. They could not accomplish much, even in the rescue of alcoholics, in whose recovery total abstinence is essential.

The first society to champion total abstinence was the Verein der Abstinenten ("Society of Abstainers"), organized in Vienna in 1899 by a group of young physicians, prominent among whom were Drs. RUDOLF WLASSAK, RICHARD FRÖHLICH, RUDOLF POECH, a Swiss physician, and Prof. GUSTAV VON BUNGE, of the University of Basel. The society carried on an active propaganda for total abstinence among all classes, and succeeded in awakening an interest in the subject among scientific men. Some cooperation was also obtained from the Austrian Government. Through the efforts of the Verein

der Abstinenten the Eighth International Congress against Alcoholism was brought to Vienna in 1901. The local interest aroused by the Congress resulted in many new adherents to the temperance cause, and gave great impetus to the movement.

The work of the Congress was far-reaching in its effects. One of the most important developments was a conviction among the labor leaders that the drinking habits of the working classes constituted a serious obstacle to the progress of the Social Democrats, to whom they looked for relief from their condition of social and economic oppression. The basis of the earlier temperance movement had been almost entirely moral, holding up to the working man the sin of drunkenness. The labor leaders realized that, on the whole, the wide-spread drinking customs which did not go so far as brutish and flagrant drunkenness constituted a greater impediment to the general welfare of the masses than alcoholism in its grossest forms. The steady, so-called moderate drinking seriously affected the welfare of the working man by lowering his efficiency and weakening his resolution to better his condition.

Leading Social Democrats joined the abstainers in spreading a knowledge of the effects of alcohol among the working classes, and in building up a working men's abstinence movement. They directed it not so much against drunkenness as against the drinking customs, and especially against the lighter drinks, beer and wine, since these were the ones in most common use, and their evil effects were generally underestimated. In 1901 a resolution was passed at a convention of the Social Democratic party declaring that

In consideration of the facts that the drinking customs and the lack of understanding on the part of the masses as to the effects of alcoholic drinks, as well as social conditions, enter into the causes of alcoholism, this convention recommends the study of the alcohol question and especially of the recent medical investigations of the effect of alcohol. The convention acts upon the conviction that every effort to check alcoholism helps to strengthen the fighting ability of the proletariat.

The sentiment developed among the working classes by the Verein der Abstinenten led to the organization in 1905 of a special

Working Men's Abstinence Society society, the ARBEITER-ABSTINENTENBUND IN OESTERREICH in conjunction with the Social Democratic party. This group confined its efforts to the working classes, while maintaining friendly relations with other organizations. The realignment was a serious loss, however, to the Verein der Abstinenten, as there was no non-partizan organization for bringing together abstainers who were not Social Democrats. Good Templary could not secure a foothold because of the opposition of the Government to the affiliation of Austrian societies with an international body. This difficulty was finally met in 1906 by Dr. A. Forel, of Switzerland, who organized a society similar to that of the Good Templars, but purely Austrian and bearing the name "Oesterreichische Gesellschaft gegen die Trinksitten," or NEPHALIA. The first group organized societies in many cities of Austria and these eventually formed a central organization. Though it was

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not permitted to organize juvenile branches, the members of *Nephelia* (as it was commonly called) did a great deal to promote abstinence among children by educational work in the schools. This society has shown little activity since the War.

The Government had already, in 1902, provided for temperance instruction in the primary public schools, in connection with the study of natural history. In 1912, in response to increasing and insistent demands, the Ministry of

Education issued an order providing that in every school and in all the normal schools instruction should be given concerning the physiological action of alcohol, its pathological results, and the social dangers and the economic loss attending alcoholism.

Since the beginning of the twentieth century a number of temperance organizations have been formed in Austria by women, teachers, students, and other special classes, all of which have been more or less effective in their respective fields. Some have maintained institutions for the reformation of drunkards; others have confined their efforts entirely to the prevention of alcoholism, by encouraging the use of non-alcoholic drinks, by holding public lecture courses, and by various other means. In 1908 a federation of the various societies, known as the *ZENTRALVERBAND OESTERREICHISCHER ALKOHOLGEGNERVEREINE*, was formed.

In Austria, as in other countries, the Catholics have been active in temperance work. The most important society founded by them was the *KATHOLISCHES KREUZBÜNDNIS GEGEN DEN ALKOHOLISMUS FÜR OESTERREICH* ("Austrian Catholic League of the Cross Against Alcoholism"). Another active society is one of Catholic priests, the *OESTERREICHISCHER PRIESTERABSTINENTENBUND* ("Austrian Abstaining Priests' League").

Since the World War there has been a great awakening of temperance activity in Austria. The Government itself has come to see that alcoholism is an enemy to progress—economic as well as moral—and at the time of writing there is under discussion a bill authorizing a liberal expenditure for an antialcohol campaign.

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AUSTRIA-HUNGARY

AUSTRIA-HUNGARY or **AUSTRO-HUNGARIAN MONARCHY** (German, *Oesterreich-Ungarische Monarchie*). The official designation of a former extensive empire of central Europe, whose territory was bounded on the north by Germany, on the east by Russia and Roumania, on the south by Roumania, Serbia, Turkey, and Montenegro, and on the west by the Adriatic Sea, Italy, Switzerland, Liechtenstein, and Germany; area, 240,942 square miles; population 49,418,598.

Before the World War (1914-18) Austria-Hungary was one of the great powers of Europe. It had existed since 1867, in which year the empire of Austria and the kingdom of Hungary combined in the formation of a bipartite State under the rulership of Francis Joseph I, who ordered that he should be styled "Emperor of Austria, King of Bohemia, etc., and Apostolic King of Hungary." As Austria and Hungary had each its own parliament and ministers, the new State was often referred to as the "Dual Monarchy."

Certain affairs, however, common to both the States were administered by common ministries, namely, (1) foreign affairs, (2) military and naval affairs, and (3) finance, the legislative power relative thereto devolving upon the so-called Delegations. These Delegations, of which there were two, consisted of 60 members each, chosen to the number of 20 from each of the upper houses of the two State parliaments and of 40 from each of the lower houses. They were appointed for one year, and were summoned annually by the Emperor and King at Budapest and Vienna alternately. Coinage, weights, and measures were alike in both States, and a commercial union between the two countries resulted practically in a customs union.

Shortly before the close of the World War the Austro-Hungarian Monarchy began to break up into independent national groups. The more important of these are treated in separate articles under their respective headings (see *AUSTRIA*, *HUNGARY*, etc.)

Owing to the general disorganization of the country, incident to the World War, complete statistics relating to the alcohol question in Austria-Hungary are not available for the more recent years. Between 1885 and 1909 the annual per capita consumption of beer rose from 33 to 47 liters, while that of wine showed fluctuations (evidently varying with the vintage) between a minimum of 10 liters and a maximum of 33 liters. The per capita consumption of spirits, in the 25-years period mentioned, once (in 1891-92) rose as high as 10 liters, but in the other years it fluctuated between 7 and 9 liters. The accompanying table (p. 238) gives particulars of the production and consumption of beer, wine, and spirits for the period 1885-1909.

According to the "Statesman's Year Book" for 1919, there were in 1912-13 in the Dual Monarchy 1,155 breweries, the output of which was 23,570,054 hectoliters of beer. There were also 91,264 distilleries with a total output of 2,692,843 hectoliters of alcohol. The area under vines was 567,407 hectares, and Hungary alone produced 5,499,481 hectoliters of wine.

During the World War several military orders were issued to promote sobriety in the

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TABLE
SHOWING PRODUCTION, IMPORTS, EXPORTS, AND PER
CAPITA CONSUMPTION OF ALCOHOLIC BEVERAGES
IN AUSTRIA-HUNGARY FROM 1885 TO 1909

YEAR (ENDING AUG. 31)	PRODUCTION (HECTO- LITERS)	IMPORTS (HECTO- LITERS)	EXPORTS (HECTO- LITERS)	PER CAP. CON- SUMPT'N (LITERS)
WINE				
1885	10,621,000	31,000	581,000	26
1890	7,400,000	40,000	688,000	16
1895	5,774,000	805,000	218,000	15
1900	7,156,000	1,045,000	216,000	18
1905	9,174,000	97,000	272,000	19
1909	10,617,000	37,000	163,000	21
BEER				
1885	13,155,000	27,000	368,000	33
1890	14,117,000	52,000	528,000	33
1895	18,691,000	65,000	805,000	42
1900	21,471,000	74,000	916,000	45
1905	20,600,000	68,000	1,109,000	41
1909	21,632,000	76,000	938,000	42
SPIRITS				
1885	3,830,000	13,000	262,000	9
1890	3,884,000	11,000	334,000	9
1895	4,652,000	13,000	201,000	7
1900	4,988,000	10,000	256,000	7
1905	4,974,000	9,000	204,000	7
1909	5,269,000	9,000	121,000	7

Austro-Hungarian army. Early in the War, one corps commander included in an order the statement that "Alcohol injures the body and lowers the resistance against sickness. Its use is to be strictly forbidden and replaced by coffee and Russian tea" (see *Die Reichpost*, Oct. 3, 1914). Another commander pointed out the injuriousness of the immoderate use of alcohol, ordered that the troops receive instructions about it from the officers, and warned against taking "a glass of beer or wine" on the invitation of strangers or acquaintances. Circulars were given to the soldiers urging abstinence from alcohol, "as it makes men sluggish and incapable of marching, interferes with good shooting, and renders one more susceptible to infectious diseases" (see *Jour. American Medical Association*, April 10, 1915). The Minister of War (Jan. 30, 1915) forbade the issuance of alcoholic drinks to the troops on all military transports in the railroad service. Soups and non-alcoholic drinks were to be prepared and furnished as refreshments.

The Imperial and Royal Commands of the South Austro-Hungarian front issued (Sept. 12, 1915) an order of which the following is a translation:

With the view of reducing alcoholism, which is especially detrimental to the military efficiency of the nation, the following order is issued, applicable alike to Styria, Carniola, Tyrol, Vorarlberg, Salzburg, the Coast Provinces, and Caronia:

Selling and retailing distilled liquors to any one is entirely forbidden on Sundays and holidays, and on working days is allowed only from 7 o'clock in the morning until 9 o'clock in the evening.

It is forbidden to give spirits to any soldier, whether officer or private, in any shop, coffee-house, or other locality.

Further, it is strictly forbidden to deliver any kind of alcoholic drink whatsoever, beer, wine, or cider, on troop transports.

During the War the production of all alcoholic beverages was steadily reduced, partly because of the necessity of conserving foodstuffs for human and animal consumption, and partly because of the total destruction or the impairment of refineries both in Galicia and in Bukowina.

AUTY

The taxes on spirits were more than quadrupled.

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AUSTRIAN ABSTAINING PRIESTS' LEAGUE. See OESTERREICHISCHER PRIESTER-ABSTINENTENBUND.

AUSTRIAN ABSTAINING WORKMEN'S UNION. See ARBEITER-ABSTINENTENBUND IN OESTERREICH.

AUSTRIAN ANTIALCOHOL SOCIETIES, CENTRAL FEDERATION OF. See ZENTRAL-VERBAND OESTERREICHISCHER ALKOHOLGEGNER-VEREINE, DER.

AUSTRIAN CATHOLIC LEAGUE OF THE CROSS AGAINST ALCOHOLISM. See KATHOLISCHES KREUZBÜNDNISS GEGEN DEN ALKOHOLISMUS FÜR OESTERREICH.

AUSTRIAN SOCIETY AGAINST DRUNKENNESS. The English title used in a number of works on temperance as the equivalent of OESTERREICHISCHER VEREIN GEGEN TRUNKSUCHT. Some writers adopt the form "Austrian Society for Checking Inebriety" (see "Temperance in All Nations," i. 319).

AUSTRIAN SOCIETY FOR THE CARE OF ALCOHOLICS. English equivalent of OESTERREICHISCHE VEREINIGUNG FÜR TRINKERFÜRSORGE.

AUSTRO-HUNGARIAN MONARCHY. See AUSTRIA-HUNGARY.

AUTHORSHIP AND ALCOHOL. See LIQUOR AND LITERATURE.

AUTY, JOSEPH. English manufacturer and temperance worker; born near Dewsbury, Yorkshire, in 1847; died at Batley, Yorkshire, May 2, 1922. The son of a carrier, and the second of eleven children, his opportunities to secure an education were extremely meager. He himself said, "I never really went to school. I was in a factory at eight years old." He did find some time, however, to improve his learning while working in the woolen mills of Batley, by going to night-school and by studying arithmetic while attending to his machine. As a young man he achieved local prominence as an athlete and cricket player. His ability in business was no less conspicuous; and before he was five and twenty he became "head over-looker" at Joseph Parker & Sons' Valley Mills, where he remained ten years. At the age of 34 he improved his position by going to College Mill, Birstall. After three years there he started in business on his own account, building up the firm of J. Auty & Co., Ltd., a very prosperous concern, in which he remained active until 1912, when he retired, leaving the conduct of the business to his sons. He was a devoted public servant, and took a keen interest in the civic life of his town, serving as a member of the Batley town council (1889), mayor (1892), alderman (1898), and magistrate (1908). In 1919, with eight other citizens, he was made one of the first Honorary Freemen in recognition of his eminent services to the town.

The temperance cause amounted to a passion in Auty's life; and from the time when, as a youth, he signed the pledge, he was an unswerv-

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ing advocate of total abstinence. For years he was an open-air speaker, and his market-place speeches were famous throughout the countryside. It was his custom to lay special emphasis on what he called his "Five Points," viz., Common sense, Morality, Sobriety, Thrift, and Industry. Great as was his enthusiasm, he was far from caring for the rôle of public reformer, aside from the results which he could accomplish. "I believe people think I like this job," he once remarked; "but it is horrible, and I only do it because it is my duty." On another occasion he said, "If there was no drink, one tenth of the policemen would do. We don't need policemen to watch drapers' shops; we need them to watch public houses. Anyway, if drink is bad, it is bad; and the State has no right to legalize, for the sake of revenue, a traffic which is bad for its members. There is no drink in my house or in my works. It is my right to exclude it. But I would not shut a single public house except by Local Option."

He was regarded in his community as a model employer; and, despite the fervor of his temperance advocacy, he was liked and respected even by habitués of the public houses. This is well illustrated by a story appearing in *The Alliance News and Temperance Reformer* for May, 1922, which runs as follows:

One day a man went into a Batley tap-room, and called for a pint. Holding the tankard in his hand he said to the company, "Here's health to us all," and added a curse on Mr. Auty. The tankard never reached the man's lips. The heavily-booted foot of a fellow-customer shot up and kicked the vessel from his grasp; and a blow from a heavy fist knocked him to the floor. . . . The owner of the fist said: "We like our glass of beer, but we won't have Joe Auty talked about like that while I am in the room. Joe Auty is a gentleman."

Auty was responsible for the banishment of all alcoholic liquors from the Mount Pleasant Cricket and Football Ground at Batley. Realizing from his own experience in the athletic world the disastrous effects of drink on young sportsmen, and learning that the estate could be bought for £3,300 (\$16,500) he offered to give £500 (\$2,500) and collect £2,000 (\$10,000) more if there was executed a trust deed declaring against any future sale of liquor. His conditions were accepted and the project was put through.

He was secretary of the Batley Temperance Society in 1874-76 and served several terms as president. He was, also, one of the leaders in the movement which led to the building of the Batley Temperance Hall. A devoted member of the United Kingdom Alliance, he served for more than twenty years as vice-president, and was one of its most generous contributors.

On March 27, 1922, Auty suffered a severe bereavement by the death of his younger son, Joseph Speight Auty, who, also, was a total abstainer and a generous supporter of the temperance cause. During the World War J. S. Auty saw service in Egypt and France, holding a commission in the Bradford Pals.

AUVERGNAT. A deep-red, still wine made in the vicinity of Orleans, France. It receives its name from a variety of grape used in its manufacture.

AUXERRE. A spirituous, full-bodied, red, still wine from vineyards in the vicinity of the

AXLEY

city of Auxerre, department of Yonne, France. It is slightly astringent and of the Burgundy type.

AUXILIARY TEMPERANCE SOCIETY. A moderation society formed in Charlottetown in the early part of the last century. See **PRINCE EDWARD ISLAND**.

AVA. See **AWA**.

AVALLON. An astringent, red, still wine of the Burgundy type, made in Avallon, chief town of the district of the same name, department of Yonne, France.

AVELSEACHER. A white, still wine of the Moselle class, from Avelsback, near Trèves (German, *Trier*), Prussia.

AVENAY. A very deep red, dry, white, sparkling or still wine made in the locality of Avenay whose vineyards were in great repute in the thirteenth century.

AVENCHES. A red or white, still wine made in the vicinity of Avenches (the ancient Aventicum), a small town in the canton of Vaud, Switzerland.

AVENUE, L' ("The Future"). One of the pioneer temperance societies of Switzerland. See **SWITZERLAND**.

AVIZE. An amber-colored, sparkling wine of the champagne class, from the vineyards of the Côte d'Avize in the district of Épernay, department of the Marne, France. It is a light, delicate wine, made from white grapes of the first growth.

AWA or AVA. The shrub (*Piper methysticum*) from which kava is made; also the beverage itself. See **KAVA**.

AWAMURI. A strong fermented drink prepared from rice, maize, pulse, etc. by natives of several of the islands adjacent to Japan.

AWINSA. A fermented beverage prepared from a variety of wheat by certain natives of West Africa.

AXLEY, JAMES. Pioneer preacher of the Methodist Church in America; born in Virginia, on the New River, in 1776; died in 1838 at Madisonville, Ky. He was taken in childhood to Kentucky, where he became a hunter and a thrifty farmer. He joined the Methodists in 1802, and in 1805 entered the itinerant ministry in the same Conference class with Peter Cartwright. "We were always," says Cartwright, "bosom friends till he closed his earthly pilgrimage." Cartwright records an interesting incident of Axley's tact and adaptation to the peculiar needs of the ministry in pioneer times. They were at a camp-meeting in Tennessee, Axley endeavoring to maintain order among a crowd of roughs while Cartwright preached. They threatened him with violence and flourished a cowhide whip in his face: he told them he could not possibly go into a fight until he had prayed, and instantly dropped on his knees. His prayer was one of uncommon fervor; it melted the fiercest of the roughs, and before the camp-meeting ended several of the number professed conversion and united with the church. Abel Stevens, in his "History of the Methodist Episcopal Church" (iv. 370), has the following record of Axley's activity in the cause of temperance:

His opposition to spirituous liquors led him to introduce into the General Conference of 1812 a resolution against their use by church members. It failed; but he repeated the effort in 1816. Many in the Conference opposed him, making merry with his quaint speeches. "He turned his face to the wall and wept," says Laban Clark, who joined him in the measure. He persisted, however, and at last triumphed.

In another reference to the Conference battle of 1812, the same historian reports the following:

Axley stood up persistently for his temperance reform, moving repeatedly, against motions to lay on the table, that "no stationer or local preacher shall retail spirituous or malt liquors without forfeiting his ministerial character among us." At the third effort he was defeated.

The same General Conference, however, sent out the following appeal:

It is with regret that we have seen the use of ardent spirits, dram drinking, etc., so common among Methodists. We have endeavored to suppress the practice by our example, but it is necessary that we add precept to example; and we really think it not consistent with the character of a Christian to be immersed in the practice of distilling or retailing an article so destructive to the morals of society, and we do most earnestly recommend the annual conferences and our people to join with us in making a firm and constant stand against an evil which has ruined thousands, both in time and eternity.

As already stated, Axley's temperance reform resolution passed the next General Conference (1816) triumphantly.

AXON, WILLIAM EDWARD ARMYTAGE. English journalist, author, and temperance advocate; born in Manchester, England, Jan. 13, 1846; died there Dec. 27, 1913. His early educational advantages were not extensive, but at the age of fifteen he became an assistant in the Manchester Free Libraries, where he made the most of his opportunities and developed into a highly intelligent and most useful public servant. He was an omnivorous reader, and his duties at this time enabled him to gather great stores of information, much of which he afterward returned to the world in the shape of books and magazine articles, mainly on local history and antiquities. He eventually became a sublibrarian, and he held that position until 1874, when, being then 28 years of age, he made a short deviation into commercial pursuits, and became the secretary of a business company. He found this work very uncongenial; and in the same year (1874) he joined the staff of the *Manchester Guardian* as office librarian, a position which he retained until 1905.

Axon contributed the article "Manchester" in the "Encyclopaedia Britannica," wrote much in the "English Encyclopaedia," and the "American Encyclopaedia," and furnished many short biographies to the "Dictionary of National Biography." He compiled also the valuable "Annals of Manchester," a great storehouse of local history, and was an acknowledged authority on the folk-lore and antiquities of Lancashire and Cheshire. He was one of the original members and vice-president of the Lancashire and Cheshire Antiquarian Society. He was elected a Fellow of the Royal Society of Literature in 1868, and in 1899 received the honorary degree of LL.D. from the Wilberforce University of America, Ohio, for his splendid work on behalf of negro rights and education. But the degree which he prized most highly of all (*M.A. honoris causa*) came to him from the University of Manchester.

From early life Axon was identified with the temperance movement, and since 1889 had been president of the Manchester, Salford and District Temperance Union. For some years he had been a member of the Executive Committee of the United Kingdom Alliance, and at the time of his death he was proprietor of the Alliance's official organ. His temperance writings were not, however, confined to distinctively temperance periodicals. For many years he had been recognized in the literary circles of Manchester and far beyond as a man of wide and varied learning and "an encyclopedia of information," particularly upon linguistic and historical subjects. His acknowledged standing among scholars and writers served to open the door for his temperance propaganda articles into the pages of magazines and other periodicals which usually took little account of reform movements. Conversant with several Oriental tongues, as well as with the various languages of modern Europe, he could graphically depict the degeneration of ancient races through indulgence in alcohol, and the things that evermore wait on that indulgence. His lectures and special addresses on temperance were remarkable for the information they contained and for the new manner in which they presented their various subjects.

Axon was twice married: (1) to Jane Woods of Ashton-under-Lyne; (2) to Setta Luft of Seligenstadt, Hesse, Germany.

AY. An amber-colored, sparkling wine of the champagne class, from a village of the same name in the district of Reims, department of the Marne, France.

AYLESWORTH, BARTON ORVILLE. American clergyman, educator, and Prohibition advocate; born at Athens, Ill., Sept. 5, 1860; educated at Eureka College (A.B., A.M.), Bethany College (A.M.), Denver University (Litt. D.), and Drake University (LL.D.). He married Georgia L. Shores, of Atlanta, Ill., in 1882. Ordained to the ministry of the Church of Christ in 1880, he served pastorates at Peoria, Ill., and Cedar Rapids, Ia., resigning the latter pulpit to take the presidency of Drake University, Des Moines, Ia. (1889-97). In 1897 he was chosen pastor of Central Church, Denver, Colo., returning to educational work in 1899, when he became professor of political economy and logic in the Colorado State Agricultural College, and was made president of the faculty. In 1910-12 he was organizer for the National Woman Suffrage Association, and in 1912-14 he served in a similar capacity for the Progressive party. Always a Prohibitionist, he has given hundreds of lectures on Prohibition and allied subjects, besides taking active part in many local and State campaigns.

AZAMBUJA. A dark-red, full-bodied, spirituous and tart, still wine produced in a region of the same name, north of the river Tagus, Portugal.

AZORES. An archipelago consisting of nine islands in the North Atlantic Ocean, forming an integral part of the Republic of Portugal. St. Michael (São Miguel), St. Mary (Santa Maria), with Formigas, form a group to the north; Fayal (Faial), Pico, St. George (São Jorge), Terceira, and Graciosa are the central group; and Flores and Corvo lie to the northwest. The

AZORES

total area of the group is 922 square miles, with a population of about 242,000.

It was off Flores that the famous sea-fight, between a Spanish fleet of 53 vessels and the English ship "Revenge," under the command of Sir Richard Grenville, took place in 1591.

The vine is cultivated on the islands extensively, and spirits are produced in the district of Ponta Delgada. Morewood, in his "History of Inebriating Liquors," (p. 357), says:

The wine is of the colour and flavour of Madeira, is cheaper by 50 per cent, and is held in great estimation in the West Indies, from its superiority over other wines in a hot climate. On this account the colonial merchants keep an agent at Fayal, who contracts for the principal portion of each vintage of the island; some of these are so fertile as to afford two crops in the year . . . A spurious spirit is frequently imported into these islands from the Brazils, which the common people use in preference to their own

AZTEC INDIANS

wine; but the consumption has been nearly counteracted by the pure West India rum and the liquors of their own distillation.

Besides a distillery on the island of Terceira, there are two very large ones on that of São Miguel (St. Michael), of which the larger can dispose of sixty tons of sweet potatoes a day. All wines and liquors from foreign countries pay heavy duties at the custom-house. A great quantity of wines and spirits is imported from Portugal, and a little foreign gin. Aguardiente is drunk to a considerable extent. The local tax on most wines is about 50 reis (5 cents) a liter, and 120 reis on port wine. The import tax on gin is about 20 reis a liter.

AZTEC INDIANS. An aboriginal people of Mexico. For their drinking practises and laws, see ABORIGINES OF NORTH AMERICA.



JEHU, KING OF ISRAEL, BRINGING WINE-VESSELS AS TRIBUTE TO SHALMANESER II
(SEE PAGE 246)

—From the Black Obelisk.

B

BAAMBOO. An intoxicating drink prepared from maize, formerly made by the natives of the district of Sierra Leone, West Africa.

BABCOCK, DANIEL CLARK. American clergyman and temperance leader; born at Blandford, Mass., May 31, 1835; died at Claremont, N. H., Dec. 8, 1917. He received his education in the public schools of Massachusetts and Connecticut and in the Conference seminaries at Greenwich, R. I., and Newbury, Vt., taking his theological course at the Biblical Institute, Concord, N. H. He was licensed to preach at Oakdale, Mass., in 1857. In 1860 he married Clara A. Parkham, of Sutton, Mass., entered the New Hampshire Conference of the Methodist Episcopal Church in the year following, and during the ensuing ten years served several of its leading pulpits. Babcock was consistently active in temperance work. He was Grand Worthy Chief Templar of the New Hampshire Templars in 1870. In 1871 and 1872 respectively he was appointed corresponding secretary of the New Hampshire Temperance Alliance and of the State Temperance Union of Pennsylvania. In 1880 he became one of the secretaries of the National Temperance Society; he served for two years as head of the Pennsylvania Grand Lodge, editing the *Lodge Visitor*; and for several years he published the *Pennsylvania Temperance Union*. He was appointed secretary of the New Hampshire Law and Order League in 1896, with headquarters at Concord, N. H. When the New Hampshire Anti-Saloon League was organized, in 1899, Babcock shared in its activities and served as vice-president until his death. He wrote numerous pamphlets and articles dealing with various phases of the liquor question, and instituted summer camp-meetings for general education purposes, the consideration of temperance subjects being especially cared for.

BABCOCK, JULIA (BURNELLE), generally known as **Bernie Babcock.** American author, journalist, and Prohibitionist; born in Unionville, Lake County, Ohio, April 28, 1868. She accompanied her parents to Arkansas in 1879 and was educated in the public schools there, taking a year's university work, followed by a course in literature and science. At the age of eighteen she married William F. Babcock, who died ten years later. Mrs. Babcock is best known through her books: "The Daughter of a Republican," 1900 (title changed later to "The Daughter of a Patriot"); "The Martyr," 1900; "At the Mercy of the State," 1901; "Justice to the Woman," 1901; "An Uncrowned Queen" (popular life of Frances E. Willard), 1902; "The Man Who Lied on Arkansas," 1909; "Santa Claus, the Stork and the Widow," 1909; "With Claw

and Fang," 1911; "Billy of Arkansas"; "The Devil or Old Glory"; "The Revolutionist"; "Yesterday and To-day in Arkansas," 1918. Some of these books have a wide circulation, particularly "The Daughter of a Republican." The latter partook of the character of a campaign document, arousing much interest on account of its radicalism. The dramas "Mammy," 1916; "The Prodigal Daughter"; "The Bride of King Solomon"; "Immortality," and "The Battalion of Death," 1918, are also from her pen. She owned and edited *The Arkansas Sketch Book*, a quarterly; was on the editorial staff of the *Arkansas Democrat*; was associate editor of *The American Methodist*; and has contributed largely to magazine literature.

Mrs. Babcock, whose home is in Little Rock Ark., is a member of the Woman's Christian Temperance Union, holding the position of State Superintendent of Legislation.

BABYLONIA AND ASSYRIA. Two ancient countries of the district of Mesopotamia. Their respective histories are so closely intertwined that they may be most conveniently treated here together.

According to Rawlinson ("Five Great Monarchies," ii. 435-436), Babylonia lay westward of the Tigris, and consisted of two vast plains: one situated between the Tigris and the Euphrates; the other lying between the Euphrates and Arabia, a long narrow strip along the right bank of that river. The former tract is estimated to have contained 18,000 square miles; the latter, about 9,000.

There has been considerable confusion in the use of the terms "Babylonian," "Assyrian," and "Chaldean." In point of fact all three peoples were substantially of the same blood and language, and the product of the same civilization. The original population was strongly Semitic, and Sargon I, who is assumed to have lived about 3000 B. C., has been classed as "the Bismarck of the first Semitic kingdom." Later on the Kassites poured in from the east; the Sumerians came from the west; from the north came the Accadians, bringing their cuneiform alphabet; lesser tribes supplied their quota at different periods; and from this warp and woof came the product Babylonia. In still later centuries the Semite element again predominated, and the people became known as "Assyrians." Thus a bedlam of Turanian or Cushite tribes, after untold centuries of war and strife, was welded by the cohesive power of common interest into a cosmopolitan civilization, which had absorbed racial and linguistic characteristics from

**Babylonians,
Assyrians,
and Chaldeans**

every surrounding people, and had developed peculiarities of its own.

Though differing in chronology, modern research closely corroborates the brief Biblical account of the development of this civilization. In this, the narrative runs, according to the Book of Genesis (x. 8-11):

And Cush begat Nimrod; he began to be a mighty one in the earth:

He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

And the beginning of his kingdom was Babel [Babylon], and Erech, and Accad [Akkad, Agade], and Calneh, in the land of Shinar.

Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah.

Shinar is believed to be made up of the Hebrew *sheni*, "two," and *ar* or *nahar*, "a river," which accurately describes the "country of two rivers." In the various languages of the Orient the country has always taken its name from the two rivers.

In the long-distant past the Tigris and the Euphrates rivers flowed separately into the Gulf. Eridu, the ancient capital of Chaldea, when in the zenith of its power, was a seaport. Recent researches have identified the mounds of Abu-Shahrain or Nowawis as the site of ancient Eridu. These mounds are now 130 miles from the Gulf. This fact gave an excellent basis for ascertaining the chronology of Eridu. The rate of accumulation at the mouth of the combined rivers is about one hundred feet per year. At this rate, the days of Eridu as a seaport must have dated back some 6,500 years (see Sayce, "Babylonians and Assyrians," p. 2).

Three miles to the north of Eridu was "Ur of the Chaldees," mentioned in Genesis (xi. 28, 31). These two cities, together with Nippur, constituted the chief cities of ancient Chaldea, in all of which the Sumerian people predominated. Eridu was the trading seaport; Ur, a city of merchants; while Nippur was the seat of learning, in which the leading lights were the priests and sorcerers.

Excavations at Nippur, conducted under the auspices of the University of Pennsylvania during the past thirty-five years, have uncovered many written records of the time of Sargon I, the founder of the first Semitic empire, and determined the date of that monarch as about 3800 B. C. Bricks containing the stamp of Naram-Sin, son of Sargon, and bearing a date corresponding to the year 3750, were unearthed; and buildings believed to be one or two thousand years older than this, including the famous temple of Bel, were also discovered (see J. P. Peters, "Nippur," ii. 145).

The vine was not native in Chaldea, much less in Babylon. It was introduced from the hills and mountains of the north. The time of its introduction is uncertain, but it is known that before the days of Sargon wine was made from dates and grapes, and a beer called *sikaru* or *sikru* was used on the plains of Chaldea. In fact Sargon's palace at Dur-sharrukin (the modern Khorsabad) contained a wine-cellar, in which were discovered a number of long rows of oblong jars (see Place, "Ninive et l'Assyrie," pp. 82-83).

Sargon was an Accadian, and his rise to

power doubtless accentuated Accadian customs and beliefs. Along with the wedge-shaped alphabet the Accadians introduced their drinking customs and ceremonials. Bertin, in a paper on "Accadian Precepts" ("Transactions of the Society of Biblical Archaeology," viii. 236), gives an account of the use of wine in the marriage ceremonials of these ancient peoples. At the beginning of the ceremony, he says, the bridegroom gave the bride a wine-

Early Drinking Customs vessel (Accadian, *bansur*; Assyrian, *passaru*). The chairman of the feast, or master of ceremonies, thereupon took the cup, blessed it with the formula "Blessed be thou," and drank to the health of the couple.

C. J. Ball presents ("Proceedings of the Society of Biblical Archaeology," xii. 277) evidence of a most striking character proving the close philological relationship between the Accadian dialect and the Chinese language. He shows that in some remote period the Accadian and the aboriginal Chinese were either in use on common ground or were derived from the same sources. The evidence adduced by Ball proves that the knowledge of drink was contemporary with the period of this association. He calls attention to the Accadian character *nag* (Assyrian, *nak*), which also has the value of *lam* (Hommel), and both apparently having the meaning "drinking" or "giving to drink." Almost the same character is used for *ku* ("to drink"). The word *nag* is shown to have precisely the same philological origin as the Chinese *lan* (Mandarin; *lam* in Cantonese, and *lay* in Shanghai), which means "greedy to gratify the appetite," or colloquially, "to have a drink all around and finish the bottle." It is further shown that the same Accadian character has the pronunciation of *immeli* (*imme li*), and is used in the sense of the Assyrian *sikaru* (Accadian, *gas*, or *kass*), which means "strong drink," "intoxicating drink," "new wine," "must," or simply "liquor" (compare the Hebrew *shakar* and the Greek *σκερα*). The word *immeli* is compounded of *imme* (must *li* (drink), and here again there is a striking resemblance to the Chinese. In that tongue *li* (dialectic *lei*, *lè*, or *li*) denotes sweet or newly distilled liquor. The compounding of *imme li* ("drink must") is identical with the Chinese method of compounding, as in *ges dam*, which is the equivalent of "drink wine." Another instance is the Accadian *gam* coupled with *sikru*, and meaning simply "drink drink." These facts would seem to make it clear that the knowledge of drink among the Chaldeans came to them either from the unknown period when the Accadians and the Chinese were intimately associated, or from the time of the primitive peoples, from whom there can be but little doubt both the Accadians the Chinese inherited common peculiarities of language.

Notwithstanding the very great antiquity of liquor among the people of the pre-Babylonian era, there is no evidence that they indulged themselves immoderately in its consumption. Apparently it seems to have had a ceremonial and sacred use. While it was used in libations, it was not employed after the lavish manner of the Egyptians. The libations con-

sisted chiefly in anointing with it the foundation-stones of the temples and in pouring it upon the thresholds of the sacred places. There was no god recognized as a drink deity, and none appeared to require more than moderate anointing of his temples and shrines. The people were given to invention, to commerce, and to the study of the sciences. As astronomers they achieved great repute. After the rise of Babylon it was still the custom for rulers and princes to consult the wise men of the Chaldeans (see Dan. ii. 2) in the interpretation of dreams and in other matters.

When the spirit of sorcery is rife, the liberal use of intoxicants enters freely into medicine. This rule held true with the Chaldeans. About 2700 B. C. Ilu-bani, the "physician of Gudea" and the "high priest of Lagash," wrote a treatise on medicine, fragments of which are preserved in the British Museum. Among the remedies mentioned is one for spleen. The sufferer is directed to "slice the seed of a reed and dates in palm wine," or "mix calves' milk [*sic*] and bitters in palm wine," or "drink garlic and bitters and palm wine." In every case the "palm wine" appeared to be the one necessary ingredient.

With the rise of Babylon proper came a much fuller development of drinking practises and of the traffic in alcoholic beverages. Through ceremonial observances and libations at sacred places, the public house for the retail sale of intoxicants by the dram was rendered necessary. A thousand years before the time of Moses, the public drinking-places of Babylon had become sources of trouble and places of ill repute. They were the rendezvous of rascals and conspirators of which the laws of the country took cognizance, and, moreover, were considered improper places for ladies to enter.

That these liquor-shops were often managed by women is, however, an incontestable fact. The liquor trade of that period appears to have been controlled by merchants, or others, who placed women in charge of the taverns to act as managers and barmaids. In the Code of King HAMMURABI of Babylon (about 2250 B. C.), discovered by De Morgan in 1901-2 at Persepolis on the site of Susa, four of the 282 laws relate to the sale of liquor by women. They read:

108. If a tavern-keeper does not accept corn according to gross weight, in payment of drink, but takes money, and the price of the drink is less than that of the corn, she shall be convicted and thrown into the water.

109. If conspirators meet at the house of a tavern-keeper, and these conspirators are not captured [by her] and delivered to the court, the tavern-keeper shall be put to death.

110. If a "sister of a god" [temple priestess or vestal virgin] open a tavern or enter a tavern to drink, then shall this woman be burned to death.

111. If an innkeeper furnish sixty *ka* of *usakani* drink to . . . [on credit], she shall receive fifty *ka* of corn at the harvest.

Almost contemporaneous with Babylon, there arose another metropolis in the north, Nineveh, and for seventeen centuries, the people of the north and those of the south developed and built, and fought not only with each other, but jointly with every surrounding nation. At times they were two independent kingdoms, but through the greater part of the period they were united, one of them being a province or

a vassalage of the other. When Nineveh was in the ascendancy the nation was "Assyria" and the people were referred to as "Assyrians." When Babylon was in power, they were "Babylonians." The records of these people were always made on clay tablets. The inscriptions were made when the clay was soft, and the tablets were then baked. In this way deeds, contracts, mortgages, and records were kept. Letters, too, were written on soft clay tablets. These were slipped into soft clay envelopes and both were baked together. The letter was then sent on its mission. Excavations in the rubbish-heaps of Nineveh and Babylon have resulted in the recovery of great quantities of broken tablets of this kind, and even libraries have been opened. The most famous of these discoveries was the unearthing by Layard of the Royal Assyrian library at Kouyunjik near Mosul, in which excavation more than 20,000 pieces of tablets were found. They formed part of the library of Assur-bani-pal which had been broken up in the destruction of Nineveh.

Some of these tablets, relating to transactions in wine and other beverages, are of the most diversified character. For example, there is a receipt dated the "eleventh day of Iggar," in the first year of King Nabonidus, for the conveyance of "75 *ka* of meal and 63 *ka* of beer for the sustenance of the artisans," showing that the "poor man's club" was in operation even in that remote period. At a still later time, in the thirty-eighth year of Nebuchadrezzar, twenty shekels were paid for an unknown quantity of beer, and two "large" casks of wine cost eleven shekels, while five smaller casks cost ten shekels.

Another item of interest is an inventory of goods handed over to the slave Khunnatu in the sixth year of Cambyses, a still later period, which included fifty casks of "good beer" costing, with the cups, the equivalent of about \$45 (Sayce, "Babylonians and Assyrians," p. 112). One Babylonish tablet of the time of Darius is a receipt for "one shekel of silver which is for wine he has given" (Smith, "Assyrian Discoveries," p. 118).

In the business documents of Murashu, son of Nippur, during the reign of Artaxerxes (464-424 B. C.), there is this receipt for one year's rent of a half-field of land and stable: "Twenty-five *gur* of dates and one jar of wine, one lamb, sixty *ka* of flour," lying in the town of Bit-Balatsu and belonging to Mushezib-bel, son of Eriba, and leased to Bel-nadin-shumu, son of Murashu. The receipt is signed with a seal, and the document witnessed by seven witnesses and scribes. These documents were discovered in 1893 by the Babylonian Expedition of the University of Pennsylvania.

The reigning monarchs usually had a wine-cellar, presided over by a keeper or "cellarer." There exists a clay letter from a cellarer of an Assyrian monarch stating that the wine received during the month of Tebet had been bottled and that there was no more room in the royal cellars. The king was accordingly asked to permit new cellars to be built (Smith, *op. cit.* p. 140).

Aside from small matters of trade, wine was



ASSUR-BANI-PAL AND QUEEN DRINKING WINE

After Rawlinson, "Five Great Monarchies"

a commodity usually exacted as tribute by the conqueror. A notable record of this custom has been preserved in the famous black Wine.as obelisk in the Nimroud Central Saloon of the British Museum. The inscriptions thereon record the successful campaign of Shalmaneser II, King of Assyria (859 B. C.), who ravaged the country around Damascus and entered Phenicia. Jehu, King of Israel, sent envoys with numerous presents, in which drinking-vessels were conspicuous. A long row of figures is graven, showing the Israelites bringing tribute, including bottles of wine, from Jehu, and underneath is the inscription:

Tribute of Yaua [Jehu] son of Humri [Omri]; silver, gold, a golden cup, golden vases, golden vessels, golden buckets, lead, a staff for the hand of the king, and scepters I received (Renouf, "Guide to the Nimroud Saloon," p. 31).

The Biblical accounts of the reign of Jehu may be found in I Kings, xix. 16, and II Kings, ix. 1-10.

These inscriptions record the first known official intercourse between Assyria and Israel; but the relationship grew more intimate as the years passed, and in the relationship there was much trouble for the Jews.

A few years later Shalmaneser III, in his struggle for Syria, ravaged the country in true Assyrian style, "as a savage bull ravages and tramples under his feet the fertile fields." At Gilzan, King Shua brought a war-horse richly caparisoned in token of homage, but Shalmaneser further exacted the usual contribution of chariot horses, sheep, wine, and seven camels, which latter were a great novelty in Nineveh. Later, Shalmaneser made a raid upon Babylon, and entered the city, but, desiring to conciliate the people, went direct to the temple of E-shaggil, where he worshiped Bel and Belit and made "endless libations." He then summoned the people to a great banquet, where he gave them embroidered garments and wine, after which he began a campaign against the southern cities of Israel (Maspero, "Passing of the Empires," ed. Sayce, pp. 68, 74).

In or about the year 773 B. C. Shalmaneser IV made a raid into Damascus, but, in the interim, Jeroboam II had restored Israel to the power of David and Solomon, so that she could no longer be ignored. Jeroboam undertook a "demonstration."

Vineyards Destroyed by Shalmaneser IV
He made a counter-raid across the desert south of the Dead Sea into the Edomite valleys owned by the king of Judah, who hated both Israel and their enemies the Moabites. This checked the campaign of Shalmaneser, and from that time the relations of Assyria and Israel became more and more intimate. It was of this campaign, in the course of which the wholesale destruction of the vineyards occurred, that the prophet Isaiah spoke:

I will water thee with my tears, O Heshbon, and Elealeh; for upon thy summer fruits and upon thy harvest the battle shout is fallen, and gladness is taken away, and joy out of the fruitful fields; and in the vineyards there shall be no singing, neither joyful noise: no treader shall tread out wine in the presses: I have made the vintage shout to cease (Isa. xvi. 9-10, R. V.).

The various accounts of the campaigns of Sennacherib, who ascended the Assyrian throne

about 705 B. C., illustrate the part that wine played in the warlike as well as in the peaceful customs of the people. From the fragments of an old brick document, translated by Maspero (*op. cit.* p. 292) it is learned that in the great campaign which led up to the subjugation of Babylon, one of Sennacherib's generals rode up to the lines of the enemy shouting the while this speech:

Hear ye the words of the great King of Assyria. Let not Hezekiah deceive you; for he shall not be able to deliver you; neither let Hezekiah make you trust in the Lord, saying, the Lord will deliver us; this city shall not be given into the hand of the King of Assyria. Hearken not unto Hezekiah; for thus sayeth the King of Assyria: Make you peace with me, and come out unto me; and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern; until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

Almost exactly the same speech is recorded in the Bible (II Kings xviii. 29-32; Isa. xxxvi. 13-18).

Another inscription of Sennacherib, on a hexagonal clay prism, was found in Nineveh in 1830, and is now preserved in the British Museum. This gives a summary of the first eight years of his reign. In it occurs the following account of the accommodations of various kinds provided by him in the Kurili palace:

For the reception of royal guests [I designed it], and also for the care of horses, mules, cattle, flocks, chariots, wine presses for making wine, bows and arrows, and every implement of war ("Records of the Past," i. 55).

Shortly after Sennacherib came the last of the great Assyrian monarchs, King Assur-bani-pal. Under this king Assyria and Nineveh were restored to greater glory and power than those of Sennacherib, Tiglath-pileser, the later Sargon, and the Shalmanesers. The boundaries of the empire were vastly extended; conquests of adjacent territories afforded rich loot; temples, palaces, and libraries were constructed. His fame became known in Greece. We hear of his "great wealth" from Herodotus, and Aristophanes uses his name as a synonym for magnificence. Under Assur-bani-pal Assyria even became the subject of allegorical laudations by the Hebrew prophets (see Ezek. xxxi. 3-8). But luxury, vice, and excess in wine accompanied the prosperity of Assyria. Each successful campaign was celebrated by a feast conducted on a gigantic scale. The libations to the gods consisted of a lavish outpouring of wine instead of the former modest anointing of the foundation-stones and the thresholds of the various temples. In the opening of the great war with the Elamites, the Assyrian seer offers prayer to the goddess Ishtar:

O Goddess of the Goddesses. She repeateth to thee thus: Thee will I guard. Then I will rest in the palace of the temple of Nebo, eat food, drink wine, music appoint, and glorify my divinity until I go and this message shall be accomplished (Translation of George Smith, in "Records of the Past," ix. 52).

An excellent description of one of the triumphal feasts of the Assyrians after a victory is given in the following translation by Alice Morton, published by Maspero, in his "Ancient Egypt and Assyria" (pp. 368-373):

After the procession, the day is passed in a perfect frenzy of joy by the whole nation. It is customary for all the inhabitants of the city, slaves and free-men, to eat and drink at the king's expense during the



LADIES OF NINEVEH AT A DRINKING-FEAST

—After Botta, "*Monuments de Ninive*"

festival; this is the method of giving them a share of the booty. For seven days the palace gates are open to all comers. Many-colored stuffs suspended over the walls by means of ropes have transformed the courts into immense banqueting halls. The crowd is coming and going from morning till night; the people install themselves upon state beds or seats, and ask for whatever they like; the slaves have orders to give them anything they wish for, and to bring to each person whatever he desires as many times as he asks for it. Women and children are admitted to these festivals as well as men. The soldiers kept in barracks by their duty are not forgotten. The king sends them the food and wine they cannot fetch for themselves in so great profusion that they have nothing to regret. The loaves disappear by the thousands; by thousands also the oxen, sheep, goats, and birds of all kinds are sacrificed to satisfy the public appetite. But what they eat is nothing to what they drink. The Assyrian is sober in ordinary life, but he does not know how to stop if he once allows himself any excess.

Triumphal Feasts of the Assyrians

Wines of Assyria and Chaldaea, wines from Elam, wines from Syria and Phoenicia, wines from Egypt, amphorae and skins are emptied as soon as opened, without visibly quenching the universal thirst. After two or three days, no brain is strong enough to resist it, and Nineveh presents the extraordinary spectacle of a whole city in different degrees of intoxication; when the festival is over several days are required before it resumes its usual aspect. This would be the time for a resolute enemy to suddenly attack it, when the disorder is at its height, and the army, like the people, has lost all consciousness. Tradition relates that more than one powerful city has perished in this way during a festival, having scarcely any strength left for resistance. Whilst the people are becoming tipsy outside, Assur-bani-pal feasts the leading chiefs and the ministers of state within the palace. They are seated upon double chairs, two on each side of a small table, face to face. The chairs are high, without any backs or footstool upon which the guests can rest either elbows or feet: the honor of dining with the king must always be paid for by some fatigue. The tables are covered with fringed cloths, upon which the dishes are placed by the slaves.

Unlike the common people, the nobles eat but little, so that few dishes of meat are set before them, but cakes and fruit of different kinds, grapes, dates, apples, pears, and figs are brought in continual relays by long lines of slaves. On the other hand, they drink a great deal—with more refinement, perhaps, than the common people, but with equal avidity. Upon this occasion the king has distributed the most precious vases in his treasury, cups of gold and silver, the majority of them moulded or chased in the form of a lion's head. Many of them were formerly sacred

vessels which the priests of vanquished nations used in their sacrifices; some are from Babylon or Carchemish, some were taken from Tyre or Memphis, whilst others belonged to the temples at Samaria or Jerusalem. By using them for a profane occasion, the Assyrians insult the gods to whose service they belong, so that to the pleasure of drinking is added that of humiliating the foreign deities in the sight of Assur whom they had resisted.

The wines, even the most delicate, were not drunk in their natural state; they were mixed with aromatics and various drugs, which gave them a delicious flavor and added tenfold to their strength. This operation is performed in the hall, under the eyes of the revellers. A eunuch standing before the table pounds in a stone mortar the intoxicating substances, which he moistens from time to time with some essence. His comrades have poured the contents of the amphorae into immense bowls of chased silver, which reach to their chests. As soon as the perfumed paste is ready they put some of it into each bowl and carefully dissolve it. The cup-bearers bring the cups, draw out the wine, and serve the guests. Even the sentinels standing at the doors receive their share, and, standing spear or club in hand, pledge each other as they mount guard. The only persons who do not drink, or who drink very little, through the necessity of retaining their sobriety, are the eunuchs, who stand behind the guests to fan them, the servants, and the musicians.

George Rawlinson says ("The Five Great Monarchies of the Ancient Eastern World," i. 578-579):

There is reason to believe that the Assyrians drank wine very freely. The vine was cultivated extensively, in the neighbourhood of Nineveh

Assyrians Great Wine-Drinkers

and elsewhere; and though there is no doubt that grapes were eaten, both raw and dried, still the main purpose of the vineyards was unquestionably the production of wine. Assyria was "a land of corn and wine," emphatically and before all else. Great banquets seem to have been frequent at the court, as at the courts of Babylon and Persia, in which drinking was practised on a large scale. The Ninevites generally are reproached as drunkards by Nahum. In the banquet-scenes of the sculptures, it is drinking and not eating that is represented. Attendants dip the wine-cups into a huge bowl or vase, which stands on the ground and reaches as high as a man's chest, and carry them full of liquor to the guests, who straightway fall to a carouse.

The old Hebrew prophets had much to say about the drunkenness and the wickedness of Nineveh. Jonah was commanded by the Lord to "go to Nineveh, that great city, and cry



ASSUR-BANI-PAL OFFERING LIBATION TO THE GODS AFTER HIS VICTORY OVER A WILD BULL

—(British Museum) From drawing by St. Elme Gautier

against it; for their wickedness is come up before me" (Jonah i. 2); and Nahum denounces the people as being "drunken as drunkards" (Nahum i. 10).

Assyria did not long survive the death of Assur-bani-pal. Weakened by long periods of vice, drunkenness, and war, the people were ill prepared to withstand the hordes that came down upon them from the northeast. First the Scythians in a mighty raid swept over Assyria, devastating the country and plundering the temples. Following close upon their heels came the Medes, who had formed an alliance with malcontents of the southern part of the empire. The result was the total destruction of Nineveh (about 607 B. C.) by the Mede Cyaxares I and Nabopolassar, the Babylonian general and father of the famous Nebuchadnezzar.

The ultimate result of the upheaval was a new empire on the ruins of the old, comprised of practically the same people, but

Drunkenness under Nebuchadnezzar having Babylon as its capital. Under Nebuchadnezzar, Babylon rose to her greatness in history.

But her glory was of short duration. The same triad of evils—drunkenness, vice, and war—that had leveled Nineveh to the ground was shortly to bring the new capital to destruction and finally obliterate the great Assyrian civilization.

While life in Babylon was less harsh, and the manners of the people were less brutal than those of Nineveh, their life was none the less luxurious and vicious. Instead of flaying captives alive at the head of a triumphal procession and following the event with a terrific debauch, the Babylonians turned more to philosophy and religion; and their feasts, while the equal of those of Nineveh in the matter of drunkenness, were less barbaric in character. Their temples were erected on ground consecrated with libations of oil, honey, and wine. Libations were of two kinds: (1) those consisting of sacrifices—oxen, sheep, lambs, kids, doves, etc., and (2) libations of fruit, vegetables, bread, wine, oil, and spices (Sayce, *op. cit.*, p. 248).

The low plains of Babylon were not suitable for vineyards, and nearly all the wines consumed by the Babylonians were imported from Armenia, Lebanon, Khilbunu, and Helbon. Many of the wines mentioned in the above list were choice varieties "reserved for the king's drinking." Some were white wines.

Nebuchadnezzar, the creator of the "new Babylon," he who "built its walls in fifteen days," and who afterward destroyed Jerusalem, was very fond of building and restoring temples. These he usually dedicated with a "revel." Indeed, so prominent were these functions that an official "master of the revels" was established at his court. At all these revels there was a large consumption of wine and other intoxicants.

In the translations of this king's personal records by Ball in "India House Inscriptions of Nebuchadnezzar" (pp. 223, 228) several references to wine and liquors occur. In Nebuchadnezzar's account of his restoration of the "Enduring House" at Babylon he mentions spiced wine, date wine, and pure wine.

On one of his cylinders Nebuchadnezzar boasts that he made Babylon

The meeting place of many peoples,
The home of revels and rejoicings.

The people were persuaded that any neglect of libations would be visited with the severest vengeance by the gods, and hence, they were prone to go to the extreme in liberal offerings to the deities. Libations became "countless as the streams of water." Indeed the Babylonian accounts of the Deluge state that Bel visited that horror upon the world on account of neglected libations. But the good man Shamashnaphishtrim (other accounts say Xisuthrus) was warned and built an ark. The account of the voyage is very similar to the Mosaic narrative. After the landing on the mountain top, the voyager's first act was a propitiatory libation.

In an earlier account of the Flood, on the eleventh tablet of the famous "Idzubar series" ("Records of the Past," i. 140; compare Smith,

"Chaldean Account of the Deluge," p. 270) it is stated that among the things taken into the ark were "wine in receptacles and wine [collected] like the waters of a river, also food like the dust of the earth." On the seventh day the hero of the Flood sent out a dove which came back. He then sent out a swallow which also came back. Then "the raven went, and corpses on the water it saw, and it did eat, it swam, and wandered away, and did not return." The account continues: "I sent the animals forth to the four winds, I poured out a libation, I built an altar on the peak of the mountain, by seven jugs of wine I took, at the bottom of them I placed reeds, pines, and spices," whereupon the "gods collected at the burning."

From a fragment of an ancient ritual an inkling is obtained of the requirements of the divinities in the following text:

Three knots
For Ea, Shamash, and Merodach thou shalt tie;
One knot for this god [the new made statue] thou shalt tie;
Dates, wheat meal for sprinkling, honey, butter thou shalt place;
Make splendid, make rich [thine offerings]. Three libations to Bel, Shamash and Merodach pour,
One libation to this god pour; best of spirits pour out, and
Set in abundance.

—*Proceedings of the Society of Biblical Archaeology*, xv. 159.

The translation "spirits" does not mean distilled spirits, but merely a strong, unidentified variety of fermented liquor.

In both Nineveh and Babylon there were retail drinking-places not very much unlike the public houses of to-day. Delitzsch, in his "A Walk Through Ancient Babylon" (*British and Foreign Evangelical Review*, xxxiv. 94) says: "Numerous taverns too are seen, in which the chief drink is the strong date wine mixed with water from the Euphrates."

Sayce describes in somewhat fuller detail the drinking facilities of Nebuchadnezzar's mighty

city. He writes ("Babylonians and Assyrians," p. 112):

Here and there beer-houses were to be found, answering to the public houses of to-day, as well as regular inns. The beer-houses were not infrequently alluded to in the texts; and a deed relating to the purchase of a house in Sippara, of the age of Hammurabi, mentions one that was a sort of underground cellar, like some of the beer-houses of modern Germany.

While wine was of such universal use in both Babylon and Nineveh, and was a potent factor in religion, war, and social life, there appears to have been some dissatisfaction in connection with drink, especially over its use by women. Water was extolled by the sages, and ablutions were commended both on earth and, for the just, after death. In a Babylonian description of a virtuous wife, printed in "Records of the Past" (xi. 159; translated by Halvey), the practise of total abstinence by women is distinctly inculcated. Such a wife is depicted as:

The woman, who, being married, has caressed no man;
Who, in her husband's absence, does not paint herself,

Whose veil no free man, of pure race, has raised,
Who never has moistened her teeth with intoxicating liquor.

For the Babylonian, while his punishments for sin were all in this life, and death was generally regarded as the horizon of his

Sacred Water, existence, there was still a dim
not Wine, shadow-land beyond the grave;
for the Just and it is especially noteworthy

that in many of the Babylonian hymns upon this after-life existence it is water and not wine that is referred to as the celestial beverage. The just are ushered into their celestial home escorted by guardian deities, they refresh themselves with celestial water, and await judgment. In one hymn the procedure is given as follows:

Wash thy hands, purify thy hands.
Let the gods, thine elders, wash their hands, purify their hands.



ASSYRIANS AT A DRINKING-FEAST

—After Rawlinson, "Five Great Monarchies"

Eat food from sacred plates,
 Drink sacred water from sacred vessels.
 Prepare thyself for the judgment of the king, of the son of his god.

—"Records of the Past," xi. 161 (compare the translation by C. J. Ball in *Proceedings of the Society of Biblical Archaeology*, xiv. 157).

Another hymn (see *ibid.* xi. 161-162) recites the good fortune of the just after judgment:

They have put there the *sacred water*,
 The goddess Amat, the great spouse of Anu,
 Will cover thee with her sacred hands,
 The god Iau will transport thee into a place of delights.
 He will transport thee into a place of delights.
 He will place thee in the midst of honey and butter.
 He will pour into thy mouth *reviving water*,
 Thy mouth will be opened for thanksgivings. . .

Sir E. A. W. Budge, in "Records of the Past" (xi. 135) translates from an Assyrian tablet (K 4902, British Museum) an incantation to water:

Waters they are shining [clear],
 Waters they are bright,
 Waters they are bright, [surface
 In the presence of your Father Hea God of the earth's
 In the presence of your Mother Darcina [wife of Hea],
 May [it] shine,
 May [it] be brilliant,
 May [it] be bright.

Sacred and profane writers alike have often delighted in portraying the catastrophe of Babylon's final destruction. Cyrus, the

Belshazzar's Feast king of the Persians, on finding that the fortifications which had been constructed by Nebuchadnezzar

and Nabonidus were too strong for assault, resolved to wait until the date of a certain Babylonish festival, at which the people were accustomed to drink themselves into a state of helplessness. Belshazzar, the ruler in Babylon, mistaking Cyrus's delay for irresolution, proceeded with the preparation of the feast on a scale of "arrogant magnificence." According to Dan. v. 1-4:

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

Belshazzar, whilst he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

Then they brought the golden vessels that were taken out of the temple of the house of God, which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

Rawlinson says (*op. cit.*, iii. 71):

The festival was held with even greater pomp and splendour than usual; for Belshazzar, with the natural insolence of youth, to mark his contempt of the besieging army, abandoned himself wholly to the delights of the season, and himself entertained a thousand lords in his palace. Elsewhere the rest of the population was occupied in feasting and dancing. Drunken riot and mad excitement held possession of the town; the siege was forgotten; ordinary precautions were neglected. Following the example of their king, the Babylonians gave themselves up for the night to orgies in which religious frenzy and drunken excess formed a strange and revolting medley.

Cyrus had dug a channel, or perhaps several channels, from the Euphrates so that a great deal of the water might be drawn off

Fall of Babylon and the river thereby rendered fordable. In their drunken revelry the Babylonian sentries had failed to close the

river gates at the two points where the Euphrates entered and left the walls; and at these points the Persians entered when the carousal was at its height. The surprise was complete, the Babylonians not knowing of the presence of the enemy until they heard their war-cry among

them. What happened on this fateful night is thus graphically related by Rawlinson (*op. cit.* iii. 72):

At last shadowy forms began to emerge from the obscurity of the deep river-bed, and on the landing-places opposite the river-gates scattered clusters of men grew into solid columns—the undefended gateways were seized—a war-shout was raised—the alarm was taken and spread—and swift runners started off to "shew the King of Babylon that his city is taken at one end." [Jer. li. 31]. In the darkness and confusion of the night a terrible massacre ensued. The drunken revellers could make no resistance. The king, paralysed with fear at the awful handwriting upon the wall [Dan. v. 5, 17-28] which too late had warned him of his peril, could do nothing even to check the progress of the assailants, who carried all before them everywhere. Bursting into the palace, a band of Persians made their way to the presence of the monarch, and slew him on the scene of his impious revelry. Other bands carried fire and sword through the town. When morning came, Cyrus found himself undisputed master of the city, which, if it had not despised his efforts, might with the greatest ease have baffled them.

The tragic fall of Babylon led to the speedy surrender of Nabonidus at Borsippa; and the wonderful civilization founded by Sargon more than three thousand years before, was at an end.

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BACCHAE OR BACCHANTES

Smith, London, 1878; idem, *Assyria from the Earliest Times to the Fall of Nineveh*, London, n. d.

BACANASSI. A beverage made by the natives of the island of Timor, Malay Archipelago, of a liquid extracted from the fan-palm. According to Morewood ("History of Inebriating Liquors," p. 198), "this is fermented in baskets made of the leaves of the pandanus, and suspended from the branches of the tree for a few days till it becomes fit for use."

BACCA. A name for rum, in common use among the inhabitants of the Seychelles Islands, in the Indian Ocean.

BACCHAE or BACCHANTES. Priestesses or female votaries of Bacchus; maenads. "The Bacchae" is the title of a play by Euripides, in which the legend of the introduction of wine from Asia is given. In this play Bacchus (Dionysos) comes to Thebes, saying he has journeyed from the East to manifest his divinity. His object is to drive the Thebans into insanity for aspersing his birth and denying that he is a god. King Pentheus, who appears as the teetotal villain of the play, refuses to pour libations to Bacchus, in spite of the remonstrances of his aged grandfather, Cadmus, who has abdicated the throne, and of the seer Tiresias. Bacchus is bound with ropes, but disappears in a miraculous manner, and comes back again to argue with King Pentheus, who still refuses to receive him as a god. This is not the case with the women, who become Bacchae and observe mysterious rites on the hills. Pentheus induces Bacchus to lead him to the scene, that he may inspect it for himself. He dresses in women's robes to avoid detection, but is driven mad by the god. The frenzied Bacchae, mistaking Pen-

theus for a wild beast, tear him to pieces; and his head is carried back to the palace by his mother, Agave, who believes it to be the head of a lion. Thus Bacchus satisfactorily vindicates his claim to divinity. See DIONYSOS; BACCHANALIA.

BACCHANALIA. Roman festivals in honor of the god of wine, Bacchus (known among the Greeks as Dionysos), whose worship was introduced into Rome by Greek colonists in southern Italy. Originally they were held in secret three days a year and were attended by women only in the grove of Simila or Semele near the Aventine Hill. Later, men were admitted to the ceremonies, which were then held five times a month. At first the festivals were observed with decency and decorum, the women not being permitted so much as to taste wine, and the men being held under the same restraint until they had attained the age of thirty. Very soon, however, all restraint was swept away, and men and women alike plunged into every excess and the grossest immoralities. Wives followed their husbands in drunken orgies, and the corruption spread even among the young men and young women.

The Bacchanalian orgies were characterized by the coarsest excesses not only of eating and of drinking, but of every conceivable form of vice. The consequences of these excesses seriously affected society in general; and perjury, poisoning, murders, false wills, and miscellaneous crimes proceeded from this center of wickedness. Livy records that it was a cardinal principle of these festivals to hold every ordinance of God and man in contempt. Under the spell the men gave oracles in fits of madness. Females dressed as

BACCHANTES

BACCHAE, with disheveled hair and burning torches, ran wildly about the streets. Men who refused to take part in the proceedings were sometimes thrown into dark caverns and killed, the perpetrators declaring that the absent ones had been carried off by the gods. Things finally reached such a pass that the Roman Senate in 186 B. C. was compelled by the so-called *Senatus consultum de Bacchanalibus*, to prohibit the rites and forms of Bacchanalian worship and revelry. But the check was not permanent; for, under the Empire the feast was extended from one day to seven days by Caligula and Claudius. Wines were furnished at the public expense. "The whole city," says Tacitus, "seemed to be inflamed with frantic rage, and, at the same time, intoxicated with drunken pleasures." See **DIONYSIA**.

BACCHANTES. (1) Same as **BACCHAE**.

(2) An American still wine formerly made from Concord grapes grown in Norfolk County, Virginia.

BACCHUS. (1) The name by which the wine-god **DIONYSOS** was known among the Romans.

(2) A colorless or golden-yellow to topaz-colored, clear, very sweet to extremely dry Greek still wine, with nectar-like flavor, from Santorin, in the Aegean Sea.

BACHARACH or **BACKARACK** or **BACKRACK**. A white, still wine, from a town of the same name below Bingen, on the left bank of the Rhine. Henderson, in his "History of the Ancient and Modern Wines," declares it to have been the most esteemed of all Rhenish wines. German wines were first exported from the town of Bacharach in the seventeenth century. Butler has a reference to this wine in his "Hudibras" (part iii, canto 3), while the following quotation occurs in Beaumont and Fletcher's "Beggar's Bush":

Good Backrack . . . to drink down in healths to this day.

BACKHOUSE, JAMES. English temperance worker; born in 1794; died in York, England, Jan. 20, 1869. As a minister of the Society of Friends, he left England on a religious mission in 1831, accompanied by George Washington Walker. Before going, he had written a pamphlet entitled "An Address on the Use of Ardent Spirits," and while on the way to the Cape of Good Hope he wrote another "On the Sale of Spirits by Members of the Society of Friends." These were published about 1832. He pioneered the temperance movement in South Africa, particularly among the Hottentots, as well as in Tasmania (then called Van Diemen's Land) and in Australia. At Hankey Mission Station, South Africa, at a meeting held Dec. 3, 1838, to advocate total abstinence, Backhouse signed the total-abstinence pledge, in order to encourage the natives to do likewise.

With regard to the effect of total abstinence on the natives, he observed:

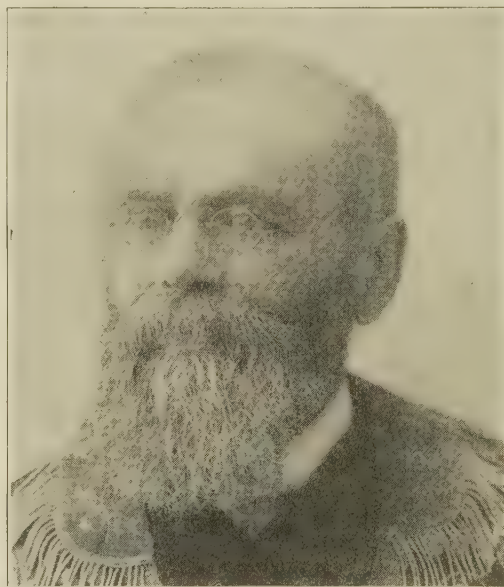
"As drunk as a Hottentot" had been a common saying, and yet, after two years, the children had so little idea of drunkenness that, when they saw a drunken Englishman, they at first thought him mad, then sick, and at last concluded that he was blind, and offered to lead him.

In Tasmania he formed societies at Launceston, Campbelltown, Ross, Bothwell, and Hamilton. Returning to England, he in 1844 became

BADACSONYER

treasurer of the British Temperance Association and aided in inaugurating the first movement for Sunday closing of public houses. In 1852 the Friends' Temperance Union was formed at his house in York. Backhouse was active in temperance work for nearly forty years. See **TASMANIA**.

BACKUS, JAMES EMORY NORTON. American Good Templar organizer and editor; born near Minden, Herkimer County, New York, Sept. 13, 1835; died at Lincklaen Center, N. Y., Feb. 16, 1899. In boyhood he joined the Cadets of Temperance and, soon afterward, a new temperance organization known as "The Knights of Jericho," which had been formed in Utica, N. Y. He was one of the leaders of a small group of "Knights" who met at Oriskany Falls and laid the foundation of the Independent Order of Good Templars. From its small beginning in 1851 this organization has become the leading non-sectarian temperance organization in the world to-day.



JAMES EMORY NORTON BACKUS

Backus was the only one of the original members who continued to serve the organization. He lectured for the Order in many of the States, and frequently held high office in the grand and international lodges. In 1897 he visited Europe in its interests, attending at that time the international lodge meeting at Zurich, Switzerland. Shortly after the organization was formed, Backus edited the first Good Templar publication, *The Crystal Fount*, at Utica, N. Y. He probably organized more Good Templar lodges than any other worker. He married Lucy Lovejoy, of Utica, N. Y. The Order has recently erected a monument to his memory at the place of his burial, De Ruyter, N. Y. See **INDEPENDENT ORDER OF GOOD TEMPLARS**.

BADACSONYER. A sweet or dry, white Hungarian still wine from the mountain slopes of the Plattensee.

BADEK

BADEK. One of two kinds of fermented liquor prepared from rice by the natives of Java. According to Morewood ("History of Inebriating Liquors," p. 194), the grain is first boiled and stewed with *rasi* (a ferment of onions, black pepper, and capsicum), being frequently stirred. The compound is then rolled into balls, which are piled upon one another in a tall earthen vessel. After fermentation has begun the badek exudes and is collected at the bottom.

The other kind of liquor is called BROM.

BADEN. (1) A republic and former grand duchy of southwestern Germany, having an area of 5,819 square miles. In 1920 there were 33,482 acres under vines, which yielded 8,275,000 gallons of wine. The chief vineyards are situated on the Bergstrasse, on the banks of the Main River, and in the Breisgau. Baden wines are white or red, light or heavy, sweet or dry, and astringent. The sweet wines are used chiefly in the manufacture of sparkling wines. The alcoholic strength of the two kinds varies somewhat, each containing from 17 to 22 degrees of proof spirit.

(2) A red or white, still wine made in a district of the same name in the canton of Aargau, Switzerland.

BADIAN. The fruit of the Chinese anise-tree.

BADMINTON. Claret-cup (see CUP) made with soda-water.

BAER, ABRAHAM ADOLF. German anti-alcoholist; born Dec. 26, 1834, at Filehne, Posen, Germany; died Feb. 24, 1908. He studied in Berlin, Vienna, and Prague, receiving his doctor's degree in the first-named city. From 1862 to 1872 he practised in Naugard and served as physician to the prison at that place. He served in the Franco-Prussian war of 1870-71, receiving the Iron Cross. Contact with many prisoners gave him an opportunity to investigate the causes of crime and the means of preventing it, and to study prison discipline. From this experience came his first book, which dealt with prisons, penal systems, their management and hygiene, "Die Gefängnisse, die Strafanstalten und das Strafsystem: ihre Einrichtungen und Wirkungen in Hygienischer Beziehung" (1871). In 1872 Baer was appointed chief physician to the new prison at Plötzensee, near Berlin, where he remained until 1904. The 1,500 inmates furnished material for his notable work "Der Alkoholismus, seine Verbreitung und seine Wirkung auf den individuellen und sozialen Organismus, sowie die Mittel ihn zu Bekämpfen" (On alcohol, as it affects the individual and society, and on the means for combating it). This work was widely read and led to the founding, in 1883, of the well-known Deutscher Verein gegen den Missbrauch geistiger Getränke ("German Society Against the Abuse of Spirituous Liquors") and to the establishment of the Berlin local society of the same name. The book was used in Holland, Sweden, and Norway as a foundation for legislative measures against alcoholism.

From the time of the publication of this work Baer appeared at numerous congresses and societies with his warnings against the dangers of alcoholic drinks. In 1900 the Deutscher Verein gegen den Missbrauch geistiger Getränke

BAER

began the publication of *Der Alkoholismus*, a quarterly devoted to the scientific investigation of the alcohol question; the leading article in the first number, discussing the struggle against drunkenness in the nineteenth century, being contributed by Baer. After a review of the question as it existed in preceding centuries, he said: "The problem for the coming century concerns particularly the results of chronic alcoholism with its degrading effect upon the lives of the people." After Baer's death, Juliusberger wrote (in the *Internationale Monatsschrift zur Erforschung des Alkoholismus und Bekämpfung der Trinksitten*, March, 1908):

We alcohol opponents are especially indebted to Baer for his fundamental and strictly scientific works on the alcohol question. What he accomplished serves as the foundation for the superstructure. He was, indeed, no advocate for total abstinence. In the discussion of March 6, 1906, following my address on alcoholism and crime before the German Society for Public Hygiene in Berlin, Baer declared that total abstinence was impractical, but that the antialcoholists should combat the drinking customs. Of very great importance, however, in this discussion was his statement, "Beer consumption to-day is fully as injurious to the general public welfare as whisky consumption."



ABRAHAM ADOLF BAER

The following are Baer's principal works, in addition to those already named: "Die Trunksucht und ihre Bedeutung für die Gesundheit und die Gesundheitspflege" (Drunkenness and its Relation to Health and Regimen), Berlin, 1881; "Die Trunksucht und ihr Bekämpfung durch die Vereinsthätigkeit" (Drunkenness and Organized Warfare Against it), Berlin, 1884; "Die Verunreinigungen des Trinkbranntweins, insbesondere in hygienischer Beziehung" (The Adulteration of Spirituous Liquors, especially in its Hygienic Aspect), Bonn, 1885; "Der Einfluss der Jahreszeit auf die Trunksucht" (Influence of the Season on Drunkenness), Berlin, 1899; "Die Trunksucht und ihre Abwehr" (Drunkenness and Protection from it), Vienna, 1889; "Gefängnisha-

BAGNOLS

giene" (Prison Hygiene), 1892; "Der Verbrecher in anthropologischer Beziehung" (The Criminal from the Anthropological Aspect); "Die Hygiene der Gefängniswesens" (Hygiene of Penal Institutions), 1897; "Selbstmord in kindlichen Lebensalter" (Suicide in Childhood), 1901. Baer wrote also in the reviews a large number of scientific articles relating to alcoholism.

BAGNOLS. A sweet, red to tawny, still wine, produced in Bagnols, Department of Gard, southeastern France. It was made formerly from a grape called "grenache," grown in Spain, and producing a rough, highly colored liquid which lightened somewhat in color and softened with age.

BAGOT, CHARLES HARVEY. British soldier and Australian total-abstinence pioneer; born in Ireland in 1788; died in Australia Jan. 1, 1880. He entered the army at an early age, saw active service in the East, and was promoted to the rank of captain. He arrived in South Australia while Colonel Gawler was governor, and speedily became a prominent public man. Not long after his settlement in South Australia he was appointed a member of the nominee council. At a later period, when a responsible government was established, he became a member of the Legislative Council, and was afterward a representative of the district of Light. For nearly forty years he exercised much influence in various departments of colonial life.

Captain Bagot was an enthusiastic advocate of temperance principles. When the pioneer Total Abstinence League and Band of Hope Union was founded, he was chosen its first patron. He remained in that position for many years, and cordially supported more active fellow helpers when extreme old age inexorably compelled his retirement.

BAHAMA ISLANDS. A chain of coral islands situated between 21° 42' and 27° 34' N. lat. and 72° 40' and 79° 5' W. long. The group is composed of 30 inhabited islands, more than 600 uninhabited cays or islets, and about 2,380 mere rocks; area, 4,404 square miles; population (census 1921), 53,031. The principal islands are: Abaco (population 3,993), Acklin's Island (1,811), Andros Island (6,976), Crooked Island (1,481), Eleuthera (6,048), Exuma (3,730), Grand Bahama (1,695), Great Inagua (937), Harbour Island (917), Long Island (4,659), May-

History aguana (432), New Providence (12,975), on which is the capital Nassau, St. Salvador (4,273), and Watling's Island (686). The last-named is generally assumed to be identical with San Salvador, the name given by Columbus to the first land discovered by him on his voyage in 1492. The aboriginal inhabitants, Caribs, were removed by the Spaniards to work in the mines of Cuba and to serve as divers in the pearl-fisheries. As a result the natives became extinct in about fifteen years. The Spaniards do not appear to have had any settlements on the Islands. In 1646 Eleuthera was colonized by the British, and in 1666 New Providence was settled by Bermudians. Charles II granted (Nov. 1, 1670) the entire group to the Duke of Albemarle and five other of the lords proprietors of Carolina. Before this grant, however, the islanders had instituted a form of government and elected a governor. The

BAHAMA ISLANDS

present population is mainly of Anglo-Saxon and Anglo-African descent, with varying gradations resulting from the interbreeding of the races. As the Islands form a colonial possession of the British, the manners and customs of the people are, as might be expected, more or less English in character.

From their earliest history the Islands have been notorious for the carousals of buccaneers, pirates, and wreckers. No data before 1838 are available on the subject, but it is believed that from the inception of organized government in the Islands the traffic in intoxicating liquors was carried on under license, the chief motive being the augmentation of the revenue. Indeed, for a long time the liquor-seller was regarded as a public benefactor, and the revenue from his trade was considered to be the mainstay of government.

By the Liquor Act of 1875 five classes of liquor licenses, costing from £5 to £20, were created for the island of New Providence. For other islands of the group the cost of licenses ranged from £1 to £10. Vendors of spirits were required, under a penalty of £20, to post their full names, with the words "Licensed to sell Spirituous Liquors," conspicuously over the entrances to their shops.

In 1882 the Islands were divided into districts, and local option became the law, one

Local-option Law fourth of the resident electors of any district having the right to petition that a vote be taken on "license" or "no license," a mere majority vote being necessary. The Legislature attempted to exempt the Royal Victoria Hotel from the operation of this law but, on memorial of the inhabitants, Queen Victoria would not permit it. Then the Legislature exempted (1884) all hotels and boarding-houses, with a provision that they sold only to bona-fide guests. On paying a license fee of £20, sales could be made to any one. When the local-option law was first enacted many districts, notably the city district of Nassau, voted "no license," and this condition prevailed for many years. Unfortunately "no license" meant only no general license, and importers, and the holders of special licenses remained in operation. Under cover of these a large retail traffic was carried on.

The trade, the police, and the magistracy were in opposition to local option, and the law was unblushingly violated, until the Good Templars took the matter up and brought many offenders to trial. Public opinion was aroused and the police were induced to take action. Then the Legislature amended the law until, finally, it was practically nullified by granting to wholesale dealers licenses to retail wine, ale, and beer, to be drunk on the premises; at the same time the sale of a reputed quart bottle was considered as a "wholesale" transaction.

In 1891 "an act to amend the law regarding the sale of intoxicating liquors" was passed, by which the five classes of licenses were abolished and three classes substituted for them, as follows: (1) A general license to sell all liquors at wholesale or retail, (2) a special license to sell all liquors at wholesale only, and (3) a special license to sell at wholesale and retail, wine, cider, ale, beer, and other malt liquors.

The general license was granted to such persons only as had at public auction purchased the right to sell. The auction was held annually and only one right to sell could be purchased by any one person.

In 1893 the auction of rights to sell netted the sum of £661 10s. (\$3,307.50). In 1893 and 1895 further acts amending the Liquor Act of 1891 were passed. In 1899 "an act to consolidate and amend the laws of the colony relating to the sale of intoxicating liquors" created four kinds of licenses, among which was one for hotels under which all liquors were to be consumed on the premises. The licensing authority, or board, consisted of the receiver-general, the two stipendary magistrates, and two justices of the peace. Sunday closing was maintained and no person under eighteen might be employed in a liquor-shop.

The earliest record of any temperance work on the Bahamas appears to have been that of

Temperance Organizations the Rev. H. Capern, of the Baptist Missionary Society, who, in 1843, between March 8 and June 1, obtained 700 signatures to the pledge. On Ragged Island, one of the most debased in the colony, nearly two thirds of the inhabitants pledged themselves to total abstinence. Similar results were obtained on Crooked Island, Rum Cay, and Governor's Harbour. No temperance organizations existed on the Islands until 1875, when the Order of Sons of Temperance was introduced into Nassau. For two or three years the organization, while not aggressive, spread considerably, from New Providence among the other islands, but a year or two later it had practically disappeared. The Independent Order of Good Templars was introduced into Harbour Island in 1875, and the same year a lodge was instituted at Nassau by the naval lodge "Decoy Bird" of Her Majesty's Ship "Decoy." The Good Templars soon became popular, influential, and aggressive, and the Order spread among the Islands with varying success. As many as 22 lodges and 12 juvenile temples at one time existed on the Islands, and in 1881 a grand lodge was instituted. This, however, survived but six years. For many years the Good Templars formed the leading temperance power in the colony.

In 1881 the Diocesan Temperance Society of the Church of England was formed on the Islands; but this organization was never very vigorous, and after about a dozen years it ceased its operations. The Society petitioned the Legislature to insure that the liquor sold under license should be pure liquor and should not be sold from copper vessels.

The Independent Order of Rechabites was established on the Islands in 1882. This has been more successful as a friendly society than as a temperance organization. It has at times cooperated with the Good Templars. The Independent Order of Good Samaritans was for a time very active, but afterward seemed to drop its temperance features and to advocate and practise those of a benefit society.

In 1890 the Nassau Woman's Christian Temperance Union was organized, and for some time was very active and aggressive; but it is noteworthy that the better educated and more cul-

tured women of the Islands did not cooperate with this organization.

It should in fairness be stated that all the temperance legislation that has been secured since the Good Templar lodges were instituted on the Islands seems to be due to the members of that Order. In fact in 1904 it stood almost alone among temperance organizations in active efforts.

In 1904 temperance instruction in the public schools was made mandatory, but it was not effectively carried out.

During the period 1904-14 the various temperance societies on the several islands made but

little headway: in fact most of them retrogressed. This was due to War-time Conditions not so much to any want of interest in the work of temperance

as to a lack of aggressiveness. In the early part of the World War, about 1915, the societies practically all collapsed with the exception of the Rechabites, whose Order still retains a show of vitality, but makes no effort in temperance propaganda. In 1918 a sudden outburst of Prohibition sentiment took place and gained considerable force. Petitions to the Legislature, praying for enactment of the prohibitory law, were circulated and numerous signed, but those to whom they were entrusted for presentation to the lawmaking body failed to present them, with the result that temperance sentiment seems to have become moribund in the Bahamas.

When national Prohibition came into force in the United States the island of New Providence was flooded with alcoholic liquor from the mainland, and ever since a large smuggling trade has been carried on between the islands of Bimini and Grand Bahama and Florida. The great inrush of liquor into the Bahamas has augmented the treasury to repletion and, as an old resident says: "Real estate has been immensely enhanced, and property is changing hands at fabulous prices; extensive building operations are going on, including a distillery, and so most of the people here are shouting the praises of liquor." According to "The Colonial Office List" for 1922 the imports of spirits and wines for the year 1920 amounted in value to £297,100 (\$1,485,500).

BIBLIOGRAPHY.—*The Statesman's Year-book*, London, 1922; *The Colonial Office List*, London, 1922. This article is mainly based upon information kindly supplied by Capt. S. Albert Dillet, of Nassau, N. P.

BAILEY, HANNAH JOHNSTON. American educator, temperance lecturer, and peace advocate; born at Cornwall on the Hudson, N. Y., July 5, 1839. She was educated at a Friends' boarding-school in the State of New York, and taught school nine years. She married Moses Bailey, a prominent business man of Winthrop, Me., Oct. 13, 1868. After his death, in 1882, Mrs. Bailey assumed charge of his extensive interests and developed rare business ability. A birthright member of the Friends' Church, and early interested in temperance work, she was made national superintendent of the department of Peace and International Arbitration in the Woman's Christian Temperance Union in 1887, when that feature of the work was first organized. Traveling extensively and lecturing in the interests of peace and arbitration in foreign

countries, she obtained audiences with rulers and leading men of affairs in Europe, Asia, and Africa, besides organizing the work in twenty-six States of her own country and lecturing frequently on temperance. Mrs. Bailey, whose home is in Winthrop Center, Maine, was president of the Maine Equal Suffrage Association in 1891-97; was twice appointed to represent Maine on the National Board of Corrections and Charities; was one of the judges for the Department of Liberal Arts, World's Fair, Chicago, 1893; and was treasurer of the National Council of Women in 1895-99.

BAILEY, LEPHA ELIZA (DUNTON). Temperance lecturer and writer; born at Battle Creek, Mich., Jan. 21, 1845; Miss Dunton was educated in the schools of her native town, and at the age of fourteen began to teach in a rural school. She was married to Lewis Bailey, of Battle Creek, Oct. 21, 1873. Her interest in temperance and other reform movements led her to become a contributor to the local press, and later the scope of her activities included the lecture platform and the writing of sketches for books and magazines. The work of the Woman's Christian Temperance Union made particular appeal to her, and under the auspices of this organization, beginning about 1876, she delivered temperance lectures throughout the United States. She was prominent in the activities of the Sovereigns of Industry, the Independent Order of Good Templars, and the Grangers, serving all of these at one time or another in an official capacity. Mention should also be made of her efforts in connection with the Red-Ribbon movement. During the early seventies she edited a department in *Our Age*, published at Battle Creek, and in 1876-77 she contributed frequent articles to the *Grange Visitor*. In behalf of a prohibitory amendment which was submitted to the people of Michigan in 1879, she was invited by the State amendment committee to canvass her home county. Two years later she began speaking for the National Prohibition Alliance, and when that society merged with the Prohibition party her work was continued under the latter organization. In her later years Mrs. Bailey made her home at Prohibition Park (now Westerleigh), Staten Island, N. Y.

BAILEY, THOMAS JEFFERSON. American clergyman and Prohibition advocate; born in Holmes County, Miss., Nov. 26, 1853; educated in the public schools and at Mississippi College; received the degree of D.D. from his alma mater in 1908. Entering the ministry of the Baptist Church in 1873, he served pastorates at Goodman (1881-93), and Winona, Miss. (1894-99). In 1870 he became a member of the non-partisan Prohibition organization of Mississippi, and did a large amount of temperance work under its auspices. Afterward he entered the service of the Anti-Saloon League, becoming State superintendent of the Mississippi Anti-Saloon League in 1914, a post which he still retains. In 1917 he published "Prohibition in Mississippi," a useful volume covering quite thoroughly all the temperance and Prohibition activities and legislation in the State. He married Emma Moseley, of Durant, Miss., in 1879. He has made his home at Jackson, Miss., since 1898.

BAILLIO. A red, strong, full-bodied still wine made in the canton of Valais, Switzerland.

BAILY, JOSHUA LONGSTRETH. American merchant and humanitarian leader; born in Philadelphia, Pa., June 27, 1826; died Dec. 6, 1916. He was educated at the Friends' School in Philadelphia, and at sixteen entered the dry-goods business. A series of business tours throughout the southern States deepened his aversion to slavery, and he became an active member of the Emigrant Aid Society, which was an important factor in freeing Kansas from slavery. In 1856 he married Theodate Lang, of Vassalboro. In 1874 he established in Philadelphia two coffee-houses to counteract the temptations of the saloon. These establishments fed from 4,000 to 5,000 persons daily. He also established a library and reading- and lecture-rooms. For twenty-seven years Baily was a manager of The National Temperance Society and for several years its president. He was president also of the Philadelphia Society for the Employment and Instruction of the Poor and a member of its board of managers for more than half a century. He was one of the founders of The Philadelphia Society for Organizing Charity and its president for eighteen years, and was active in many other municipal societies and in a large number of philanthropic settlements.

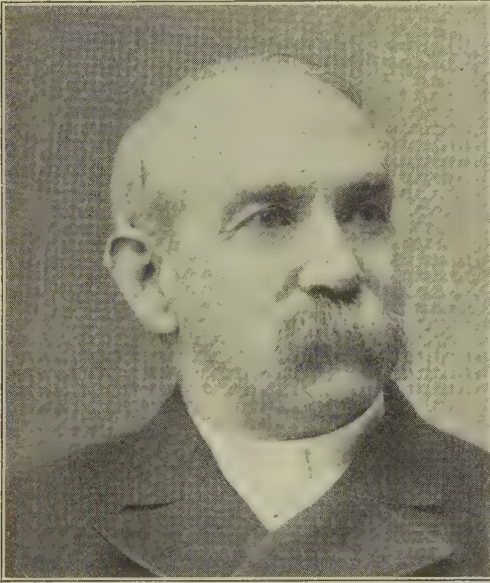
Baily presided at several State temperance conventions held at Harrisburg, Pa., and for several years at the temperance gatherings at Ocean Grove, N. J. He was president of one of the national conventions held at Saratoga. Originally a Whig, then a Republican, he supported the first Prohibition nominee for president, James Black, and afterward spoke and voted for Prohibition leaders. He frequently appeared before the Legislature and Congressional committees, notably in favor of the appointment of a Congressional committee to investigate the liquor traffic, and against the army canteen. He took a prominent part in his own State in favor of constitutional Prohibition. In 1891 and 1892 he visited the national soldiers' homes to observe the effects of the canteen and the beer-hall. The results of these visits, published in newspapers as well as in pamphlet form, were widely circulated.

BAIN, GEORGE WASHINGTON. American editor, temperance lecturer and worker; born in Lexington, Ky., Sept. 24, 1840; educated at Hutchison School, Ky. At thirteen years of age he joined the Methodist Episcopal Church, South. He has served that church in Lexington as steward, trustee, and Sunday-school superintendent. Bain is best known as a temperance lecturer and worker, having become identified with the temperance cause in early life. He was elected Grand Councilor of the Independent Order of Good Templars of Kentucky in 1871, and Grand Worthy Chief Templar of the State in 1872, holding the latter position for seven years. The Order numbered 24,000 in the State when he resigned (1879). For five years he was editor of *The Good Templar's Advocate*, the State organ. While at the head of the Order an effort was made under his supervision to secure Prohibition for the State by petitioning the Legislature, and more than 300,000 signatures were secured. The Legislature, how-

BAIN

ever, granted local option instead of Prohibition. Bain joined the Prohibition party in 1876, when he voted for Green Clay Smith for president.

Though very popular on the platform, Bain refused to allow his name to be presented as a candidate for political office, believing himself to be more useful in his chosen field as a Chautauqua and lyceum lecturer. In his lectures, no matter what the subject might be, he invariably managed to introduce an appeal for temperance. He was very effective as a campaigner in most of the local-option contests in Kentucky, and afterward in the Constitutional Prohibitory Amendment campaigns in Kansas, South Dakota, Iowa, Michigan, Ohio, Tennessee, and Pennsylvania. From 1873 to 1877 he edited the *River-*



GEORGE WASHINGTON BAIN

side Weekly. In 1860 he married Anne M. Johnson of Paris, Ky., and for many years has made his home in Lexington, Ky.

Bain is one of the few men who have had the opportunity of reading their obituaries. In July, 1922, *The National Advocate* (New York) published a sympathetic notice of his death, together with his portrait. The Office Editor of the *STANDARD ENCYCLOPEDIA* wrote Mrs. Bain asking for information as to the date and place of death. In reply he received the following characteristic letter from the supposed "deceased" himself:

July 30,—22

Mr. ALBERT PORTER,

My dear Sir:

It is kind of you to think me worthy of a sketch, and I thank you in advance for the inquiry you make, but I am still this side of the mysterious river.

I am spending July and August in my son's summer home, in the Ky. River hills, and if you could see me climbing the hills, riding the waves and bringing in a string of fish (when I find some trot-line fisherman with fish for sale) you would not even suspicion the swish of the reaper's blade nearing my feet.

I had not seen any notice of my death.

A friend said to me recently, "You are looking

BAIRD

fine." I said, "Say it again. I like to hear it." I am growing old but I look on the bright side. I enjoyed your letter, because I know I am not dead, and I know you would not have it otherwise.

Yours,

(Signed) GEO. W. BAIN,
Lexington, Ky.

BAINES, Sir EDWARD. English editor, legislator, and temperance leader; born in Leeds, Yorkshire, in 1800; died March 2, 1890. For many years a friend of the temperance cause, as expressed in moderation, it was not until 1837 that he felt it to be his duty to take a positive stand for total abstinence. He had been, indeed, strongly opposed to teetotalism; but, when at last convinced of its necessity, he became an ardent supporter of the advanced position and afterward published a tract entitled "Fifteen Years Experience of Total Abstinence." Five years later he brought out a new and enlarged edition. Both editions had a wide circulation. As editor and proprietor of the *Leeds Mercury*, Baines's espousal of total abstinence brought a much-needed reinforcement to a principle which was looked upon by many in that day as scarcely less than a fantastic heresy. He was knighted in 1880, together with three others, all of whom were teetotalers. Sir Edward was an earnest worker for the Yorkshire Union of Mechanics' Institutes, of which he was president for twenty years. The Congregational Total Abstinence Association was formed in London in May, 1874, with Baines as president; and his powerful addresses before this and other church temperance societies were memorable events. His personal and political popularity enabled him to hold his seat in the House of Commons through several successful uprisings of the drink interests against a number of distinguished temperance men. Sir Edward represented the constituency of Leeds in the House of Commons from 1859 to 1874.

BAINES, THOMAS. See BRADFORD.

BAIRD, ROBERT. American clergyman and pioneer of the temperance agitation in northern Europe; born in Fayette County, Penn., Oct. 6, 1798; died in Yonkers, N. Y., Nov. 15, 1863. He received his education in Jefferson College, Pa., and Princeton Theological Seminary, N. J., graduating from Jefferson in 1818 and from Princeton in 1822. He taught in an academy at Princeton for five years, occasionally supplying pulpits. In 1827 he became the agent of the American Bible Society for New Jersey, and engaged energetically in the work of distributing Bibles among the poor, besides preaching in the destitute Presbyterian churches as agent of the New Jersey Missionary Society. In 1829 he became agent for the American Sunday School Union and traveled widely in that interest, raising the annual income of the Union from \$5,000 to \$28,000. His observation of the evils resulting from the sale of intoxicants led him to a study of the alcohol problem, and in 1836 he published a "History of the Temperance Societies of the United States." The same year he went abroad as agent for the American Temperance Society, and spent ten years in laying the foundation of the temperance movement in various countries of northern Europe. He began this work in Paris, where he secured the

BAIRRADA

translation of his book into French. This edition was widely read, not only in France, but in Switzerland and Holland. In Sweden and also in Prussia Baird was accorded the honor of a personal interview with the reigning monarchs. Charles XIV of Sweden ordered Baird's book to be translated into Swedish and printed at his (the King's) own expense, and Frederick William III of Prussia ordered a translation of it into German, and paid for the publication of 6,000 copies. Successive editions, in all about 30,000 copies, were printed. In 1840 Baird went to Russia, and was there permitted to discuss the temperance situation personally with Nicholas I, who ordered the translation of the book into Russian. Ten thousand copies of this edition were printed and 5,000 copies of a Finnish edition, with the result that temperance societies were founded in many places to combat not only the vodka habit, but the intemperance of the higher classes. Johnson's "Liquor Problem in Russia" notes (p. 102) some of the results as follows:

In 1838, Baird's reform also swept over Livonia, and with such remarkable effect that the profits from the sale of liquors were materially reduced. To prevent this, the German landlords addressed complaints to the Russian government. On July 21, 1838, the Russian government issued a mandate to the Consistories of Livonia directing that "they should inform the parish pastors that the government disapproved of their efforts" The reform, begun by the clergy under the inspiration of Robert Baird for the uplift of the people, was suppressed at the behest of the German barons, who did not want their liquor profits reduced.

Returning to Sweden the next year, Baird was gladdened by the discovery that his Swedish Temperance Society had grown to 150 societies, with a membership of 50,000, which were maintaining two temperance periodicals. In 1846, when he made his third visit to Scandinavia, his societies had grown to the number of 332, and he was permitted to meet their representatives in their first convention, which was held in the city of Stockholm June 15-17 of that year. The king and queen were present, together with other dignitaries. A Danish translation of the "History" had wide circulation both in Norway and in Denmark.

Reviewing the fruits of Baird's untiring energy, his personal influence, his deeply inspirational writings, a personal friend comments thus: "Mr. Baird was a diplomat, a scholar, a Christian gentleman. A man of knightly bearing, he achieved remarkable success for the cause in circles where success is least likely to be found. His labors have not been paralleled either before or since his time."

Besides the famous temperance history, his other notable books were: "View of the Valley of the Mississippi," 1832; "A Visit to Northern Europe," 1841; "Religion in America," 1842; "Protestantism in Italy," 1845; "History of the Albigenses, Waldenses, and Vaudois."

BAIRRADA. A harsh, full-bodied, highly spirituous, red, still wine, made in the Bairrada region, Portugal.

BAI-YAURO. Same as PAIWARRI.

BAKA. An ancient Syrian wine, supposed to have been made of dates or figs. It was much used in Egypt during the New Empire.

BAKATOR. An American, white, still wine,

BAKER

resembling the Austro-Hungarian type, formerly made in the vicinity of Paso Robles, California.

BAKER, DANIEL. American business man and temperance worker; born at Buckeystown, Maryland, March 23, 1858; educated in the public schools and at Western Maryland College, Westminster, Md. In November, 1880, he married Mary Elizabeth Bratt. Entering the business life of Baltimore early in his career, he became president of The Standard Lime and Stone Company in that city. He also entered actively into civic affairs and reform movements. A member of the Headquarters Committee of the Maryland Anti-Saloon League, he gave much time and active service to the successive campaigns which lifted Maryland out of unpromising conditions into a place among the States which promptly ratified the Eighteenth Amendment to the national Constitution.

BAKER, ELISHA AVERY. American attorney and temperance worker; born at Clayton, Lenawee County, Mich. After completing the high-school course at Adrian, he entered the law department of the University of Michigan, graduating therefrom in 1898 with the degree of LL. B. Locating in Elkart, Ind., he from the first took an active interest in drawing up and circulating remonstrances against the saloons. He was later elected a member of the State Legislature, and worked and voted for the original local-option law in Indiana, helping also to make his own county dry under that law. In 1911 he removed to Portland, Oregon, where he has since resided, and was engaged as a speaker for the Anti-Saloon League of that State. Becoming the attorney for the League, he prepared various bills in opposition to the saloons, and eight of them were passed by the Legislature of 1913. Meeting the usual resistance from the liquor power, the attorney was compelled to follow a number of these cases through the various courts, in order to reach decisions in the Supreme Court. In 1916 Baker was elected president of the Oregon Anti-Saloon League and helped to prepare the "bone-dry" law and to secure its passage by the Legislature.

BAKER, PURLEY ALBERT. American clergyman and Prohibition leader; born in Jackson County, Ohio, April 10, 1858; educated in the local and normal schools of Jackson and Green counties. He taught in the public schools of Pickaway County for two years, and during his second year of teaching was licensed to preach. The same year (1883) he was admitted as a probationer into the Ohio Annual Conference of the Methodist Episcopal Church, and was ordained in due course. His first charge was at Jasper, Pike County, Ohio. Here he had six regular preaching-places, which number was increased to ten during his second year. In 1884 he married Lillie I. Greene, of Washington Court House, Ohio, who entered sympathetically into his pastoral work and has been a wise and capable counselor in all his later career. His subsequent pastorates were at Racine (1884-88), Gallipolis (1888-93), and Columbus (1893-95), all in the State of Ohio. Gallipolis, the capital of Gallia County, a little city of 5,000 to 6,000 people, was largely overstocked with strongly



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entrenched saloons. Public sentiment was lenient, perhaps even indifferent, to the real situation. The coming of Purley Baker meant war with the liquor interests. The latter were alarmed to find that the new Methodist preacher was the man who had converted a saloon proprietor at Jasper, causing him, after pouring his stock of "wet-goods" into the gutter, to quit the liquor business and join the church. A revivalist from the beginning, the new pastor in the regular and special services held by him during his first year won scores of the men of Gallipolis from their evil ways of life; and this success was repeated year by year throughout his pastoral term there.

Much was made of Baker's arrest and threatened imprisonment by the saloonists of Gallipolis. He had tacked upon telegraph-poles printed notices of a lecture to be given in his church; and this was claimed to be a violation of a city ordinance. It was the first good chance the liquor-sellers and their friends had had to "get him," and they lost no time. The preacher was to be promptly landed in the city jail at all costs, and with scant regard for the forms of law. It happened, however, that a leading lawyer heard of the plot, and immediately rallied a force of good citizens to attend the hearing. The liquor men were overawed. It was quickly shown that the old ordinance was no longer in force, and that the men so zealous in this prosecution were themselves wont to display on the same poles announcements of events in which they were interested. The prosecution failed miserably; and the incident simply served to add new names to the list of the pastor's staunch friends.

It was while holding the pastorate of the old Third Street Church in Columbus that Purley Baker reached the conclusion that he must yield to the repeated urgings of the Rev. Howard H. Russell and others of the Anti-Saloon League—urgings extending over several years—that he should cast in his lot with the League. He was appointed superintendent of the Cleveland district of the Ohio Anti-Saloon League in 1896, and the next year was promoted to the State superintendency, with headquarters at Columbus. Then began the famous campaign against the liquor trade in Cincinnati, in Columbus, in Cleveland, in Toledo, and in places of lesser note, extending over five years. A part of the story is unprintable; much of it is almost unbelievable; only the outlines and the wholesome, abiding fruits are known to the general public. One result of these five years of aggressive battle and wise administration was the widespread demand for similar methods and a similar spirit in dealing with the interstate and national problems presented by the liquor traffic.

In 1903 Baker was elected general superintendent of the Anti-Saloon League of America, and he has held that position by reelections ever since. Ohio Wesleyan University in 1907 showed its appreciation of his labors in the cause of temperance reform by conferring upon him the honorary degree of D.D. He is a vice-president and a member of the General Council of the World League Against Alcoholism.

Dr. Baker is the possessor of a vigorous, alert, and resourceful intellect, and of a cool, bal-

anced judgment. His large endowment of native courage is combined with an insensibility to fear and to the appeal of sordid motive. The Goliaths of the liquor traffic, men who for many years had been able to defeat all combinations against it, were almost generous in their tributes to the forceful oratory and argumentative ability of the general superintendent of the Anti-Saloon League. As a platform speaker Dr. Baker combines a ready utterance, an engaging manner, and a far-reaching voice with a suggestion of immense force. Much of his best work has been done around the council-table, where campaigns have been inaugurated, methods determined, and men selected for their particular fields. The preachers of the Ohio Annual Conference have frequently elected him as a representative to the sessions of the General Conference. His home for some years past has been at Westerville, Ohio, the national headquarters of the Anti-Saloon League of America.

BAKER, WILLIAM RICHARD. English Congregational minister and temperance worker; born at Waltham Abbey, Essex, Sept. 3, 1798; died at Down House, near Sutton, Surrey, Sept. 28, 1861. After acquiring a moderate education he went to sea and cruised in the Mediterranean for some months, but, according to Winskill ("The Temperance Movement," 1891, p. 218), "he tired of a seafaring life, and obtained a situation as 'writer' in the prize office of Greenwich Hospital. On attaining his majority, he entered as a student in the Wymondley Independent College, Hertfordshire." In 1821 he became pastor of the Congregational Church at Ramsey, Isle of Man. In 1826 he assumed the pastorate of the Congregational Church at Shepton Mallett, in Somersetshire; and during his residence there, he and thirteen others, after a lecture by James Teare of Preston, signed the total-abstinence pledge and formed a temperance society. In 1838 he became traveling secretary of the New British and Foreign Temperance Society, and two years later was appointed resident secretary.

Baker, in addition to his labors in the temperance cause, continued for some years to preach on the Sabbath. After he had settled in London he ministered gratuitously to the congregation at Leytonstone, and afterward to one in the Commercial Road. In 1841 he severed his connection with the New British and Foreign Temperance Society, and removed to Portland Town, St. John's Wood. Here he took charge of the Congregational Church, over which he presided until 1851. Baker was one of the founders and for several years managing director of the United Kingdom Temperance and General Provident Institution. He was the author of two valuable temperance books, namely, "The Curse of Britain," published in 1838, which ran into a fourth edition in 1865, and "Intemperance the Idolatry of Britain," London, 1840.

BAKSOU. A beer brewed in Turkestan. It is made from millet and barley, is of an acid taste, and keeps for a short time only.

BALCARRES, Earl of. See CRAWFORD, DAVID ALEXANDER EDWARD LINDSAY, 27TH EARL OF.

BALCHE. An intoxicating liquor drunk by the Indians of Yucatan. See YUCATAN.

BALCOMB

BALCOMB, MARY FLORENCE. American lecturer and sociologist; born Dec. 15, 1874, at Bluegrass, Ill.; educated in the country schools, at the State Normal School, Emporia, Kan., and at Leland Stanford University (A. B. 1906), where she specialized in sociology. Following her graduation she went to Chicago where she became interested in the Young People's Civic League, an organization of which she was chosen superintendent, and to which she devoted her energies for more than a decade (1907-19). The aim of the League was to fit young people of both sexes for their part in civic life, and more especially to show them how they might aid in overthrowing the liquor traffic. Miss Balcomb has been an active worker in the temperance cause. In 1910-11 she was secretary of the Chicago Local Option Campaign Committee, and in 1918-19 was chairman of the Young People's Department, Dry Chicago Federation. The fall of 1919 and spring of 1920 she spent in England as a speaker under the auspices of the United Kingdom Alliance, and in the following autumn she became a district organizer for the Anti-Saloon League of Illinois. One of her published lectures, "Our Municipal Government in its Relation to the Liquor Traffic," proved to be a veritable revelation to a good many of her fellow citizens of Chicago.

BALDERDASH. An incongruous mixture of liquors, as of beer and wine. According to Skeat's "Etymological Dictionary," the word "balderdash" was formerly used to describe adulterated or thin potatoes, or frothy water. To "balderdash" was to adulterate a drink so as to weaken it. Compare BONNYCLABBER.

BALDWIN, TRUMAN HAMILTON. American lawyer and Prohibition advocate; born at Watertown, Conn., June 5, 1844; died at Nyack, N. Y., Jan. 1, 1920. He was educated in the public schools and at the College of the City of New York (A. B. 1863; A. M. 1867). For many years he resided at Nyack, N. Y., while engaged in the practise of law in New York city, latterly in partnership with his sons, the firm name being Truman H. Baldwin & Sons. He inherited from two generations of ancestors an inveterate hostility to the saloon and every form of license. In 1900 he was elected president of the New York Anti-Saloon League at its organization; he served in that position for ten years, and then became a vice-president, remaining a member of the board of directors, and continuing to take an active part in aggressive warfare on the liquor traffic. He was equally ready with his pen to vindicate the work of the League from the misrepresentations of its adversaries in the newspapers. In 1907 he issued a temperance pamphlet entitled "Victory."

BALFOUR, CLARA LUCAS (LIDDELL). British temperance lecturer; born in Hampshire Dec. 21, 1808; died at Croydon, Surrey, July 3, 1878. She married James Balfour, an energetic temperance worker, in 1827, and with him settled in London. Ten years later (1837) she herself signed the pledge, at a small chapel of the Bible Christians, and commenced to lecture. For nearly thirty years Mrs. Balfour publicly advocated temperance, and spoke also on various social topics. In 1877 she was elected president of the British Women's Temperance Association.

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Her publications, generally in story form, were numerous and popular, and dealt mostly with temperance themes. Among them were "Morning Dewdrops," which had a very large circulation, and "The Burnish Family" (published by the Scottish Temperance League), which gained the prize of £50 (\$250).

BALGARNIE, FLORENCE. English lecturer and temperance advocate; born at Scarborough, Yorkshire, Aug. 19, 1856; educated in Scarborough, London, and Germany, passing the higher Local Cambridge Examinations with honors. She served on the Scarborough School Board and was for six years secretary to the Women's National Society for Women's Suffrage. Beginning her career as a lecturer in the interest of university extension, while a member of the Scarborough School Board, Miss Balfarnie took up temperance and suffrage, and made extensive tours in the British Isles, Australia, New Zealand, India, and the United States. During 1893-95 she was political superintendent for the British Women's Temperance Association, and for many years was on the council of the United Kingdom Alliance. She is still a member of the committee of the Anglo-Indian Temperance Association. Not the least important of Miss Balfarnie's activities has been her investigation of the Police Matron question in various countries. She spent whole nights in police-stations observing the treatment of women prisoners, and then embodied the information thus obtained in a pamphlet which she sent to every magistrate in Great Britain. By her lectures and pamphlets she succeeded in establishing police matrons in many of the larger towns, and the system was introduced successfully into Sydney, New South Wales. She has written much for London papers as well as for overseas periodicals on temperance and kindred reforms.

BALLANTINE, ROBERT. Scottish clergyman and temperance worker; born near Dunkeld, Perthshire, Scotland, March 6, 1854; educated at Perth Classical Academy and the University of Edinburgh, later taking his theological course at New College, Edinburgh (M.A. 1876). He was ordained to the ministry of the Free Church in 1880, and in the same year was chosen pastor of the congregation at Peebles. After a successful pastorate of twenty years (1880-1900) he was transferred to St. Andrew's United Free Church in the same city, where he spent twelve fruitful years (1900-12). His interest in the total-abstinence movement and his fearless denunciation of the drink traffic in all its forms led to his selection as organizing secretary of the eastern division of the United Free Church Temperance Union in 1912, a position which he has occupied ever since. He has been much of the time "on the wing." Forty-six presbyteries and 900 congregations are within his jurisdiction; yet it may be questioned whether he is more active now than when, with a great parish on his hands, he served as vice-chairman of the United Free Church Temperance Union (1904-12), took part in many local contests, and lectured frequently in temperance campaigns. He served the Temperance Union also in a literary way, writing much and editing even more. In 1893 he was made convener of its Publications Committee and editor of its *Annual*. Besides his

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specifically temperance writings, such as "The Problem of the Hour" and "Skating on Thin Ice," he has published a number of books dealing chiefly with religious subjects. Since 1918' he has been president of the Edinburgh Municipal Temperance Federation. He married Miss Rachel Todd in 1882, and resides at 121 George St., Edinburgh.

BALLANTYNE, JOHN WILLIAM. Scottish physician, university lecturer, and temperance advocate; born at Eskbank, Dalkeith, Scotland, June 4, 1861; educated at the Bonnington Park School, Peebles, George Watson's College, Edinburgh, and Edinburgh University (M. B. 1883; M. D. 1889). Later he was elected F. R. C. P. E. and F. R. S. E. Ballantyne attained distinction as a specialist in midwifery and gynecology, and became lecturer on these subjects in the medical schools of the universities of Aberdeen and Edinburgh, and at other institutions. He has written a great number of articles for medical journals, dictionaries, and encyclopedias, besides producing various volumes regarded as standards in the departments with which they deal. He has been much interested in church enterprises, and has contributed material and professional help in connection with social uplift and missionary movements. He is a member of the Temperance Committee of the United Free Church of Scotland, and vice-president of the Society for the Study of Inebriety. He is the author of the leaflet, published (1919) by the United Free Church of Scotland, on "Alcoholism and Child Welfare"; also of the article on "Alcohol and Antenatal Child Welfare," in the *British Journal of Inebriety* for 1917. During 1907-12 he served as president of the Edinburgh Medical Missionary Society and vice-chairman of the Laymen's Missionary Movement in Scotland.

BALLE, CARL JOHAN FREDERIK. Scandinavian artist and temperance leader; born at Nystad, Finland, June 21, 1848; died in Copenhagen, Denmark, Sept. 22, 1906. He was a nephew of Chief Templar Lars Balle, and a cousin of the Danish temperance pioneer M. Balle. Leaving Finland at four years of age, he lived in Denmark until 1878; then, after two years spent in Norway, he settled in Copenhagen, Denmark, where the remainder of his life was spent. He became a total abstainer in 1878, and was one of the pioneer Good Templars in Norway. With power of attorney from the Norwegian Grand Lodge, he founded the first Danish Good Templar lodge in Copenhagen March 13, 1880.

See BALLE, LAURITZ NIKOLAJ (LARS).

BALLE, LAURITZ NIKOLAJ (Lars). Danish temperance worker and writer; born at Vejlbj, Djursland, Denmark, Oct. 31, 1825; died in Christiania, Norway, June 20, 1896. He was educated in the common schools, and, after being in business for some years as a merchant, he left Denmark in 1859 for Norway. There he had a successful career as a photographer in Stavanger, Porsgrund, and other towns.

Balle was an active worker in the cause of temperance. He was one of the founders of the first Norwegian lodge (*Første Norske*) of the Independent Order of Good Templars (founded March 8, 1877). He was Grand Chief Templar of the Norwegian Grand Lodge in 1878-79 and

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again from 1882 to 1885. He was also deputy of the World Lodge for Denmark and Sweden from 1880 to 1882. As agitator, organizer, and writer on temperance subjects he was in the first rank; and his labors in combating the liquor traffic were of invaluable service to the Scandinavian countries. He was an uncle of CARL JOHAN FREDERIK BALLE and MARIUS BALLE.

BALLE, MARIUS. Danish author and lecturer; nephew of the Norwegian temperance reformer LARS BALLE; born at Grenan, Denmark, March 3, 1856. He became a total abstainer Sept. 26, 1879. He founded several of the early Danish temperance societies; he has delivered 2,500 lectures on temperance; and he is well known as a contributor to the temperance periodicals in Scandinavia.

BALLO. An intoxicant, a kind of beer, made from rice or millet, and used by the natives of the Gambia and Senegal regions of West Africa.

BALUCHISTAN. A country occupying the western extremity of the Indian Empire, approximately between latitudes 24° 54' and 32° 4' N., and between longitudes 60° 56' and 70° 15' E. It is bounded on the north by Afghanistan and the Northwest Frontier Province; east by the Punjab and Sind; south by the Arabian Sea; and west by Persia. The total area of the country is 134,638 square miles, divided into three main divisions: (1) British Baluchistan proper, consisting chiefly of tracts ceded to the British Government by Afghanistan in 1879, and covering about 9,096 square miles; (2) directly administered or "Agency" territories, composed of tracts acquired by lease or otherwise and directly under the control of British officers, aggregating about 45,132 square miles; and (3) the native States of Las Bela and Kalat, with an area of about 80,410 square miles. Las Bela lies in the valley between the Pab and Hala ranges, and Kalat consists of a confederation of tribes governed by the Khan of Kalat. The population (1911 census) was 834,703. Of the many races represented the most numerous are the Brahui, Pathan, and Baloch, numbering in all 554,800. Other peoples are the Lasis, Chuttas, Saiads, Darzadahs, Naqibs, Hindus, and Ghulams. Sunni Mohammedanism is the prevailing religion among the native peoples, though there are about 37,000 Hindus and some 5,000 Christians. A very large proportion of the inhabitants are nomadic in their habits of living. They are noted for the manufacture of felts, blankets, and rugs.

Little reliable information is obtainable concerning the alcohol question in Baluchistan. The Mohammedans are by their religion prohibited from using intoxicating drinks. Large numbers of the people lead a nomad life. At the town of Quetta there is a brewery as well as a Government distillery for the manufacture of "country spirits." (For definition of the latter term see BURMA.)

BAMBERGER, SIMON. American business man, State governor, and Prohibition advocate; born at Darmstadt, Germany, Feb. 27, 1847; emigrated with his parents in 1861 to the United States where he was educated in the public schools. He worked at odd jobs in Ohio, Indiana, and Missouri for several years, and then went to Pleasant Hill, Mo., where with his brother he

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opened a small store. He afterward embarked in the wholesale business in a small way in St. Louis. During Simon Bamberger's absence in Wyoming, whither he had gone to collect a debt, and where he became snowbound, the St. Louis business collapsed. After an unsuccessful mining experience in Wyoming, he in 1869 made his way to Utah, and, after a short stay at Ogden, removed to Salt Lake City, where he engaged first in the hotel business and afterward in mining. He became a student at first hand of the geology of that country and for several years tramped over the mountains locating exceedingly well-paying properties. Among his enterprises were the building of a railroad to tap a coal-field in South Utah, and the construction of an electric interurban line between Salt Lake City and Ogden. After serving very efficiently for several years as a member of the Salt Lake City Board of Education he was elected a member of the Utah State Senate, and in 1916 he



SIMON BAMBERGER

was elected governor of the State (1917-21) by the largest plurality ever given to a candidate for that office.

A German by birth, the course of his native land in recent years was to Governor Bamberger a matter of deepest grief; and he exerted himself to the utmost in the dissemination of the truth of history and the quickening of patriotic sentiment among the foreign elements of his State. He took the platform in every section of Utah on behalf of Liberty Loans, the Red Cross, and other war activities. Due largely to the Governor's untiring zeal and personal example, Utah's proportion of war funds was vastly oversubscribed.

In 1881 he married Miss Ida Maas, of Cincinnati, O., and his home is in Salt Lake City, Utah.

From first to last Governor Bamberger was an outstanding advocate of Prohibition. His first

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message to the Legislature which met in January, 1917, contained the following reference to it:

Of paramount importance in this legislative program is the enactment of a law providing for absolute prohibition within the borders of this State. The first duty of the Legislature is to enact an effective prohibition law.

Practically every member of this assembly is definitely committed to the enactment of a law prohibiting the manufacture, sale or other disposition of intoxicating liquors and intoxicating beverages within the State of Utah, such law to be in full force and effect not later than August 1st, 1917.

It should not be a difficult task for the members of this assembly to prepare and pass a measure in exact accord with this covenant with the people of Utah. The people want only an honest and effective prohibition law. It is the duty—and I assure you it will be the great honor and privilege—of the Governor of Utah to sign such a measure.

Most of the members of the Legislature are further pledged to submit to the people of Utah for their vote and approval at the next general election an amendment to the State Constitution which shall forever prohibit the manufacture, sale or other disposition of intoxicants of every kind within the State.

I respectfully urge the submission of such an amendment to the Constitution.

There should be no occasion for any delay in carrying out this program of prohibition legislation. An excellent opportunity is here offered us to show how we fulfill our pledges to the people of the State.

The Prohibition bill requested by Governor Bamberger was passed by the Legislature Feb. 1, 1917, and received the Governor's signature Feb. 8. It became effective Aug. 1 of that year.

BAMQUEAH. Name given to the fermented sap of the bamboo-palm by a tribe of LIBERIA.

BANDAREE. A low-caste East Indian who gathers the nuts and draws the toddy from the coconut-palm. See TODDY.

BANDS OF HOPE. Juvenile temperance societies organized in large numbers throughout the United Kingdom and America. In the United States and Canada the name "Band of Hope" has in most cases been replaced by "Loyal Temperance Legion" and other titles, although some local organizations still retain the old name. The first society bearing the title "Band of Hope" was formed in Leeds, England, in 1847. Temperance societies for children and young people, on a distinctly total-abstinence basis, had existed, however, many years earlier, both in the British Isles and in the United States. "Youths' Temperance Societies" had been formed at Preston, England, and Paisley, Scotland, in 1832. Juvenile temperance work had been begun in the United States as early as 1828, in Massachusetts. In 1837 there was a great demonstration in Boston by 2,500 children of the COLD WATER ARMY. A young people's temperance paper had also made its appearance in 1839, when Dr. John Marsh began publishing the *Youth's Temperance Advocate*. In June, 1834, a juvenile society was established as a branch of an adult temperance organization in New York. In 1837 a children's society was formed for Dumfries and Maxwelltown in Scotland; and in 1847, at Edinburgh, a "British League of Juvenile Abstainers" was formed.

The origin of the first Band of Hope must be attributed to the joint efforts of the Rev. JABEZ

TUNNICLIFF, who was a Baptist minister of Leeds, and Mrs. ANN JANE (HAMMIL) CARLILE, of Dublin. In June, 1847, Mr. Tunniciiff, an abstainer, was called to the death-bed of a young man who had formerly been

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a teacher in a Sunday-school, but who was dying a drunkard. This so impressed Tunnickliff that he resolved, as soon as possible, to form a temperance society for children and young people. It appears, however, that in August of the same year, and before any definite steps had been taken, Mrs. Carlile found her way to Leeds. At the time she was visiting England to address children in Sunday- and day-schools on the subject of temperance. Mr. Tunnickliff, who had occasionally accompanied Mrs. Carlile on her visits to the schools, determined to take this opportunity of starting the society which he had been contemplating. Accordingly, before Mrs. Carlile left Leeds, a meeting was held at which that lady and Mr. Tunnickliff were present, and the title "Band of Hope" was adopted as the designation of the new society. A committee was afterward formed, of which Tunnickliff was appointed the first president, the remainder being ladies.

The first Band of Hope meeting, so-called, was held in Leeds Nov. 9, 1847, when about three hundred children sat down to tea, more than two hundred taking the pledge before the close of the proceedings.

The first Union of Bands of Hope was formed in 1851 at Bradford, in Yorkshire. In 1855 a

Union of Bands of Hope Band of Hope Union was established in London, the first meeting being convened at the residence of Mr. Stephen Shirley, the founder of the Union. The operations of this society were at first confined to the metropolis, but afterward extended to the provinces; and in 1864 it was decided to reconstitute the organization, which then received its present title of "The United Kingdom Band of Hope Union." At this time the Rev. G. W. McGree was secretary. He was succeeded in 1875 by FREDERIC SMITH, who had been for some time cosecretary with McCree. Smith's zeal and ability in organization laid the foundation of the success which has throughout characterized the operations of the Union. In 1884 CHARLES WAKELY, who since 1869 had been associated in a number of ways with the work of the Union, succeeded Mr. Smith as general secretary, retaining that post for 34 years. He was succeeded, in 1918, by G. Avery Roff.

The first Annual Report of the Union shows that sixteen societies only were associated and that the total income, including sales of publications, was £85. 11. 6½ (\$428). The Union grew steadily and by 1903, according to the annual report of that year, numbered 28,507 societies and 3,330,230 members in the United Kingdom, with total receipts from all sources amounting to £8,254. 19. 10 (\$41,275). In London and the suburbs alone there were, in 1904, fourteen Band of Hope Unions, comprising 1,240 societies with 179,800 members.

Bands of Hope are societies intended for children and conducted on lines appropriate to childhood. The pivot upon which they work is the pledge of total abstinence from all intoxicating drinks, members as a rule being received, subject to their parents' consent, at seven years of age, and at thirteen or fourteen drafted into a senior

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society. The meetings are held at regular intervals, usually once a week; and the instruction given is grounded upon the principles of religion, morality, and science, the children's interest being sustained by various means, such as object-lessons, lantern-views, chemical experiments, pictures and charts, while the children themselves are made helpful in the work as singers, reciters, and in other ways. Many auxiliary agencies, such as penny banks, cricket-clubs, drum-and-fife bands, and classes for musical drill, are attached to the work of a Band of Hope.

The need was early recognized of combining the various Bands of Hope into "unions," so that

Band of Hope Unions their hitherto scattered strength might be concentrated, and uniformity in their operations promoted, through association with the national organization. When,

therefore, societies are sufficiently numerous they unite to form a town or district union. The objects of such a union are to establish new societies and strengthen weak ones, to convene conferences of managers and mass meetings of members, to arrange for public meetings, sermons, fêtes, festivals, and competitive examinations, and to supply speakers for ordinary or special meetings of the societies. These town and district unions, where practicable, unite to form county unions, such as those for Lancashire, Cheshire, and Yorkshire. The county unions, by employing agents and lecturers, and in other ways, exercise general supervision over their respective areas, while the United Kingdom Band of Hope Union, or "parent society," with which these various organizations are associated, assists and advises all, and formulates various schemes of usefulness, beyond the scope of the subordinate bodies.

The parent society has some hundreds of honorary speakers, and, besides the agents and lecturers appointed by local Band of Hope Unions, a large staff of lecturing agents. One of the earliest and most notable of these agents was William Bell, who served for 38 years and secured some 60,000 pledges.

In Scotland the juvenile temperance work is well sustained by the Edinburgh and Scottish Band of Hope Unions, aided by the Scottish Temperance League; and in Ireland the movement is carried on vigorously by the Irish Temperance League and the Hibernian Band of Hope Union, the plans pursued in all parts of Great Britain and Ireland being practically the same.

Other organizations which lend valuable support to the Union are the Church of England Temperance Society, which devotes special attention to its Bands of Hope, and the Young Abstinents' Union, which works chiefly among the children of the well-to-do classes.

An important part of the work of the United Kingdom Band of Hope Union is the publication and supply of temperance literature and appliances for the use of its societies. The *Band of Hope Chronicle*, edited for 20 years by Frederic Smith, and latterly by Rowland Hill, is the official organ for workers; and the *Band of Hope Review* is published for the children.

In addition to many thousands of books and magazines issued by other publishers, and sold

in the book-room of the Union, upward of a million copies of the society's own publications are yearly disposed of. As a further effort in the direction of circulating useful literature the committee has appropriated large sums for assisted grants to Band of Hope Libraries and other similar institutes for young people, and for free grants to poor-law schools, orphanages, and other institutions. The Union provides popular illustrated addresses for children in orphan homes, industrial schools, district and parochial schools, training-ships, and similar institutions, where the children have, as a rule, no systematic instruction as to the moral and physical dangers connected with strong drink.

The Band of Hope Union from time to time makes special efforts to reach, as far as possible, the children still outside the temperance ranks and to shield them from the influences of the public house.

Child Messenger Bill

On one occasion the method employed was the issue of a million and a quarter appeals to parents, delivered from home to home, imploring fathers and mothers to refrain from sending their children to the public house for beer. On a second occasion, in 1901, nearly a million and a half pamphlets and petitions were issued in bringing about the passing of the Child Messenger Bill which the Union was the means of placing before Parliament. Still another important work was the visitation of a million homes by an army of 40,000 workers for the purpose of persuading parents to send their children to Bands of Hope. In the last case, besides the home visitation, arrangements were made for recruiting by the members of Bands of Hope, and for the enrollment of unpledged teachers and scholars in Sunday-schools. The figures presented by the returns showed an addition of over 500,000 to the membership of the Band of Hope movement, but far larger numbers must have been secured by the general impetus given to the cause of which no record could appear in the schedules.

One of the most important undertakings of recent years, carried on by the Union, has been temperance instruction in day-schools. In England there is not at present any system of compulsory temperance teaching in the schools, though such teaching is given in the Army schools and in the training ships of the British Navy, and it is permissible in the day-schools at the discretion of the county council and other educational committees. Under these circumstances it is felt to be a great advantage for the Union to be allowed the privilege of sending into the schools a staff of trained and fully qualified lecturers, furnished with every necessary appliance—charts, food specimens, chemical apparatus, etc.—for instructive and interesting temperance teaching.

The United Kingdom Band of Hope Union, assisted by some of the leading provincial unions, has the services of a staff of day-school lecturers, whose duties are to deliver addresses and give temperance instruction in the schools throughout the Kingdom. A large percentage of the children produce written reports of these lectures, which deal, necessarily, only with the scientific aspect of the temperance question.

Work of an instructional nature has been conducted by the Union since 1889, but the efficiency of the training was greatly increased when in 1906 it was more highly systematized under the "Department of Scientific Instruction and Information," directed by W. N. EDWARDS, F.C.S. Before this time, however, the educational phase of the Union's work had yielded such gratifying results that in 1904 a petition, signed by 15,000 medical men, in favor of more complete temperance instruction in day-schools was presented to Parliament. A "Temperance" syllabus was first issued by the Board of Education in 1909, and was reprinted without substantial alteration in 1916. In 1920 the Board issued a completely revised syllabus under the title "The Hygiene of Food and Drink," stating in a prefatory note, that they "consider that, in view of the more important and comprehensive character of this syllabus, Local Education Authorities should take such steps as are practicable to give it an appropriate place in the curriculum of the various schools for which they are responsible."

From time to time competitive examinations are arranged for the older children in Bands of Hope and schools throughout the country, and a considerable amount of money is awarded in prizes both by the parent and by the local unions, in addition to many thousands of certificates of merit.

In 1907 and 1909 temperance summer schools were held at Lucerne, Switzerland, and in succeeding years in various parts of the United Kingdom.

The year 1897, in which was celebrated the jubilee of the Band of Hope movement, was marked by activities which resulted in a vast extension of the work and largely increased the beneficial assets of the organization. Funds were raised at this time for the erection in London of a handsome and commodious "Jubilee Building," to be used as the headquarters of the Band of Hope Union. The building, erected in the Old Bailey, was completed in 1901.

The Union took a prominent part in the World's Temperance Congress in London in 1900, extending its hospitality and furnishing entertainment to colonial and foreign delegates. Following the Congress special efforts were made to develop friendly and helpful relations with foreign workers. The broad experience of Secretary Charles Wakely, who for many years previously had spent considerable time in promoting temperance in foreign countries, made him well adapted to this work. At the Eighth International Anti-Alcohol Congress, held at Vienna in 1901, he contributed a paper on "Die 'Band of Hope Union' von Gross-Britannien: ihr Zweck und ihre Methoden" (The Band of Hope Union of Great Britain; its Aims and its Methods). Wakely also delivered several addresses at the Great Assembly of the Swiss Band of Hope (*Société de l'Espoir*) in Geneva.

The business of the trading department, under the management of Judson Bonner, was being greatly broadened at this time, for the Band of Hope movement had found its way into all quarters of the world.

BANDS OF HOPE

Bands of Hope, operating under that name at the present time, are much more numerous in the British Isles than in the United States and Canada. In justice to the Union, however, it must be explained that the decrease in the number of Bands of Hope in these countries is theoretical rather than actual, since many societies which formerly existed under that title, while still continuing their work along similar lines, have adopted other names such as "Loyal Legion," or "Young Crusaders," or "Knights of Temperance." In South Africa the Band of Hope has taken firm root, and in Australia and New Zealand there are hundreds of associated societies rivaling, in proportion to their population, the zeal and efficiency of the mother country. In Tasmania, also, the movement is thoroughly alive.

On the Continent of Europe the Band of Hope shares favor with Juvenile Temples, Societies of the Blue Cross, and the Sociétés Scolaires de Tempérance of the French and Belgian schools. In Belgium juvenile temperance work commenced in 1878 with a single Band of Hope at Antwerp. At that time there were only two Bands of Hope in Holland, one at Rotterdam, and the other at Amsterdam. Besides these there were no others in Europe. In Holland there is now a properly constituted Band of Hope Union, with a considerable number of societies associated and with a magazine entitled *Hoop der Toekomst* ("Hope of the Future"). In Switzerland there is a Band of Hope Union entitled "L'Espoir," with branches throughout the country; and in France there are a few societies also bearing that name. The Swiss Union has a publication department and issues *L'Espoir* and *L'Ancore*, magazines for the use of workers and members. In Germany, although there appears to be no doubt that the title "Band of Hope" (*Hoffnungs-Bund*) as applied to juvenile temperance societies was used—at Berlin, in the Rhine Provinces, Westphalia, and other districts—as far back as 1847, yet at the present time there is no record of any total-abstinence societies distinctly for young people other than the Blue Cross Societies and Juvenile Temples, and of these but a few.

In Norway there are many thousands of juvenile abstainers in local branches, which are practically Bands of Hope, connected with the Norske Borns Totalavhold-Selskab and the Norske Totalavholds-Selskab. In Sweden there are many Bands of Hope, and their number is continually increasing, while in Finland the movement has secured a very firm hold since its introduction by Dr. MATTI HELENIUS-SEPPÄLÄ and Mrs. ALLI TRYGG HELENIUS some years since. The town councils generally have subsidized the work, and in almost every school a Band of Hope has been formed. As a result of Conferences held at various Continental centers, and more particularly at Vienna in 1901 and Bremen in 1903, attention was directed to the subject and much interest aroused. It is hoped that those Continental countries in which there is little or no juvenile work will speedily follow the example of the Scandinavian lands.

With regard to Asia and other parts of the

BANDS OF HOPE

world, there is no large work done on Band-of-Hope lines; but missionaries are as a class total abstainers, and many of these give special attention to the development of temperance instruction among the children. Bands of Hope have in this way sprung up in many parts of the Indian peninsula. In Burma and in China there are several. In Japan the Christian churches foster the cause among the young, while the Japanese Temperance Society cooperates in the work.

The Children Act of 1908 (which came into force on April 1, 1909) crowned the efforts of the Union put forth since 1901, the date of the passing of the Child Messenger Act. Section 119 of this Act provides that no intoxicating liquor may be given to any child under five years of age, and Section 120 forbids any child under fourteen to be in any drinking-bar.

In 1909 the Board of Education issued a "Syllabus of Lessons on Temperance for Scholars Attending Public Elementary Schools." The issue of such a syllabus was made possible in large measure by the work of the United Kingdom Band of Hope Union and its allies in the day-schools. In 1911 another great "Recruiting Scheme," aiming at securing "A Million More Members" was carried out, extending from June to December, with a simultaneous and systematic "Visitation of Homes" on Oct. 14. This effort was very successful and greatly augmented the number of juvenile abstainers in the United Kingdom, the estimated membership at the close of the year totaling 33,009 societies with 3,741,357 members.

The disturbed local and national conditions, brought about by the World War during 1914, compelled the Union to defer many special efforts which had been projected for the year. The conflict of nations during the succeeding years of the War robbed the Union of workers, of means, and of members. Meeting-places were commandeered, and the darkness and danger of the streets, exposed to the air raids, interfered with meetings, which, in many parts of the country, had to be abandoned. Nevertheless, the Union kept its activities alive, and the majority of its societies held their organizations intact. As soon as the armistice was declared, Bands of Hope were reopened and there was a general rally of the forces, there being reported at the annual meeting of the Union in May, 1919, an estimated total of 416 unions, 30,000 juvenile temperance societies, and 3,061,774 members. The decrease in membership due to the War is estimated at 680,000 members. A great "Move Forward" campaign was then undertaken, to recover lost ground by organizing new societies and raising £100,000 (\$500,000) for the furtherance of the movement.

The 67th Annual Report of the Union, presented in 1922, shows an estimated membership in juvenile temperance societies of 3,277,864. Of these, 2,621,185 are members of 24,134 Bands of Hope.

Qualified teachers have given 4,117 lectures on temperance to 11,579 teachers and 352,904 children.

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BANE

92, *passim*; manuscript material kindly supplied by Mr. Charles Wakely, for many years secretary to the United Kingdom Band of Hope Union.

BANE, ADAM CLARKE. American clergyman and Prohibitionist; born at Gilroy, Cal., June 21, 1860; educated at the University of the Pacific (A.B., A.M., D.D.). He commenced the study of law while serving as county treasurer and tax-collector in San José, and, on admission to the bar, spent three years in successful practise. Then came "one clear call" to another field of labor. In 1886 he was admitted into the Pacific Conference of the Methodist Episcopal Church, South, and served pastorates in Stockholm, Sacramento, Oakland, Los Angeles, and San Diego. In 1881 he had married Florence Harrison, of Linden, San Joaquin County. Transferring to the Methodist Episcopal Church in 1896, Bane became a member of the California Conference, and was assigned to evangelical work, in which he spent two and a half years. Reentering the



REV. ADAM CLARKE BANE

pastorate, he served charges in Pacific Grove, California Street, and Howard Street, San Francisco. In the seventh year of his last pastorate he was induced to devote himself entirely to the battle against the liquor traffic. The saloons and resorts of San Francisco claimed the right to dominate the politics of the State, as well as the civic and social life of the city; and the distillers and brewers had such powerful reinforcement in the wine-growers of California as to put the State in a class by itself. The situation was unparalleled in any other section of the country. Having already participated in numerous campaigns while still in the pastorate and in evangelical work, Bane entered the service of the California Anti-Saloon League on Jan. 1, 1909, as superintendent of the San Francisco district; in 1910 he was elected superintendent of the Anti-Saloon League for Central and Northern California; and, after four years of most effective

BANERJI

service, he was appointed (1914) financial secretary of the Anti-Saloon League of America. As a lecturer for the League he was eminently successful both in creating temperance sentiment and in raising funds for the work.

In 1918 Dr. Bane returned to the pastorate and assumed charge of the Central Methodist Episcopal Church in Stockton, California.

BANERJI, SASIPADA. East-Indian reformer, philanthropist, and temperance leader; born at Baranagar, a suburb of Calcutta, India, Feb. 2, 1840. His father, Rajkumar Banerji,—one of the founders of the first English school in that locality, and otherwise noted as a public-spirited citizen—died when Sasipada was five years old, leaving the lad to be brought up by his mother. Banerji began his education in the *pathshala* ("primary school") of Tinkari Gurumahasaya, took the English courses in Gourdas Basak's school, and finished his studies in the Cossipur entrance school. There he read up to the matriculation class, but on account of illness and straitened circumstances he was obliged to leave before passing the entrance examination. He took up teaching, and for many years served as an instructor in the Cossipur and Salkia schools. Afterward he was employed in the offices of the Accountant-general of Bengal, and subsequently served for a time in the employ of a Calcutta business firm. Later he was again in the Accountant-general's office and held various other Government posts, ultimately becoming Superintendent of Post-offices for the Krishnagar Division. He resigned from the Government service in 1881 in order to devote his time entirely to social, educational, and religious work of various kinds.

Though intensely religious, Banerji, doubtless owing to the broadening influence of his English education, found himself, early in life, widely at variance with many of the prevalent customs and usages of the orthodox Hindu society. In 1865, as a direct result of a stirring discourse by the great religious reformer Keshub Chunder Sen, he renounced Brahmanism, discarded the sacred thread, and openly joined the Brahmo-Somaj, an association aiming at the reform of Hinduism. At the same time he repudiated all caste distinctions and began to mix freely with all classes of people. For these acts of heresy he was vilified throughout his native town, subjected to the bitterest calumnies, and even forced to leave his ancestral home. Public meetings were held for the purpose of devising ways in which to punish him, as the result of which the barber was forbidden to shave him, drinking-water from the river was denied him, and the washerman was threatened with dire punishment should he dare to wash the clothes of the Banerji family. Banerji bore patiently, however, with these tribulations, remaining unshaken in his beliefs and purposes; and gradually his devotion and charity to the poor and distressed, together with his many other humanitarian activities, overcame opposition and prejudice and earned for him the love and reverence of the masses. In recognition of his services in the cause of humanity the pundits of Bhatpara bestowed upon him the title of *Sevabrata* ("One whose life-mission is the service of humanity").

The straitened circumstances of the family forced Banerji in early youth to earn money. In fact the burden of maintaining the whole family of his father practically fell on him; for, although his eldest brother was earning an income, unfortunately the family did not get any benefit from it. On the death of his mother, in 1863, his eldest brother arranged for her *Sradha* ("funeral") on a grand scale, regardless of Sasipada's protests, and incurred a heavy debt. Shortly after, the brother died, leaving the legacy of debt to young Banerji. Although not legally liable for the debt, Banerji did not repudiate it, but, on the contrary, made every effort to discharge it. For this purpose he reduced the family expenses



SASIPADA BANERJI AT 31

to the barest minimum and succeeded in the course of some years in paying off the whole debt. Handicapped thus and in other ways by his very limited means, Banerji's innate generosity imposed upon him a severe financial struggle during his earlier years, but later his more lucrative employment in the Government service afforded him a substantial increase in finances with which to carry on his manifold philanthropies. The extent and functions of many of these are far beyond the scope of this article, in which it is possible to touch briefly on some of his more important efforts only. In 1866 he es-

tablished a Vernacular School for Boys, at Baranagar, and in the same year he founded a Social Improvement Society, an organization conducted along literary and educational lines. In 1872 he organized the North Suburban Association for charitable and relief work among the poor. The following year he founded the Sasipada Institute,

an educational and charitable institution, to which he gave his private library and museum and which he endowed substantially with maintenance funds. During this year he established also the *Sadharan Dharma Sabha* ("Universal Religious Association"), an association the objects of which were declared to be the union and cooperation of the various religious bodies of the country without the surrender of any of their peculiar doctrines or practises. This movement failed for lack of active supporters after it had been in existence a short time, but was later revived by Banerji through the medium of another institution known as the "Devalaya Association," which is treated further on in this sketch. In 1872 he had started a school for Mohammedan boys of the working class, and about the same time he opened two night-schools—one at the City College, and the other at the Keshub Academy. His continued interest in the cause of the laboring classes led him, in 1874, to establish the *Bharat Sramajibi* ("Indian Workman"), a Bengali journal published monthly. He also aided the movement in behalf of the working man in his weekly paper the *Baranagar Samachar* ("Baranagar News").

The Government was not slow to recognize the value of Banerji's services. He was appointed an honorary magistrate in 1868, and made honorary secretary of the municipal board of Baranagar in 1869. In the latter capacity he effected numerous reforms in connection with the construction of roads and the promotion of sanitation in the city. On the occasion of the assumption by Queen Victoria of the title "Empress of India" (Jan. 1, 1877), the Government presented Banerji with a certificate of honor "in recognition of his services rendered to the public in connection with various benevolent projects."

As a social reformer Banerji will always be remembered for his self-sacrificing labors in promoting the education and raising the social condition of Indian women. He was first married, when he was twenty years old—a late age in those days for one of his high caste—to Rajkumari Ghosal, a young Brahman girl of his own choice, from a strictly orthodox family. The circumstances of this marriage and the relationship between husband and wife which followed violated deep-rooted Hindu traditions, and, from the very outset, stamped the young couple in the minds of their fellow townsmen as heretics. As a Kulin-Brahman, the young husband was entitled by his marriage to a large dowry; but he considered the custom too sordid to be associated with a transaction so sacred as matrimony, and flatly refused to accept any *dot*. His work in the cause of female education, which occupied much of his time for over fifty years, may be said to have begun with his marriage.

Regardless of the resentment which he aroused



BRAHMARSHI SASIPADA BANERJI
IN HIS EIGHTY-THIRD YEAR

among the orthodox Hindus, he took up the task of educating his young wife—an undertaking which, on account of the prevailing prejudice against the enlightenment of women, proved extremely difficult and subjected both Mrs. Banerji and himself to severe abuse and ridicule. The progress made by Mrs. Banerji, however, soon aroused the interest of other female relatives who, according to custom, lived in the family house; and eventually they, too, embraced the opportunity to extend their knowledge. The sphere of this instructional work among women was gradually widened, and Banerji at length founded a girls' school in Baranagar. He was later actively connected with the establishment of other female educational institutions and founded a women's journal called the *Antahpur* ("The Zenana") for the benefit of and published exclusively by Bengali women. This journal was edited successively by his two able daughters, Ushabala and Banalata, both of whom have since died.

In 1871 he and his wife went to England, this being the first occasion on which a Hindu lady crossed the sea. For a girl of an orthodox family to cross the ocean was regarded in those days as almost a miracle, and the voyage of Mrs. Banerji evoked many expressions in the press of surprise and disparagement. While in England he was the guest of Miss Mary Carpenter, the well-known philanthropist, and at her home at Bristol his youngest son, Albion Banerji, was born. As the result of this visit the interest of a large number of English ladies in the welfare of the women of India was secured, and branches of the National Indian Association of England were established. Many of his English friends sent him contributions toward the erection of the Sasipada Institute. He made a tour of England and Scotland and addressed temperance, social, and religious meetings. He visited working men's homes in order to ascertain the difference between the conditions prevailing in a sober man's house and an intemperate man's house respectively.

Brahmarshi Banerji was admitted as a member of the Day Star Lodge of the Independent Order of Good Templars at Bristol, July 14, 1871; and other degrees were conferred on him at Birmingham in the following month. The executive council of the United Kingdom Alliance of Manchester arranged a meeting on Aug. 15, 1871, in the Town Hall, to welcome him.

Another important phase of Brahmarshi Banerji's reform activities has been his crusade for the emancipation of Hindu widows. The austerities imposed upon widows by Hindu orthodoxy formerly amounted practically to degradation—a condition rendered all the more cruel and unjust by the custom of child-marriage which doomed not only women of mature years, but also thousands of girls still in childhood, to lives of despair and destitution. In the face of the blind fanaticism responsible for this form of religious

Institutes possible for this form of religious
Widows' Home perversion, Banerji championed the right of widows to equal social and religious standing, openly advocated their remarriage and actually brought about the marriage of a large number of his widowed friends and relatives. He kept up this agitation for many years, writing extensively in various

periodicals and distributing broadcast pamphlets on the subject. He, himself, after the death of his first wife (March 8, 1876), set an example by marrying a widow, Girijakumari Devi, the following year. In 1887 he established a widows' home, where poor widows were provided with food, clothes, lodging, and education free of charge. This home had, unfortunately, to be closed owing to the founder's advancing years and the lack of a capable successor to relieve him of its administration; but the work in this field, so well begun by him, served an important purpose in paving the way for similar homes which are now carrying on the work.

Of the many movements for the betterment of his countrymen in which Brahmarshi Banerji has been interested, there is none, perhaps, in which he has been more active than that of temperance. During the years of his young manhood drunkenness was much more prevalent in Bengal than it is to-day. Perceiving the evil efforts of drink among his people, Banerji joined in the crusade against intemperance—a work to which he has devoted himself untiringly throughout his life, and which has been effective in converting thousands of Indians to total abstinence. He himself took the total-abstinence pledge, and established (March 27, 1864) the Baranagar Temperance Society, one of the earliest organizations of its kind in India. Of this association he was appointed honorary secretary. A temperance library was provided in connection with the Society, the expenses of which

Founds Tem- were borne largely by himself.
perance Society During the first year of the existence of the Temperance Society Banerji was instrumental in rescuing upward of twenty young men from the drink habit: some time later the *Somprokash*, the leading Bengal weekly of those days, wrote that more than 200 had been reclaimed. These new disciples of abstinence, in turn, rendered him valuable assistance in carrying on the fight for sobriety. The meetings of the Temperance Society were frequently disturbed by publicans and liquor sympathizers, and Banerji and his associates were roundly abused and frequently threatened with violence. Libelous reports were circulated about him by his enemies, who on one occasion even went to the extreme of causing his false arrest. Even the English press did not hesitate to attack the reformers, as evidence in the following paragraph which was printed in the *Friend of India* for Aug. 25, 1864:

The extreme views these gentlemen of the Temperance Society take upon the subject of liquor are simply absurd. Temperance is one thing, total abstinence is another. And if there is a country to which the latter doubtful virtue is ill-adapted, it is India. Here the enervation of mind and body induced by the climate imperatively demands stimulants, and taken in moderation they are decidedly beneficial. The advocacy of the doctrine of abstinence should be made penal within the tropics.

Heedless of all opposition, however, Brahmarshi Banerji continued his efforts, throwing himself heart and soul into the work, and carrying on his agitation against drinking until the temperance movement came to be the talk of the community. He delivered public addresses on the subject, and spent much of his time in personal visits to the homes of drunkards, pleading with them for their reformation and giving aid to their families. Through his efforts a number of

drinking-clubs were broken up or converted into reading-clubs or other innocent places of amusement and recreation.

In 1870 he extended the sphere of influence of the Temperance Society by converting it into a working-men's club, the success of which was greatly enhanced by his personal popularity and his sympathy with the laboring classes. The club continued to be conducted on total-abstinence principles, and has been a most effective agency for the promotion of temperance.

On the eve of his departure for England (1871) the Baranagar Temperance Society presented him with an address in which occurred the following passages:

Before the Temperance Society came into existence there were no public associations in our village. It was in this Society that the inhabitants of Baranagar and its neighborhood first learned to organize themselves into a public body. It was here, too, that we first began to mix with our European friends in public meetings.

Brahmarshi Banerji also organized a Band of Hope among the children of his town. His thorough adherence to temperance principles is shown in the fact that he refused to lease his date-trees of which he had a number. Ordinarily these trees are let out to people who tap them for their juice from which toddy is prepared.

The Devalaya ("Temple of God") Association, to which allusion has already been made, and which has been called "the crown of his career,"

was founded by Brahmarshi Banerji Jan. 1, 1908. It is an "association for devotional exercises and for literary, scientific, philanthropic, and charitable work on a basis common to all the principal religions current in the country."

The fundamental concept on which it is based is worship by all of one Supreme Being, irrespective of beliefs as to His incarnation. It provides a weekly religious service in which worshipers of all denominations may take part, and encourages the free expression of all religious views, however divergent. The roll of the Association, which numbers upward of 1,200 persons, includes Hindus, Mussulmans, Christians, Buddhists, Theosophists, and others. The Devalaya opposes the use of intoxicating beverages and is otherwise active in the promotion of the temperance movement. A prize, known as the "Sasipada Banerji Prize," is offered annually by the Association to the CALCUTTA TEMPERANCE FEDERATION for the best essay on the temperance question, competition in the contest being limited to students only. The *Devalaya Review*, edited by Satindra Nath Roy Chaudhury and published monthly, is the official organ of the Association. Brahmarshi Banerji, who during the last few years has given away practically all his possessions for philanthropic and charitable purposes, on Jan. 1, 1909, deeded his dwelling-house, 210-3-2 Cornwallis Street, Calcutta, to trustees, for use as a club and mission-house, to be called the "Devalaya." The trust deed by which the property was conveyed stipulates that:

No one who drinks wines should be allowed to live in the Devalaya, and no one should be permitted to take any intoxicating liquor or drug within the limits of the Devalaya. The trustees, the committee of the Devalaya, and the inmates thereof should keep a sharp eye so that no outsider coming to the Devalaya may take any intoxicating liquor or drug within the confines of the Devalaya.

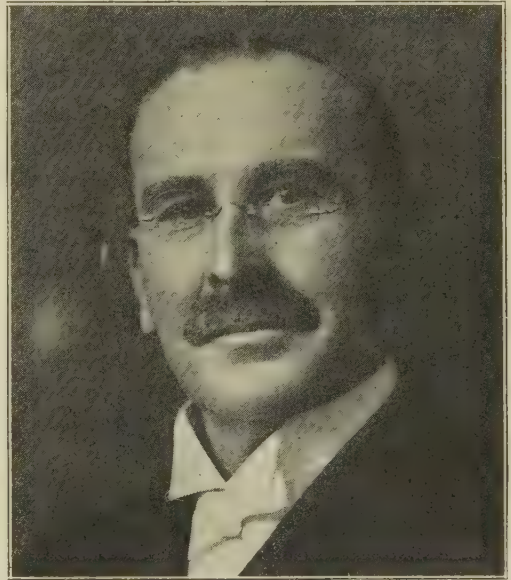
Of Brahmarshi Banerji's religious tenets little has been written here, nor is it of importance to dwell on them. The character of this great reformer's faith is manifested in his deeds, which throughout his entire career have marked him as an apostle of truth, of charity and of progress. The essence of his creed can be expressed in no better words than those of the Devalaya motto, "God is One and Humanity One."

Brahmarshi Sasipada Banerji was a pioneer in many of the humanitarian works with which he has been associated; and whereas many pioneer achievements are crude, and in the light of later experience pass out of human memory, his nature and aptitude being preeminently practical have left a permanent mark on all his work, and his success has been lasting.

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BANGA. A drink of a very harmful nature mentioned in the Avesta, where it is personified as an evil spirit; probably the modern BHANG. See PARSEES.

BANKS, LOUIS ALBERT. American clergyman, author, and temperance lecturer; born at Corvallis, Ore., Nov. 12, 1855; educated at Philomath College, in the county of his birth, and at Boston University, afterward attending Mount



REV. LOUIS ALBERT BANKS

Union College, Ohio, from which he received the degree of D.D. In 1877 he married at Corvallis Alvira Millhollen, who died in 1880; and in 1884 he married Jessie F. Ainsworth, at Boise City, Idaho.

Entering the ministry of the Methodist Episcopal Church in 1874, Banks has held many important metropolitan pastorates, from Boston and New York to Seattle. He founded the

Pacific Censor in Vancouver, Wash., in 1880, the first temperance newspaper published in the State, and his first book, "Censor Echoes," was mainly composed of editorials published in that paper. His aggressive lectures and widely circulated writings provoked the wrath of the liquor protagonists, and in the State campaign of 1881 he was shot, but not fatally, by a Vancouver saloon-keeper.

Banks was the Prohibition candidate for governor of Massachusetts in 1893. He was in the service of the New York Anti-Saloon League in 1894-95, lecturing in the principal centers of population, and in 1913 he took up the work of the National League, ranging over a wide extent of territory. Banks, whose home is in Delaware, Ohio, is an exceptionally effective platform speaker and his public meetings are largely attended. He is the author of more than fifty volumes of sermons, lectures, and biographies. Among his better-known temperance books are: "The Saloon-keeper's Ledger," 1896; "Seven Times Around Jericho," 1897; "The Lincoln Legion," and "Ammunition for Final Drive on Rooze," 1917.

BANNALANNA. An Irish barmaid; a woman who sells ale over a counter (Joyce, "English as We Speak it in Ireland," p. 213).

BAPTISTS. A group of Christians, composed of a dozen or more distinct bodies. They first appeared in Switzerland, where Zwingli (1484-1531) persecuted them. In the ensuing years they spread rapidly to Germany, Belgium, Holland, the Walloon provinces, and Tyrol. In most of these countries, also, they experienced bitter persecution. A large number of Baptists fled to England during the reigns of Elizabeth and James.

The first Baptists in America of whom there is any record were members of the Massachusetts Colony. Being driven out of the Colony, they fled to Rhode Island, New York, and Virginia, where their numbers increased rapidly, especially in the south. The first Baptist congregation was founded in 1638-39 by Roger Williams at Providence, R. I., and was composed of exiles from the Massachusetts Colony.

In 1770 the Baptists appear to have had 77 churches with about 5,000 members, and in 1880 there were 26,000 churches with 16,596 ministers and 2,296,327 members. According to the Religious Census prepared by the Rev. H. K. Carroll, LL.D., there were in 1921 in America 14 Baptist bodies, with 45,995 ministers, 59,901 churches, and communicants as follow:

Northern Convention (1920).....	1,253,878
Southern Convention (1920).....	3,199,005
National Convention (Colored) (1920).....	3,116,325
General Six-Principle.....	445
Seventh Day.....	7,774
Seventh Day (German).....	155
Freewill.....	54,996
Freewill (Colored).....	13,800
General.....	30,000
Separate.....	3,902
Regular United.....	49,184
Primitive.....	80,311
Primitive Colored.....	15,144
Two-Seed-in-the-Spirit Predestinarian...	679
Total	7,825,598

In church government Baptists are congregational or independent. They define their churches as "bodies of baptized believers, with pastors and

deacons, covenanted together for religious worship and religious work." They are "independent of all other human control and supreme in the government of their own affairs."

The earliest Baptist doctrinal statement was that of Zwingli in 1527. In 1644 the Baptists in England adopted their first confession. Four years later they adopted a modified form of the Westminster Confession, which had just been completed. Some of the Baptist bodies, as the Free Will Baptists, are Arminian in doctrine. All Baptists lay special emphasis on the mode of Christian baptism, maintaining that immersion is the only Scriptural method. From this emphasis the name "Baptist" came. Although independent of each other, the Baptist congregations are in close agreement in matters of doctrine.

The Baptists have been for many years active in the temperance cause. More than 100 years ago a Baptist preacher of Alabama, Hosea Holcomb, got up a largely signed petition, addressed to the Legislature of the State, praying for the prohibition of the manufacture and sale of intoxicating liquors. This petition was presented to the Legislature by the Rev. Mr. Bestor, a member of the Legislature who was also a Baptist clergyman. The petition was laid on the table "amid the laughter of the General Assembly." The latter, in their conduct, merely represented the sentiment of the masses of that day with regard to temperance reform.

While maintaining denominational temperance work the Baptists also participated largely in interdenominational temperance efforts, and they produced some of the prominent leaders in the campaign that freed America from drink.

BAPTIST TOTAL ABSTINENCE ASSOCIATION. An organization dedicated to the promotion of total abstinence and temperance work in and through the Baptist churches of England and Wales. It was founded in 1874 to meet the need for definite total-abstinence propaganda among the churches and Sunday-schools of the denomination, and it has rendered splendid service in this direction for more than 47 years. Its first secretaries were Dr. John Clifford, of Westbourne Park, London, and the Rev. Walter J. Mayers, long known as a successful organizer in connection with Dr. Barnardo's great philanthropies. The present secretary is the Rev. F. E. Miller. Its presidents, in succession, have been Mr. J. S. Wright, Mr. W. S. Caine, Sir George White, and Sir Alfred Pearce Gould—all men of outstanding position in the Baptist Church. That 98 per cent of the Baptist ministers and students in England and Wales are total abstainers, is due in large measure to the efforts of the Association. Its influence has also been strongly felt among the rank and file of the church members, many of whom are opposed to the use of beverage liquor in any form. In 1900 the Association inaugurated and carried through a "twentieth-century pledge-signing campaign." For several years a missionary was employed who, with caravan, worked in the villages and small towns of the counties around London. A specially prepared booklet is sent out annually to all Baptist ministers with a view to helping them in preparation for Temperance Sunday. Among the vice-presidents of the Association have been Dr.

Maclaren, Dr. Meyer, and Dr. Glover. The churches are visited from time to time by a traveling secretary whose advocacy seeks to sustain and advance the work. The membership of the organization is approximately 1,000, and its headquarters are at the Baptist Church House, 4 Southampton Row, London, W.C.1.

BAR. A room in which liquors are served; in common parlance synonymous with "barroom," "tap-room," etc. In a narrower sense the term is used to denote the counter over which the drinks are actually dispensed. The origin of the term is uncertain, but it is not improbable that it was suggested by the fact that the counter, being high and of substantial construction, served as an effective barrier between the drinkers and the dealer's supply of liquor and cash. The typical American bar was distinguished from the café or cabaret by the provision for serving all or nearly all drinkers at the bar-counter, where drinks were consumed in a standing posture, rather than at tables, where patrons could sit and be waited on by attendants. Thus the dealer was enabled to dispose of his liquor more rapidly, at a minimum expense for service, while the drinker obtained his beverage promptly and, as a rule, felt free from the obligation of "tipping."

Perhaps the most characteristic feature of the American bar was the conventional foot-rail (usually of brass) which was affixed to the bar-counter and served not only as a foot-rest, but prevented the marring of the woodwork. The fittings of many barrooms were luxurious, and represented the expenditure of large sums of money. The counters were commonly built of mahogany, and behind them were elaborate and ingeniously designed sideboards of similar materials, with plate-glass mirrors, upon which was kept the customary array of bottles and glasses together with the fruits and other ingredients used in concocting the beverages.

BARASA. A term used in certain parts of West Africa for rum or gin. See **MALIKE**; **CROWTHER**, **SAMUEL ADJAI**.

BARBADOS. An island of the British West Indies, situated 78 miles east of St. Vincent, in latitude 13°4' N. and longitude 59°37' W. It is 21 miles long, with a maximum width of 14½ miles, and an area of 166 square miles. It has a population of about 198,000, composed mainly of negroes (about nine tenths), the remainder being whites, mostly of British origin. The capital of the island is Bridgetown. Barbados was visited in 1605 by the British ship "Olive Blossom," whose crew took possession of it in the name of James I. It was first settled in 1625, and it has remained under British rule ever since. The colony is administered by a governor, assisted by an executive council, a legislative council of nine nominated members, and a house of assembly of 24 members. The crown holds a veto power on legislation.

The staple products of the island are sugar and cotton. Of the cultivable area of the island, totaling about 74,000 acres, 35,000 acres are under sugar-cane. A considerable part of the crop of sugar-cane is used in the manufacture of rum, which is the principal ingredient in nearly all of the native beverages. Formerly a large number of plantations produced rum; but now

its distillation is confined largely to four distilleries, and very little is distilled on the plantations. The greater part of the rum manufactured on the island is consumed by the inhabitants. In 1918, of the 250,179 gallons produced, 99,000 were exported.

Some of the popular drinks of the colony are rum and soda, rum punch, whisky and soda, brandy and soda, and falernum, a liqueur composed of lime-juice, white rum, and the whites of eggs. There is also a very popular cocktail made from Angostura bitters and rum, which is known as "red rum." The effects of this drink are most brutalizing, and it has been significantly pointed out that its true character is best expressed by spelling the name backward, i. e., *murder*! Generally speaking, both the men and the women of the island drink habitually. No temperance movement is known to have ever been promoted in the colony.

The laws of the island require that purveyors of liquor shall be licensed. Any person desiring to become a retailer of spirits, malt liquors, or wines must obtain from the police magistrate of the parish in which he resides a certificate to the effect that he is sober and discreet and fit to be trusted as a retailer of liquors; and, upon the production of such certificate to the treasurer of the island, the treasurer shall grant to such person the license required upon payment of the license fee established by law (£5, under Act 1912-20); provided always that the magistrate shall, before issuing the license, satisfy himself that the place of business of the applicant is not situated on, or does not adjoin, any property where liquor is manufactured. Every person obtaining a license to sell liquor is required, before opening his place for business, to display on some conspicuous part of his house a sign-board, such board to have the number of the license, the name of the party to whom granted, and also the words "Licensed Retailer of Liquors" painted thereon. The permission of disorderly conduct or prostitution in a house is punishable by forfeiture of the license. Peddling liquors in the public streets is forbidden. No rum made on the island may be sold of a strength less than 25 per cent underproof.

The number and position of liquor-shops in the vicinity of the garrison of the island is determined each year by the police magistrate and a military board. The sale of liquor in the waters of Carlisle Bay or of any other harbors of Barbados is prohibited.

BIBLIOGRAPHY.—*Statesman's Year-Book for 1922*. London; data courteously furnished by C. Ludlow Livingstone, U. S. Consul, Barbados, and by the (British) Colonial Secretary, Barbados.

BARBARA. An American red, still wine, formerly made at various vineyards in the State of California. It resembled the Italian wine Barbera.

BARBAROSSA. An American still wine, formerly made from red table grapes grown in the vicinity of Cupertino, Mission San José, and Tulare, California.

BARBER, CLARENCE HOWARD. American clergyman; born at Canton, Conn., Feb. 6, 1853; educated at Suffield, Conn., at Amherst College, Mass., and at Hartford Theological Seminary, Hartford, Conn. Graduating from the

BARBERA

Seminary in 1880, he was ordained to the Congregational ministry in the same year. He was successively pastor at Tarringford (six years), Manchester (eighteen years), and at Danielson (1905-16), failing health compelling his resignation (1916). He was elected to the Connecticut House of Representatives in 1885, and in 1900 became chaplain of that body. At the following session he was chosen chaplain of the Senate. Advocating "No License" for many years on the platform and in the pulpit, he was elected in 1904 president of the Connecticut Temperance Union, and filled that position for ten years. He was also president of the State Christian Endeavor Union for two years. Under the Connecticut local-option law elections may occur as often as once a year upon petition of 10 per cent of the voters of any municipality, so that the alcohol question was constantly before the people. In the pulpit, on the platform, and through the press Barber for many years devoted his time and effort to fighting the saloon.

BARBERA. A red, still, or sparkling wine made in Piedmont, Italy. The still variety from Asti is full-bodied and imperfect.

BARBEY, GEORGES HENRI. French lawyer and temperance leader; born at Pau, Basses-Pyrénées Jan. 20, 1873; died in August, 1921. He was educated in Paris at the Lycée Henri IV, and at the Sorbonne University, and became an advocate at the Court of Appeal. Barbey had just left the law school in 1895 when he commenced to preach what was then the new crusade, that against alcoholism. His success was instantaneous and considerable. He was an eloquent and forceful speaker, and for several years his lecture tours were veritable triumphs. In 1903 he accepted the general secretariate of the Union Française Antialcoolique, and for three years he added administrative duties to his work in the lecture field. In 1904 at an antialcohol meeting at the Sorbonne he made a remarkably eloquent and impassioned appeal to the students, which evoked so much enthusiasm that it was said to have made the date (Feb. 21) "one of the most notable in the history of French antialcoholism." For a long while Barbey bent his efforts toward effecting a union between the Société Française de Tempérance and the Union Française Antialcoolique, as he had realized the enormous waste of energy and resources which attended the separate operations of these two organizations. At length, on Aug. 5, 1905, his efforts were crowned with success, and the two societies became one under the title "National League Against Alcoholism" (*Ligue Nationale contre l'Alcoolisme*). But Barbey's health began to give way under the burden of his labors. He was ordered by his physician to take a period of complete rest, and he, therefore, contented himself with remaining a member of the committee of the new organization. His untimely death, at the early age of 48, was an irreparable loss to French antialcoholism; and it is not too much to say that he sacrificed his life to that cause.

In 1906 he had married Miss Inez Micheli, who proved a worthy helper in his temperance activities and by whom he had three sons who with his widow survive him.

BARKER

BARCELONA. A sweet, red, still wine made in Barcelona, Spain. Formerly it was in great demand in England, where it was often called "red port."

BARDSLEY, JAMES. English clergyman and temperance advocate; born in 1808 at Oldham, Lancashire; died at Southport, Lanc., May 21, 1886. He began life as a factory lad in Waterhead Mills, Oldham, later becoming interested in the agitation which preceded the Reform Bill of 1832. Under deep religious conviction he began to study for the ministry, was ordered deacon in 1833, and in due course was ordained priest. After filling several curacies he became incumbent of St. Philip's, Bradford Road, Manchester, and later he was rector of St. Anne's in the same city. In 1871 he was made an honorary canon of Manchester Cathedral. As a youth he was interested in temperance work, and about 1834 he became a total abstainer. From that period to the end of his life he was an ardent advocate of the then unpopular doctrine of teetotalism. He published valuable reports on the effects of intemperance on Sunday-schools, on the attendance of the working classes at church services, and on the drinking habits of society in general. He was a vice-president of the United Kingdom Alliance from its formation. Canon Bardsley retired from active work in 1880, and thenceforward devoted himself to literary pursuits at Southport, where the remainder of his life was spent.

BARI. A sweet, raisiny, golden, still wine of the muscatel class, made in a city of the same name in the department of Apulia, southeastern Italy.

BARKER, ARTHUR GLADSTONE. English business man, editor, and temperance worker; born at Guisborough, Yorkshire, Jan. 7, 1869; educated in the national school of his native place and at the Malton Wesleyan School. He was first engaged in the insurance business, holding a position with the Prudential Assurance Company, and later with the Sceptre Life Company. His lively interest in the temperance reform prompted him to associate himself with a number of organizations where his marked devotion and efficiency led to the placing of various official responsibilities upon him. He was successively president of the Bristol and District Brotherhood Federation; president of the National Temperance Advocates Association; Grand Worthy Patriarch, Sons of Temperance Federation (1906); secretary of the Darlington Temperance Association (1900-07); Grand Marshal, English Grand Lodge of the Independent Order of Good Templars (1912-13); and organizer of the West of England Prohibition campaign. Since 1908 he has been secretary of the Western Temperance League and editor of the *Western Temperance Herald*, besides issuing a large number of booklets, leaflets, and newspaper articles in exposition and defense of the temperance propaganda. In 1889 he married Mary Townsend Johnson. His home is at Bishopston, Bristol.

BARKER, HELEN MORTON. American temperance worker; born at Richville, N. Y., Dec. 7, 1834; died May 6, 1910. She was educated at Gouverneur Wesleyan Seminary in her

BARKER

native State, subsequently teaching for five years in the public schools of Oswego. In 1858 she was married to the Rev. Moses Barker. Accustomed from early childhood to assist, by singing and otherwise, in temperance meetings, she joined the Woman's Christian Temperance Union upon its first introduction into her community, and in 1877 she was elected president of the Allegany County (N. Y.) organization, later becoming State organizer and lecturer. Removing to the Northwest, she was elected president of the Dakota W. C. T. U. in 1884, when the vast spaces now covered by several States were still included in Dakota Territory. In 1889, when North and South Dakota were organized as States and brought into the Union, Mrs. Barker was elected president of the South Dakota W. C. T. U. In 1892 she was appointed one of the board of lady managers of the Columbian Exposition at Chicago and assistant of Mrs. Potter Palmer, president of the board. Before the Exposition closed Mrs. Barker was elected treasurer of the National W. C. T. U. She was reelected for a number of terms until failing health compelled her retirement.

BARKER, THOMAS HOLLIDAY. English temperance worker; born at Peterborough, Northamptonshire, July 6, 1818; died at Manchester, England, June 26, 1889. As a youth he worked as a cabinetmaker, and afterwards became a clerk in a wine-merchant's office. Consideration of the effects of alcohol induced him to abandon its use, and in 1837 he signed the total-abstinence pledge, gave up his situation, and became secretary of the Spalding Temperance Society. While living at Lincoln he in 1843 refused to partake of fermented wine at the sacrament in the Wesleyan Church, and became the subject of severe church discipline. He severed his connection with the church, and in 1844 removed to Manchester, where he reentered business. Barker took an active part in the work of the Manchester and Salford Temperance Society, and, on the formation of the United Kingdom Alliance, became secretary to that organization. In later life he visited America.

Writing in *The Scottish Reformer* (August, 1918), Mr. R. A. Jameson, who had been Barker's private secretary, said:

What is now particularly to be remembered is that Mr. Barker was the author of the "Declaration of Principles" of the U. K. A., which have stood the test of all these years as they left his pen, though some used to erroneously attribute them mostly to Dr. Lees and partly to Rev. Dr. Burns.

Barker was a fine organizer, and especially valuable at that stage of the temperance movement with which his name is inseparably associated. His optimism and enthusiasm were infectious and brought him a host of friends among his coworkers. His health gave way some time before his death, and he then became consulting secretary to the U. K. A. That a prophet is not always without honor in his own country is evidenced by the celebration on July 6, 1918, at Peterborough of the centenary of Barker's birth, on which occasion the mayor of the city and several Members of Parliament were among the speakers who paid remarkable tributes to the memory of this noted temperance worker.

BARKLEY

BARKER, WILLIAM. English clergyman and temperance leader; born in London Dec. 1, 1840; died Jan. 28, 1917. He was educated under private tutors and at Worcester College, Oxford (B.A. 1861; M.A. 1863). Ordered deacon in the Church of England in 1862, and ordained priest in 1863, he held various curacies and other appointments until 1873, when he became vicar of St. Mary's, West Cowes, Isle of Wight. In 1888 he became rector of St. Mary-lebone, London, and in 1908 he was appointed Dean of Carlisle. He was chaplain to Queen Victoria from 1876 to 1899, and in 1902 he was made honorary chaplain in ordinary to King Edward VII. In the year following his settlement at West Cowes, he had become a teetotaler through the influence of his friend Canon Basil Wilberforce. He at once became active in the cause, proceeding to establish a temperance society at West Cowes, and coffee-taverns throughout the island. In 1876 he was elected one of the vice-presidents of the United Kingdom Alliance, and quickly won his way to recognition as one of the most active and efficient officers of that body. Emphasizing total abstinence, he was an able and eloquent advocate of all the various phases of the work which the Alliance was organized to promote.

BARKLEY, ALBEN WILLIAM. American lawyer and Congressman; born Nov. 24, 1877, in Graves County, Ky.; educated at Marvin College, Clinton, Ky. (A.B., 1897), at Emory College, Oxford, Ga., and the Law School of the University of Virginia, graduating in 1901 and being admitted to the bar the same year. In 1903 he married Dorothy Brower of Paducah, Ky. In 1905 he was elected prosecuting attorney of McCracken County, and, four years later, judge of McCracken County Court. In 1913 he was elected to the House of Representatives at Washington, D. C., from the First Kentucky district, and was reelected two years later, serving through the Sixty-third and Sixty-fourth Congresses. Throughout his entire career as attorney, judge, and Congressman, Barkley was a consistent opponent of the rum power. Besides the several bills introduced and advocated by him in the lower house of Congress, he was coauthor of the Sheppard-Barkley Bill, making the District of Columbia "dry." He addressed the House and voted in favor of the national Prohibition amendment to the Federal Constitution, assisting also in the campaigns in various States to secure the ratification of that measure by the Legislatures. He introduced a bill to dissolve the quasi-partnership of the Federal Government with those lawless persons who persisted in selling liquors in dry territory, under cover of a so-called "Government license." Barkley's bill takes away from the Internal Revenue Department the right to issue a tax permit, or Government license to any one living or operating in Prohibition territory. When the Food Bill was under consideration in the House of Representatives, Barkley introduced an amendment prohibiting the use of a food material or feed in the manufacture of any kind of intoxicating liquors. This provision was changed in the Senate so as to limit its application to the manufacture of distilled or spirituous liquors. So far as his public duties per-

BARLEY-BREE

mitted, Congressman Barkley assisted in numerous local campaigns in other States as well as in his own; and he had no small part in bringing about the revolution in public sentiment in Kentucky by which that State was one of the first to ratify the Eighteenth Amendment.

BARLEY-BREE or BARLEY-BROO. A Scottish term for ale and whisky.

BARLEY BROTH. A jocose or contemptuous term for ale or beer.

BARLEYCORN, JOHN. A personification of barley, used particularly with reference to alcoholic beverages. An old song having this title was interwoven by Burns into his ballad "John Barleycorn," which reads:

There was three Kings into the east,
Three Kings both great and high,
And they hae sworn a solemn oath,
John Barleycorn should die.
They took a plough and plough'd him down,
Put clods upon his head,
And they hae sworn a solemn oath
John Barleycorn was dead.
But the cheerfu' Spring came kindly on,
And show'rs began to fall;
John Barleycorn got up again,
And sore surpris'd them all.
The sultry suns of summer came,
And he grew thick and strong,
His head weel arm'd wi' pointed spears,
That no one should him wrong.
The sober Autumn enter'd mild,
When he grew wan and pale;
His bending joints and drooping head
Show'd he'd began to fail.
His colour sickn'd more and more,
He faded into age;
And then his enemies began
To shew their deadly rage.
They've ta'en a weapon, long and sharp,
And cut him by the knee;
Then tied him fast upon a cart,
Like a rogue for forgerie.
They laid him down upon his back,
And cudgell'd him full sore;
They hung him up before the storm,
And turn'd him o'er and o'er.
They fill'd up a darksome pit
With water to the brim,
They heaved in John Barleycorn,
There let him sink or swim.
They laid him out upon the floor,
To work him farther woe,
And still, as signs of life appear'd,
They toss'd him to and fro.
They wasted, o'er a scorching flame,
The marrow of his bones;
But a miller us'd him worst of all,
For he crush'd him between two stones.
And they hae ta'en his very heart's blood,
And drank it round and round;
And still the more and more they drank,
Their joy did more abound.
John Barleycorn was a hero bold,
Of noble enterprise,
For if you do but taste his blood,
'Twill make your courage rise;
'Twill make a man forget his woe;
'Twill heighten all his joy;
'Twill make the widow's heart to sing,
Tho' the tear were in her eye.
Then let us toast John Barleycorn,
Each man a glass in hand;
And may his great posterity
Ne'er fail in old Scotland!

Burns here describes in humorous fashion and with considerable ingenuity of expression the cultivation and harvesting of barley and its subsequent transformation into malt.

BARLEY-FEVER. A state of intoxication, or the thirst following upon it next morning; a

BARMAID

term used in the northern counties of England.

BARLEYHOOD. A Scottish term for the ill humor caused by drunkenness.

BARLEY-MOW. A heap of barley housed; also the place where it is stored.

BARLEY-SICK. A Scottish expression for "intoxicated."

BARLEY WINE. A name sometimes applied to ale or beer.

BARLOW, JAMES. English magistrate and temperance leader; born at Tottington, Lancashire, in 1821; died Aug. 16, 1887. In his early years he attended the Manchester market for his father, who carried on a small weaving business. Later he entered into partnership with a Manchester salesman; and in 1846 he settled at Bolton and commenced operations on a small scale in the quilt trade, becoming at length a partner of Barlow, Gooddy, and Jones. In 1887 the concern had developed into a limited-liability company giving employment to several thousand persons. After serving as a member of the Bolton town council for twelve years Barlow was elected mayor, having been previously made a member of the first Bolton School Board and also of the Peace Commission. His interest in the temperance cause manifested itself in the founding of several coffee-houses and other similar movements, while doing a vast amount of the work incident to aggressive measures aimed at the prohibition of the liquor traffic. He was elected president of the British Temperance League in 1873, after having served as treasurer for some years. In these positions he brought to the financial and other departments of the League the same energy and skill which had placed him in the front rank of the manufacturers of the United Kingdom. A generous giver himself, he was able to secure contributions from others for the temperance cause and related interests. He gave a farm for the purpose of an orphanage, and endowed it with the sum of £5,000 (\$25,000). Besides working actively in connection with various other temperance organizations, he served for some years as a vice-president of the United Kingdom Alliance.

BARM. The froth or foam which rises to the surface of fermented malt liquors; brewers' yeast. Pliny mentions ("Naturalis Historia," 25) the fact that the Spanish women used barm as a cosmetic for the face: "*Quorum spuma cutem ferminarum in facie nutrit* (the foam from the yeast nourishes the facial skin of the women)."

Morewood ("History of Inebriating Liquors," p. 390) gives the following description of the method of making "dry barm" by the French brewers:

When a sufficient quantity of brewers' barm is collected, it is put into thick bags or sacks, a number of which are placed together in a press and squeezed for some time . . . When the liquor is completely extracted from the bags . . . the residuum is left to dry in the bags under the weight of the press, and only drawn out to be sold to bakers, or such as may require it. One pound of this barm will serve to leaven five hundred pounds of dough for the lightest bread.

Compare YEAST.

BARMAID. A woman or girl who dispenses beverages at a bar. The earliest record of the

employment of women in the sale of intoxicating liquors is found in the Code of Hammurabi, king of Babylon (about 2240 B. C.) In his reign the retail sale of liquors was apparently in the hands of merchants, who installed women as managers or barmaids in the various drink-selling places. Sections 108, 109, and 110 of the Code refer to the employment of women in this capacity. They read:

§108. If one of the wine-selling women have not accepted corn in lieu of money, but have insisted on money in ordinary coin, and thus assist in lowering both the price of drink and of corn, she shall be summoned and thrown into the water.

§109. If conspirators have assembled in the house of a tavern-keeper, and she has not seized them and brought them to trial she shall be put to death.

§110. If a Temple virgin opens a liquor-shop, or if she enters one for the purpose of drinking, she shall be burned.

The modern custom of employing women in this capacity is distinctly European, and almost general in England. While it has spread to many of the European colonies, public sentiment in Canada and the United States seems always to have been opposed to the practise, with the result that female employees were rarely seen in the barrooms of those countries. There has been much agitation for the abolition of barmaids in countries where they are now employed, particularly in Scotland and in some of the British colonies. Probably the first attempt at legislation in this regard was that contained in a by-law of the city of Edinburgh, made in 1695, strictly prohibiting the employment of women in such capacity.

The movement to bar female employees from the public houses in Australia has been in progress for nearly forty years. In 1884 the Hon. Edmund Webb, acting on the request of the New South Wales Local Option League, introduced a bill into the Legislative Council of that colony to prevent the employment of barmaids. It was defeated by a majority of one. A similar bill, presented in 1890, also failed. An unsuccessful attempt was made in 1885 to secure legislation against the employment of women in the barrooms of Victoria. The iniquitous conditions resulting from this practise, which are strikingly brought out in the following report to the Governor of Victoria by the Royal Commission on Shops, may be taken as characteristic of this phase of the liquor traffic in all countries where it exists:

In the opinion of your commissioners, any measure submitted to Parliament during the ensuing session, having for its object the amendment of the licensing law of the colony, will fail to remove many of the existing evils associated with the liquor traffic, unless it deals effectively with the employment of barmaids in hotels and public-houses. A dispassionate consideration of the evidence adduced upon the question in the course of our investigation proves—(1) That barmaids in hotels are non-essential to public convenience, and (2) That their employment involves social consequences often the most disastrous. . . . The routine duty of barmaids has been described as at times peculiarly distressing. Their hours of attendance are exceedingly protracted; they labour under many moral and physical disadvantages, and have to submit to conditions destructive to health. . . . The position is supposed to be superior to that of a domestic servant or a factory employé, and for this reason numbers of respectable young girls eagerly accept of situations in hotels. The employment of young women in bars appears, from the evidence, to be attended with temptations, to which they not unfrequently fall victims. The language and manners of the *habitués* of many hotels, as deposed to by witnesses, are offensive at times to every sense of wo-

manly modesty and self-respect. The fatigues which they endure, the class of persons with whom they are compelled to associate, and other circumstances it would be superfluous to mention, induce sometimes habits of intemperance, with their inevitable consequences. In the opinion of witnesses, barmaids are sometimes employed as decoys. With that view they are usually selected for their youth, agreeable manners, and personal attractions. Their retention depends upon the capacity for increasing business, so that it becomes a matter of self-interest that they shall induce the frequenters of hotels to indulge in excessive drinking. The presence of females naturally attracts young men, and produces habits both of intemperance and extravagance. . . . It has been stated in evidence, which must be accepted as authoritative, that the ranks of fallen women in the metropolis are largely recruited from the class of girls who serve in bars. Many of the hotels in Melbourne, some of them situated in leading thoroughfares, have been described as brothels in disguise. There are doubtless many respectable women acting as barmaids, but it is also, unhappily, a fact that the reverse is too often the case.

The first Australian legislation affecting the employment of barmaids was that contained in the New South Wales local-option law which became effective Jan. 1, 1906. This law prohibits only the employment of women under 21 years of age. A similar regulation was adopted in Victoria Jan. 1, 1917. In South Australia and Western Australia more effective regulations obtain: in the former State it has been unlawful to employ any woman who was not registered as a barmaid prior to April 1, 1909, and in the latter, any woman not registered prior to 1910.

The employment of barmaids was prohibited in Burma in 1901, and a number of other Indian provinces have adopted like regulations. Hong Kong abolished barmaids in 1912. Other British colonies which have ousted women from this particular branch of the liquor trade are the Transvaal and the Orange River Colony in Africa:

A humorous sketch by Kenneth L. Roberts, entitled "The Beer-Worshippers," contains a portrayal of one phase of the employment of barmaids which tends to show that in some English public houses, at any rate, care is taken to safeguard the female employees. The author remarks:

The drinks in English pubs—except in the public bars of the poorest pubs—are dispensed by maidens of various ages; and their presence appears to have a refining and chastening influence on the clientele. I call them maidens because they are known generically as "Miss." They neither understand nor answer to any other term of address. . . . In the larger pubs the staff of Misses is ruled by a Miss of wide experience and mature years. She is supreme behind the bar. . . . Usually she has a false front, a hard yet watery eye, and a nose which inclines toward ruddiness and bulbosity. Whenever a customer becomes overfamiliar in his manner of addressing one of the younger Misses, the duenna [of the Misses] is summoned. She surges majestically to the scene of hostilities and opens on the unfortunate offender with the verbal ammunition which she has acquired through years of careful attention to barroom conversation. The offender usually lasts about three seconds and is then led away by his friends, if he has any left. (*The Saturday Evening Post*, Feb. 19, 1921.)

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BARMAK. A substance used for the bedding of horses, manufactured from spent hops and the waste products of Dublin breweries.

BARNES, ALBERT. American clergyman, commentator, and pioneer Prohibition agitator; born in Rome, N. Y., Dec. 1, 1798; died Dec. 24,

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1870. He graduated from Hamilton College in 1820, and from Princeton Theological Seminary four years later. In 1825 he became pastor of the Presbyterian Church at Morristown, N. J., and five years later was called to the first Presbyterian Church in Philadelphia, remaining in that charge for more than thirty years. For nearly fifty years he denounced the liquor traffic with voice and pen, exposing himself to much persecution by his radical utterances. He was among the first to take the high ground that the iniquity could be fully suppressed only by prohibitory enactments, and to the end of his life he never ceased to proclaim this view. He frequently raised a storm by his vigorous declarations of the responsibility of the Church in the matter, and urged the pulpit to take the lead in the reform. The following are some of his characteristic utterances:

There is a class of men, and those most deeply interested in the matter, that you can never influence by moral suasion. They are men who enter no sanctuary, who place themselves aloof from argument, whose hearts are hard, and whose consciences are seared, whose sole motive is gain, and who, if the moral part of the community abandon a business, will only drive it on themselves the faster.

What are you to do with such men? You may go far into the temperance question by moral suasion; but it has failed in removing the evil, and, from the nature of the case, must always fail while the state holds its protecting shield over the traffic.

Speaking of the duties of the Church, he declared himself thus:

The pulpit should speak in tones deep and solemn and constant, reverberating throughout the land. The watchman should see eye to eye. Of every officer and member of a church it should be known where he may be found. We want no vacillating councils, no time-serving apologies, no coldness, no reluctance, no shrinking back in this cause. Every church of Christ the world over should be, in every deed, an organization of pure temperance under the leadership and patronage of Jesus Christ, the friend and model of purity. The pulpit must speak out. The press must speak. And you, fellow Christians, are summoned by the God of purity to take your stand and cause your influence to be felt.

Barnes, who refused all proffered degrees and titles, achieved much reputation as a commentator. His "Throne of Iniquity" and "Traffic in Ardent Spirits" were extensively circulated and read. In 1857 he published a work on "The Church and Slavery," in which he took a radical stand for the freeing of the slave.

BARNES, FRANCES JULIA (ALLIS). American Woman's Christian Temperance Union official; born at Skaneateles, N. Y., April 14, 1846; educated in the public schools and at St. James Institute in her native place, and Packer Institute, Brooklyn, N. Y. In 1871 she was married to Willis A. Barnes, a lawyer of New York city. Three years later, while on a visit to Chicago, Mrs. Barnes attended a meeting held by Frances Willard, and could no longer be neutral while great leaders were organizing the womanhood of the churches for battle against the saloon. She at once enlisted in the service, under Miss Willard's direction, and thenceforward, until death separated them, the two women were closely associated in many a campaign "for God and Home and Native Land." Serving at first as secretary and companion to Miss Willard, and watching the ever-growing need of leaders for new departments of the work, Mrs. Barnes was set apart in 1875 to organize the young women of New York and Illinois for their part

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in the great conflict. At the next national convention she was made superintendent of this department (Y. W. C. T. U.), and also superintendent of "Y" work in New York State. Under her leadership the New York city Y erected an ice-water fountain in a thickly populated portion of the city. They also opened a free reading-room for boys, and carried this on in connection with drawing-room meetings of special interest. In 1890 Mrs. Barnes was one of the fraternal delegates to the annual meeting of the British Women's Temperance Association in London, where she was the guest of Lady Henry Somerset. In the Association meetings Mrs. Barnes presented the Young Women's work so winsomely that the Association decided to add that department to its operations, and Lady Henry Somerset accepted the superintendency. In 1891 Mrs. Barnes, national secretary of Young Women's Work in the United States, was elected secretary of the World's Y. W. C. T. U. In 1910 she was a delegate to the World's Convention in Edinburgh, Scotland. Among her publications intended for the use of her societies are: "The Y Manual," "Suggestions for Young Women's Unions," "Organization and Auxiliaryship," "Over the Punch Bowl," and "The 'Y' Almanac." The long strain of labor and travel began at last to tell upon her health, and for some years past she has been compelled to resign to others the many duties and responsibilities of the work which she organized in the early days following the Woman's Crusade.

BARNEY, SUSAN HAMMOND (Mrs. J. K. BARNEY). American prison evangelist and temperance missionary; born Nov. 24, 1834, at Seekonk, Mass.; died at Providence, R. I., April 28, 1922. She was educated in the public schools, and in 1854 married Josiah K. Barney, with whom she went to Nevada, where her husband was engaged in silver-mining. Here she first became interested in the Woman's Christian Temperance Union. On returning to the East, the couple settled in Providence, R. I., where they permanently made their home. Mrs. Barney took part in the Woman's Temperance Crusade, and became president of the Rhode Island W. C. T. U. from 1875 to 1883. She started prison-reform work in 1877, was made National Superintendent of Prisons, Police, and Almshouse Visitation in 1878, and held the post until 1900, becoming afterward World's Superintendent. She was one of the founders of the Prisoners' Aid Society of Rhode Island. To her agitation are due many reforms in prison government, among them the appointment of police matrons, the complete separation of the sexes in the prisons, and the classification of prisoners. She was a director of the Temperance Hospital at Chicago during its early days, and was a member of the National Christian Workers for eight years and served on its board. For many years she was chairman of the State board of women visitors to public institutions.

During the years 1897 and 1898 Mrs. Barney undertook, at the request of Miss Frances E. Willard, a round-the-world missionary tour, in the interests of the W. C. T. U., which was eminently successful. She made seven visits to England, the first in 1889, and attended the Paris Exposition of 1900, to which the W. C. T. U.

sent an exhibit to attract attention to the Department of Rescue and Reform. Her leaflets explaining the work have been printed in several languages and have had wide circulation. In 1900, also, Mrs. Barney attended the World's Temperance Congress in London and the W. C. T. U. Convention in Edinburgh. In 1901 she went to Cuba, to organize the W. C. T. U. there. Among the numerous tracts and leaflets that she wrote, "The Man That Died For Me" has been translated into many languages.

During the World War, and especially after America's participation therein, Mrs. Barney was charged with the work of preparing and forwarding literature with pledges and general supplies for the camps, both home and foreign. At the same time she held the superintendency of the Church House Mission in Providence, R. I., an institution of the W. C. T. U. which housed and provided for hundreds of men annually whose lives had been wrecked through strong drink. She was also president of the Rescue Home for women and girls in the same city.

BARN MOUSE. See BITTEN BY THE BARN MOUSE.

BARNUM, PHINEAS TAYLOR. American showman; born in Bethel, Conn., July 5, 1810; died at Bridgeport, Conn., April 7, 1891. By turns he was shopkeeper, editor, and keeper of a boarding-house before he found his vocation. He entered upon the career of showman in humble fashion, by exhibiting a negress said to be 160 years old (after her death, in 1836, her age was proved to be not more than seventy). After traveling with small shows for several years, he bought the American Museum in New York, and the next year began to exhibit the dwarf Tom Thumb. In 1849 he imported the celebrated Swedish singer, Jenny Lind, and was her manager in a tour of ninety-five concerts of great profit to her and of greater profit to himself. He lost his fortune by speculation, but speedily amassed another; his Museum was burned in 1865 and another built; and this, also, was burned in 1868. In 1871 he established the "Greatest Show on Earth." It was this traveling combination of circus, menagerie, and museum of curiosities that brought him the title of the "Great American Showman." The business was sold to Ringling Brothers in 1907. At different times in life he exhibited abroad. The versatility of Barnum was manifested in many ways—business speculation, city-building, public enterprises, and authorship.

Barnum, according to his own statement ("Struggles and Triumphs"), was accustomed to use spirituous liquors till about forty years old. "Then," he says, "I saw so much intoxication among men of wealth, filling the highest positions in society, that I began to ask myself the question 'What guarantee is there that I may not become a drunkard?'" From that time he drank no more spirits, but continued to use wine, regarding himself a good temperance man. About three years later he heard the Rev. Dr. E. H. Chapin, whom he had invited to lecture in his home city of Bridgeport, Conn., say that the moderate drinker did more injury by his example than the drunkard. Barnum was convinced. Next morning he smashed his cham-

pagne bottles, and, to Dr. Chapin's surprise, called on him and took the total-abstinence pledge. All the rest of his life Barnum felt great interest in temperance reform. He spent the entire winter and spring of 1851 lecturing on the subject in Connecticut, and at different periods he frequently delivered gratuitous addresses in various cities of the United States and Canada.

He never lost an opportunity to exert his influence for total abstinence. His contributions to the press upon the subject were not infrequent. He published a tract entitled "The Liquor Business," giving utterance to his views. In 1875 he was elected mayor of Bridgeport. His inaugural address was notable for the prominence it gave to the duty of a municipality to minimize the evils of the rum traffic. When, in 1877, he was for the third time elected to the State Legislature he asked and received the chairmanship of the Committee of Temperance, in which position he exerted a favorable influence upon legislation.

Both upon principle, and as a matter of business policy, Barnum made it a rule to discharge any person employed in his show who became intoxicated ("Wild Beasts," p. 494). The following extract from his inaugural address as mayor evidences the strength of his temperance sentiments:

"Tis a sad and painful duty, yet candor compels us to state that at least 90 per cent of the cases of all the arrests during the year are directly traceable to the immoderate use of intoxicating liquors, not to speak of the poverty and misery it has caused families which almost daily come under our observation.

Speaking of the use of intoxicants by business men, he said:

To make money requires a clear brain. A man has got to see that two and two make four; he must lay all his plans with reflection and thought; and must closely examine all the details and the ins and outs of business. As no man can succeed in business unless he has a brain to enable him to lay his plans, and reason to guide him in their execution; so, no matter how bountifully a man may be blessed with intelligence, if his brain is muddled, and his judgment warped by intoxicating drinks, it is impossible for him to carry on business successfully.

How many good opportunities have passed, never to return, while a man was sipping a social glass with his friend! How many foolish bargains have been made under the influence of the nerve, which temporarily makes its victim think he is rich. How many important chances have been put off till tomorrow, and then forever, because the wine-cup has thrown the system into a state of lassitude, neutralizing the energies essential to success in business! Verily, wine is a mocker! ("Struggles and Triumphs," p. 175).

In another book he wrote:

Alcohol is the greatest curse of the age; and there are few of my readers who have not seen examples of the moral, mental, and physical ruin it has wrought. ("Wild Beasts," p. 497).

In reference to the Maine Law, he had this to say (*Bridgeport Standard*, quoted in the *Journal of the American Temperance Union*, December, 1851, p. 188):

The great Maine Liquor Law, which is working so charmingly and beneficially, would, if adopted by the State, probably do more toward the abrogation of crime, misery, and degradation in Connecticut than any one thing else, and as I intend to devote my leisure time during the next five months to traversing our State and to urging the importance of this law upon our citizens, I wish them to understand that I go among them as a man and not as a politician.

The following observations from "Struggles and Triumphs" (pp. 307-308) show his views re-

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garding the responsibilities assumed by the State in granting licenses:

Our laws license the sale of intoxicating drinks, under certain conditions, on week-days; but no man can claim the right under license to cause mobs, riots, bloodshed, or murder. Hence no man has, or can have, any right by license or otherwise to dispense liquors to intoxicated persons, or to furnish sufficient liquor to cause intoxication. Our duty is therefore to see that the police aid in regulating to the extent of their legal power a traffic which our laws do not wholly prohibit. Spirituous liquors of the present day are so much adulterated and doubly poisoned that their use fires the brain and drives their victims to madness, violence, and murder. The money annually expended for intoxicating drinks, and the cost of their evil results in Bridgeport or any other American city where liquor selling is licensed, would pay the entire expense of the city (if liquors were not drunk), including the public schools, give a good suit of clothes to every poor person of both sexes, a barrel of flour to every poor family living within its municipal boundaries, and leave a handsome surplus on hand. Our enormous expenses for the trial and punishment of criminals, as well as for the support of the poor, are mainly caused by this traffic. Surely then it is our duty to do all we can, legally, to limit and mitigate its evil.

Besides his autobiographical "Struggles and Triumphs," Barnum wrote several stories of hunting and animal life intended for boys, among which "Wild Beasts" and "Lion Tamer Dick" may be mentioned.

BAROLO. (1) An Italian dry, red, spirituous, still wine, made in the vicinity of Asti in Piedmont, northwestern Italy. It resembles in some measure the wines of the Côtes du Rhône, France, and contains from 20 to 24 per cent of proof spirit.

(2) A wine, formerly made in America, resembling the Italian variety of the same name.

BARON, CHRISTOPHER PETER. American Roman Catholic clergyman; born at Kyana, Ind., Jan. 20, 1863; educated in the public schools of Indiana and in St. Meinrad's College in that State, from which he was graduated in 1889. In his student days he was inspired to advocate Prohibition by the writings of Archbishops Ireland, Spalding, and Keane, though, as he says, in the fields of his early labor in the ministry it was generally useless to speak of Prohibition; for a sneer was considered sufficient answer to any argument any Prohibitionist might advance. For several years he gave Prohibition lectures in Indiana, Ohio, and Michigan, and for more than 25 years he cooperated with various organizations in local and State campaigns against the liquor traffic. While serving a parish in Franklin County, Ind., he compelled a score or more of liquor-sellers to take out county licenses, as required by law, the result being another outbreak of lawlessness, his church property being burned. Among his writings are "Gospel and Gossip," "Among Robbers," "Catholics and Prohibition," and "Catholic Temperance." More than 60,000 copies of these books have been distributed through the country. Father Baron has resided for years past in Indianapolis, Ind.

BAROTSELAND. An extensive region north of the Zambesi River, in central Africa, forming part of the territory of Northern Rhodesia. It is largely occupied by the Barotse, a people living under the rule of their own chief or king, a representative of the British South Africa Company, which administers Rhodesia, being appointed to reside in the country. The para-

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mount chieftain, Lewanika, coming under missionary influences, enacted most stringent laws against the manufacture or use of intoxicating liquor. The rigor with which he pursued the traffic did much toward protecting his people from the white man's liquor as well as from the native product.

See LEWANIKA; RHODESIA.

BARR, CARRIE MANERVA (WAGSTAFF). American temperance worker and suffragette; born at Zanesville, Ohio, Jan. 18, 1869. She received her education in the high school and in the State Normal School, subsequently taking a course in music. Early interested in the temperance cause, as a child she sang solos and took other musical parts in the "Murphy Meetings"—enthusiastic gatherings of various temperance



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elements which retained their original name for years after their distinguished founder (FRANCIS MURPHY) had passed away. In April, 1887, she married William Scott Barr. She joined the Good Templars (1891) and, later, the Woman's Christian Temperance Union, becoming president of the North Side organization of the latter body in Columbus, O. Removing to Washington in 1909, she assisted in securing woman suffrage in that State, and was the first woman candidate for the Legislature on the Prohibition party ticket. Mrs. Barr, whose home is now at Yakima, Wash., took an active part in the campaigns for a dry State, and has for several years been State president of the East Washington W. C. T. U.

BARRA-A-BARRA. A rich, red, still wine made in a town of the same name in the vicinity of Lavadrís, Portugal.

BARREL. A cask of cylindrical form, usually made of wooden staves bound together with hoops. As a measure of capacity it has now no special definition. In ancient times in England

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the barrel had a special size for nearly every commodity stowed in it. The wine-barrel contained 31½ wine gallons; the London ale-barrel, 32 gallons; the London beer-barrel, 36 beer gallons; and the country ale- and beer-barrel, 34 beer gallons. The wine-barrel was legalized in the reign of Richard III (1483-85), and the others in that of Henry VIII (1509-47). In the time of George III the town and country beer- and ale-barrel was fixed at 36 gallons. There were also *barrils*, *bariles*, and *barriques*, of varying capacities, in France and Italy. See BUTT; FIRKIN; HOGSHEAD; KILDERKIN; PIPE; TIERCE; TUN.

BARREL-FEVER. A common English slang term for the toper's thirst on the morning after a night's drinking. Compare HOT COPPERS.

BARRETT, JOHN GEORGE. Australian labor leader, Senator, and temperance worker; born in North Melbourne, Victoria, Australia, Dec. 17, 1858; educated at the Church of England grammar school in that city. He became a leader in the trade-union movement, and was for 22 years a member of the executive and secretary to the Trades Hall Council of Melbourne. He was twice elected president of that body, and five times vice-president. Successive governments in the State have appointed him to positions of public trust, among others, the following: Member of the Royal Commission on Education; member of the Royal Commission on Law; commissioner to various expositions; member of the first select committee of the Senate of the Commonwealth Parliament (1901). In 1895 he was elected to the State Legislative Assembly from the district of Carlton South, and sat until 1898. He took a very active part in the Australian federation movement.

Barrett has been a life-long abstainer, having taken the abstinence pledge at the age of eight, and he has done much valuable work for the temperance cause and other reform movements in the State and Federal parliaments. In November, 1902, he moved, in a very forceful speech, an anti-canteen amendment to the Defence Bill, which was lost by only two votes. He failed to retain his seat in the Senate at the election in December, 1903. In July, 1904, on the retirement of Mr. John Vale from the post of secretary to the Victorian Alliance, Barrett was unanimously chosen to succeed him, and served in this capacity till March, 1917. He continues to be a staunch supporter of the cause of temperance reform.

BARROOM. See BAR.

BARROW, JAMES HENRY MARTYN. English clergyman and temperance advocate; born in Manchester in 1847; died June 18, 1898. He was educated at University College, London, graduating (B.A.) in 1876. He was ordered deacon in 1877 and ordained priest in 1878. Appointed curate of St. Thomas's Park, Liverpool, in 1877, he later became incumbent, serving until 1896, when he became vicar of St. Philemon's, Toxteth Park, in the same city. In 1895 he had married Sarah Thompson. During the summer of 1896, in a paper read at the Toxteth Rural Deanery, the vicar of St. Philemon's discussed "Some Aspects of Clerical Work in a Large Town," pointing out that drink is the chief

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hindrance to Christian work. The following condensed excerpt from this address is taken from the *Liverpool Diocesan Record* of 1896:

He had had to stop in an upper room more than two hours whilst the people in the lower rooms finished an argument with pokers, tongs, and broken crockery. He had to take three policemen with him while he visited a man who had been beaten by his landlord, and, as the blood was oozing from his mouth, two neighbors were catching it in an old tin which had formerly contained compressed beef. Whilst the police were urging the man to give his consent to go to the hospital, the landlord was audibly sharpening a carving knife on the front-door steps, and as he drew the blade backwards and forwards, he called out "This will settle Barrow when he comes down stairs." He did not think it possible to find language too strong to express the amount of wretchedness that was caused by drunkenness alone.

BARROWS, LORENZO DOW. New England clergyman, educator, and Prohibitionist; born at Windham, Vt., July 1, 1817; died at Plymouth, N. H., Feb. 18, 1878. After receiving a thorough academic training, he entered the Methodist Episcopal ministry (1836) and served various pastorates in Vermont, New Hampshire, Massachusetts, and Ohio. He was for four years a presiding elder. From 1856 to 1859 he was president of the Pittsburgh Female College, and from 1866 to 1871, and again in 1877, he held the same position in the New Hampshire Conference Seminary and Female College.

In 1858 Wesleyan University conferred upon him the degree of A.M. A year later he received the degree of D. D. from Washington College, Pa. He was a member of the General Conferences of 1848, 1860, 1868, and 1876. From 1876 to the day of his death he was president of the New Hampshire Sunday School Association.

Although feeble in body, Barrows was a clear, forcible speaker, effective in debate and aggressive for reform, especially for the temperance reform, in which he became interested early in life. He was one of the organizers of the Prohibition party in New Hampshire, and was nominated as its first candidate for governor in 1870. On March 4, 1870, he issued the first number of the *Prohibition Herald*, a weekly newspaper which he edited and controlled until September, 1871. He was one of the originators of the Methodist General Biblical Institute, initiated at Newbury, Vt., about 1844, and established at Concord, N. H., whence it was removed to Boston in 1866, and made a department of Boston University.

BARSAC. A white to amber, full-bodied, dry, French wine of the Sauterne class. Its flavor is somewhat resinous, owing to an excess of salt of iron in the subsoil in which the vines are planted.

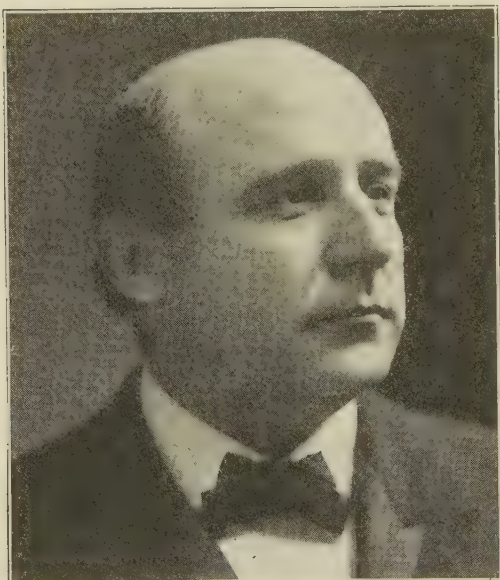
BART. A red, French, still wine of the Burgundy class. See BURGUNDY.

BARTHOLF, JAMES COURSEN. American editor and temperance worker; born at Whitewater, Wis., Nov. 23, 1858; educated in Milton College, Milton, Wis. (A. B. 1881; A. M. 1885). He was elected to the Wisconsin Legislature in 1885, serving two terms. He was editorial writer on the *Milwaukee Sentinel* and, successively, editor of the *Milton Telephone*, *Youth's Instructor*, *The Pilgrim*, and *Vick's Magazine*. Bartholf, whose home is in Milwaukee, became county organizer for the temperance

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voters of Wisconsin in 1910, when Capt. William Mitchell Lewis made his canvass for governor on the county-option issue. In 1914 he entered the service of the Wisconsin Anti-Saloon League as special organizer.

BARTON, ARTHUR JAMES. American Baptist clergyman and publicist; born near Jonesboro, Ark., Feb. 2, 1867; educated at Union University, Jackson, Tenn. (A.B. 1891; D.D. 1897). He was ordained to the Baptist ministry in 1888, and filled various pastorates, including Beech Street Church at Texarkana, Ark., and First Church, Waco, Texas. He married Georgia May Jones, of Trenton, Tenn., Dec. 27, 1893. He was assistant corresponding secretary of the Foreign Mission Board, Southern Baptist Convention, 1896-99; corresponding secretary, Mis-



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sion Board, Arkansas Baptist State Convention, 1900-02; founder and editor of the *Baptist Advance*, Little Rock, Ark. In 1903 he received the honorary degree of D.D. from Baylor University, Waco, Tex. He was chairman of the standing committee on temperance in the Southern Baptist Convention, of the executive committee of the National Conference at Washington, D. C. (December, 1911) which framed the Sheppard-Kenyon Bill, and of the second National Conference to promote this legislation. He was also an official delegate of the United States Government to the International Congresses on Alcoholism at Milan, Italy, in 1913 and at Lausanne, Switzerland, in 1921. Dr. Barton was appointed State Superintendent of the Texas Anti-Saloon League March 1, 1915, and was chairman of the National Conference at Washington, D. C., in July following, on the wording of the Sheppard-Hobson resolution for the Prohibition amendment to the Federal Constitution, and chairman of the Committee of Nineteen to which was referred the phraseology of this measure as introduced in the Sixty-fourth

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Congress. He was a member of the Southern Sociological Congress on race economic progress.

BARTON, HELEN. See SCOTLAND.

BARZHEIM. A red or white, still wine, from a village of the same name in the canton of Schaffhausen, Switzerland.

BASCOM, HENRY CLAY. American manufacturer and Prohibition advocate; born at Crown Point Center, N. Y., Sept. 3, 1844; died at Ocala, Fla., Dec. 13, 1896. He was educated in the public schools, in his father's law office, and at Fort Edward Institute, where for a while he served as tutor. With strong inclinations toward literature and the platform, he organized a literary society when a mere boy, and became locally conspicuous as a writer and lyceum debater. His tendencies were early toward radicalism, and he espoused the cause of temperance when but a youth. At the age of fourteen he joined the Methodist Church, in which he served as class-leader, Sunday-school superintendent, and lay preacher throughout his after-life. In 1868 he became accountant and correspondent in the Troy (N. Y.) Pattern Works, to the ownership of which he succeeded in 1879.

Bascom was twice married, first to the daughter of Judge Saxe, of Vermont; second, to Ellen L. Forbes, of Greenfield, Mass. In politics he was originally a Republican, and as such he was nominated for school commissioner; but, refusing to contribute to bribery funds and to sanction corrupt political methods, he came to open rupture with his party. He acted as an Independent thereafter, politically, until 1880, when he became a Prohibitionist. Vigorous articles from his pen, which appeared in *The American Reformer*, attracted attention, and led to his nomination for governor by the Prohibition party of New York (1885). He made an energetic campaign, demonstrated unusual power as a public advocate, made sixty addresses in fifty days, and received 30,299 votes. He was made a member and treasurer of the Prohibition State Executive Committee, and faithfully served it till his death. He also represented New York upon the National Prohibition Committee, was candidate for presidential elector, and for the constitutional convention in 1894.

BASCOM, JOHN. American educator and author; born at Genoa, N. Y., May 1, 1827; died at Williamstown, Mass., Oct. 2, 1911. He was educated at Williams College (A.B. 1849; A.M. 1852), and took courses in theology, first at Andover and then at Amherst. He received the degree of LL.D. from Amherst in 1873, from Williams in 1891, and from the University of Wisconsin in 1905, and that of D.D. from Iowa College in 1880. He married Emma Curtis, of Sheffield, Mass., Jan. 8, 1856. He was professor of rhetoric in Williams College from 1855 until 1874, when he was elected president of the University of Wisconsin. In 1887 he returned to Williams College, where he was lecturer on sociology till 1891, professor of political science 1891-1901, and again lecturer on sociology from 1901 to 1903. Bascom's early political affiliations were with the Liberty, Free Soil, and Republican parties; he left the last-named to unite with the Prohibition party in 1880. His interest and active service in the temperance cause be-

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gan in his student days and knew no decline in his later years. On the platform and in the pulpit, as well as in the stress of the numerous campaigns in which he participated, he never ceased to "cry aloud and spare not" in denouncing the liquor traffic. A great part of his reform work was done in the professor's chair and through the numerous volumes that came from his pen. These were mainly upon philosophy, sociology, and theology.

BASHFORD, JAMES WHITFORD. American bishop of the Methodist Episcopal Church; born at Fayette, Wis., May 27, 1849; died at Pasadena, Calif., March 18, 1919. He received his early education in the public schools, subsequently entering the University of Wisconsin (A. B. 1873; A. M. 1876) and Boston University (S. T. B. and Ph. D.) In 1895 the honorary degree of D. D. was conferred upon him by Northwestern University, and in 1903 that of LL. D. by Wesleyan University, Middletown, Conn. During 1874-75 he was tutor in Greek at the University of Wisconsin. He married Jane M. Field, at Madison, Wis., in 1878, the year of his ordination, after serving Harrison Square Church, Boston, for two years (1876-78) as pastoral supply. His succeeding pastorates were at Jamaica Plain, Mass. (1878-80), Auburndale, Mass. (1881-84), Portland, Me. (1884-87), and Buffalo, N. Y. (1887-89). He was president of Ohio Wesleyan University from 1889 to 1904, when he was elected a bishop of the Methodist Episcopal Church. Holding conferences in the United States in 1904-6, he was transferred to China as general superintendent of Methodist Mission Conferences in that empire. The China Centennial Thank-offering (1907-8), which he organized, resulted in a fund of \$600,000 for missions in China; he assisted also in organizing relief measures in the China famine of 1907. He directed Methodist missionary activities in China from Peking. He was the author of "Outlines of the Science of Religion," 1891; "The Awakening of China," 1906; "God's Missionary Plan for the World," 1907; "China—an Interpellation," 1916.

Bishop Bashford was early interested in the temperance cause, and took an active part in local and general campaigns in the various States in which he resided. While serving the Chestnut Street Church, at Portland, Me., as pastor, the Prohibition party nomination for governor and also the nomination for Congress were tendered him, and declined.

In China he won the confidence of leading men in the various political factions, as a foremost representative of what is best in American ideals, religious, educational, and governmental; and he was in a remarkable degree an influential though unofficial, counselor to all departments of the Government. After more than a decade of strenuous toil, amid disturbances and mutations of government which frequently put the lives of missionaries and all other foreigners in jeopardy, Bishop Bashford's health gave way and, with Mrs. Bashford, he returned to the United States in 1917, both of them seeking recuperation in the genial atmosphere of Los Angeles, Cal. The Bishop, however, was unsuccessful in his quest for health, and died, as stated above, in 1919.

BASTARD WINE

BASI or, incorrectly, **BASSI**. A Visayan alcoholic liquor, the product of the fermentation of the *bata*d, a variety of sugar-cane, in rice-water. Since the American occupation of the Philippine Islands the term has been applied indiscriminately to almost any sort of native intoxicating liquor. See **HILANG**; **PHILIPPINE ISLANDS**; **PINACATI**.

BASILEUS. The name given to the symposiarch, or toastmaster, at a Greek feast. The word means "king." See **GREECE**.

BASIL THE GREAT. One of the Fathers of the Greek Church; born at Caesarea, in Cappadocia, in 329; died there Jan. 1, 379. He was educated in philosophy and rhetoric at Constantinople and Athens, and became bishop of Caesarea and metropolitan of Cappadocia (370-379). About 361 he entered upon the monastic life at Pontus. He strongly supported the Athanasian party in the Church against Arianism, and was the author of several works, commentaries, homilies, and polemics. For an account of his advocacy of temperance, see **MONASTIC ORDERS**.

BASS. The common name in England for ale produced by the firm of Bass & Co., the well-known brewers of Burton-on-Trent.

BASSAN. A white, golden to tawny, muscadine, still wine of Hérault, France, which has been rated as equal to the secondary growths of the Frontignan vineyards. See **FRONTIGNAN**.

BASSAREUS. See **DIONYSOS**.

BASSI. See **BASI**.

BAST, ANTON. Danish clergyman and editor; born at Lökken, Denmark, Sept. 8, 1867. At first a fisherman, he entered the ministry and became one of the best known clergymen in Scandinavia. He is a leader in the Central Mission and pastor of the Methodist Church at Copenhagen, Denmark. Most of his mission work is amongst the poor. He is president of the Evangelisk Afholdsförbund ("Evangelical Temperance Union"), editor of *Fyrtaarnet* ("The Lighthouse"), a weekly temperance paper, and member of the executive of the Danish Temperance Societies Central Union (*Danske Afholdsselskabers Landsforbund*).

BASTARDO. A red, American still wine resembling in characteristics the red, still wines of the south of France. It was a product of the Mission San José and Paso Robles vineyards in California.

BASTARD WINE. A sweet Spanish wine which was very popular in England for several centuries, especially during the rule of the Plantagenets, the Tudors, and the Stuarts. There were two varieties, white and brown. Bastard wine is now obsolete, at least under that name. A pamphlet of 1612 refers to "brown, beloved Bastard." Shakespeare, in his "Measure for Measure" (iii. 2) has:

We shall have all the world drink brown and white bastard.

Sir Walter Scott, too, refers to "the wine in his "Kenilworth" thus:

Why, this now, which you account so choice, were counted but as a cup of bastard at the Groyne, or at Port St. Mary's.

The "Century Dictionary" defines the term as meaning "wine which is neither sweet nor sour."

BASUTOLAND

BASUTOLAND. A British crown colony and an inland State of southern South Africa, officially termed "The Territory of Basutoland"; situated between Cape Colony, Orange Free State, and Natal, the great Drakensberg range of mountains forming its eastern boundary; area, 11,716 square miles; population (1921) 497,696 natives and 1,615 whites. The natives, of Bantu stock, have developed qualities of leadership and capacity for progress. Warring, disorganized, uncivilized tribes were brought together, about 1818, under the native chief Moshesh, who in 1833 invited missionaries of the Société des Missions Évangéliques, Paris, to settle in his territory. After several prolonged wars with the Boers the Basutos came under British protection. Various administrative dispositions were made of the country until March 13, 1884, when it was placed directly under the British Imperial Government. The High Commissioner for South Africa exercises legislative authority by proclamation. There is a Resident Commissioner with Assistant Commissioners in each of the seven divisions of the Territory. Native hereditary chiefs administer subdivisions, acting on cases between natives in judicial matters. Liquor cases are handled by the Assistant Commissioners. In 1903 there was established a Native Council of 100 members who consult and advise on measures for the country.

The native drinks are of the *kafr-beer* type and are made from maize and millet. *Joala* is a strong, highly intoxicating beer.

Native Leting is an acidulous beverage of very small alcoholic strength which does not cause drunkenness unless it is partaken of in almost impossibly large quantities.

Casalis relates that when the French missionaries entered Basutoland beer was very extensively used, being given even to babies. Brewing was a part of the domestic work of the women, and often an onerous task, which, however, they undertook willingly enough because they were "inordinately fond" of the beer. That beer-drinking produced the usual results appears from a native proverb. "There is blood in the dregs," implying that those who drank immoderately, emptying the vessels to the dregs, would become intoxicated, and their orgies would be likely to end in bloody quarrels.

With the opening up of the country, white traders brought in the white man's liquors. Disastrous results soon appeared; and as early as 1854 Moshesh, who would never drink brandy himself, prohibited the introduction and sale of intoxicants in his territory. See MOSHESH.

The proclamation did not altogether accomplish the desired result, because the unscrupulous dealers on the border were too numerous for Moshesh to deal with, and it was reissued in 1859. Twenty-five years later (1884), when the first British Resident Commissioner entered Basutoland, he found a disorganized country owing to frequent wars with the Boers; and drink had contributed to the disorganization. The taste for spirits had been steadily cultivated by traders; there had been no means of repressing the trade; and brandy-canteens on farms over the Orange Free State border had been allowed to sell to Basutos, contrary even to

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Free State law. Even among the natives who came to escort the Commissioner were many who had been overcome by spirits bought at the white men's canteens.

After eighteen months Commissioner Sir Marshall Clarke reported on the difficulties that liquor was making in the administration of the country. Chiefs were debauched with brandy; and one of them, Masupha, who was opposed to any form of government, was the center of rebellion and disorder (and continued to be for many years). For example, the death, due to drink, of the son of a chief was ascribed to witchcraft, and three natives were murdered on this charge. Drink contributed to unsettled conditions with the Orange Free State. On farms within its border were illicit canteens kept by receivers of stolen property. The worst characters resorted there, and there the Basutos not only secured drink, but when they lost stock sought it there and seized it when they found it. This brought on diplomatic complications which were settled only after serious trouble.

The brandy-canteens were finally expelled from Basutoland in 1886, but not until after many unpleasant experiences on the part of the authorities. The official **Proclamation** document on which this action was based was entitled "Proclamation 2 B," and was issued May 28, 1884. The section "trading regulations," par. VIII, read:

The sale or gift, or disposal in any way, of wine, beer, and spirituous liquors is strictly prohibited. Any person convicted thereof shall be liable to a penalty not exceeding the sum of twenty pounds sterling [\$100], and in case of a second or subsequent conviction shall be liable to a penalty not exceeding the sum of forty pounds sterling; and in the case of a holder of any trading license he shall, whether upon a first or subsequent conviction, be liable also to the forfeiture of his license at the discretion of the Resident Commissioner; and all wine, beer, or spirituous liquors that may be found in the possession of the person convicted shall be forfeited.

No wine, beer, or spirituous liquors shall be brought into Basutoland unless the permission of the Resident Commissioner has been first obtained; and if any person shall bring any wine, beer, or spirituous liquor into Basutoland without having previously obtained the permission in writing above mentioned, such wine, beer, or spirituous liquor shall be forfeited, and every such person shall be liable to a penalty not exceeding twenty pounds sterling.

This regulation is still in force.

When the South African Union was formed, the Basutos were anxious not to be included in it, but desired to continue under **British King** direct government by the British **Favors** Commissioner. They feared that **Prohibition** such merging would mean the loss of national existence and old native laws and customs, and also that they might lose the prohibitory régime. A delegation, sent to England to present to King Edward VII a memorial against inclusion in the Union, received from the Secretary of State, Lord Crewe, the assurance that for the present there would be no change, but that if South Africa united it would be desirable for the Basutos to prepare to come some day under that government. Regarding the prohibition of liquor, however, the following promise was made in the name of the King:

His Majesty, therefore, will make provision that your land shall be preserved to you, that the sale of liquor shall be prohibited, and that your National Council shall be retained whenever you come under the government of South Africa.

BATAILLEY

The results of prohibition of the liquor traffic combined with stable government quickly showed themselves in Basutoland. Nine years after the Prohibition proclamation was issued, official reports showed that the country was orderly, that its finances were on a sound basis, and that progress was being made in all lines. The improvement in the moral condition of the country is thus described in the "Colonial Office List" for 1922:

Serious crime is rare, and the drinking habits, which threatened to destroy the people, have been to a great extent abandoned owing to the influence of the missionaries, and the Government. There is not a single canteen in the country. The area under arable cultivation steadily increases, and there is less and less tendency to stock-thieving and petty warfare. Excellent work is being carried on in the country by missionaries, in whose hands the labor of education is almost exclusively vested.

In 1919 a Memorial was addressed to the Government of the Union of South Africa by THE UNITED COMMITTEE FOR THE PREVENTION OF THE DEMORALIZATION OF THE NATIVE RACES BY THE LIQUOR TRAFFIC. It urged that nothing be done to relax restrictions on liquor-selling as they affected the native races. The Memorial stated (see the *International Record*, London, October, 1919) that the administrator of Basutoland and those of Bechuanaland and the Transkei had informed the Rooth Committee (reporting in favor of opening Government canteens for the sale of wine and beer to natives) that "if Prohibition were removed Europeans could not live in the territories." The Memorial affirmed also that "the Native Council of Basutoland, a chosen body of one hundred members, were almost to a man in favor of Prohibition." See BECHUANALAND; KHAMA.

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BATAILLEY. A red, mellow, slightly astringent, still wine, made in Château Batailley, near Pauillac, in the Médoc region of France.

BÂTARD MONTRACHET. See MONTRACHET OR MONT RACHET.

BATCHELOR, WILLIAM. English physician and pioneer advocate of total abstinence; born at Liddington, Bedfordshire, in 1800; died Feb. 26, 1843. Batchelor lived for several years at Dunstable, Bedfordshire, where he united with the Independent Order of Rechabites, on the institution of this new temperance society in that place. He became active in spreading the principles of the Rechabite Order, and also in denying any virtue in alcohol, even as a medicine. Public sentiment, not yet ready to abandon the social glass, even in the face of the admitted evils of overindulgence, was almost solidly united in favor of alcohol as a medicine. In withholding alcoholic prescriptions from his patients Dr. Batchelor aroused a storm of opposition against his continuance in the office of physician to the paupers of the Luton Union, a post which he had held for some years; and in 1842 he was deprived of his office. He then published a valuable pamphlet entitled "Trials and Persecutions

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of a Teetotal Surgeon." He presented in his pamphlet a number of testimonies from leading physicians, surgeons, and apothecaries sustaining his position; and his publication had a wide circulation. He enjoyed rare popularity among the more intelligent part of the people, and his death within a few months after the appearance of his pamphlet was a distinct loss to the temperance cause.

BATEMAN, CEPHAS CALEB. American army chaplain and temperance advocate; born in Michigan, May 16, 1857. He was graduated from California College in 1878 with the degree of B.A., and was subsequently ordained a minister of the Baptist Church. He joined the Independent Order of Good Templars and became a zealous worker in behalf of temperance, lecturing on the subject throughout the Pacific Coast region for more than ten years. In 1884 he was nominated for Congress by the California State Prohibition Convention. Removing to Oregon in 1889, he became secretary to the Grand Lodge of the I.O.G.T., and president of the State Temperance Alliance. He was appointed a chaplain in the army in 1890, and proceeded to inaugurate a vigorous campaign against strong drink and gambling among the troops. A temperance newspaper which he established was suppressed because of its attacks upon the canteen system. In 1893 he was a delegate to the World's Temperance Congress at Chicago, where he read a paper on "The Temperance Cause in the American Army." In the Spanish-American War he served in Cuba with the Sixteenth Infantry and distinguished himself by his work in the hospitals. He was assigned to duty in the Philippines in 1899, returned to America the following year, and was reassigned to the Philippines soon afterward with the Twentieth Infantry. His relief from Philippine duty in 1900 was ascribed to his uncompromising denouncement of the drunkenness and disorder which prevailed in the city of Manila. He was reported to have stated that the Filipinos "had reason to believe that the United States is a nation of drunkards." In May, 1901, an interview with him was published in the *Morning Oregonian*, of Portland, in the course of which he is reported to have declared himself as follows:

I want to say that I have never seen a canteen conducted on the plan of a soldier's club, such as the advocates of the system are wont to describe in such glowing colors. Such places may exist, but it has never been my experience to see one. Neither have I ever seen a decent reading-room conducted in connection with a canteen. Even under the most favorable circumstances the canteen has the appearance of an ordinary beer saloon, while under lax administration it has the appearance of what we call the "beer-joint."

Chaplain Bateman's home is in San Antonio, Texas.

BATTERSEA, Lady. British temperance leader; born April 29, 1847. She was Miss Constance Rothschild, daughter of Sir Anthony de Rothschild, Bart., and sister of the Hon. Mrs. Eliot Yorke (see YORKE, ANNIE.) She married (Nov. 22, 1877) Cyril Flower, 1st Lord Battersea.) From early womanhood Lady Battersea has taken a keen interest in social problems and philanthropic enterprises, and has been a staunch promoter of temperance. She became an abstainer from intoxicating beverages in

1879, and started a branch of the Church of England Temperance Society at Aylesbury. About 1866 she founded and became president of a federation of about 30 societies known as the Chiltern Hills Temperance Federation, an organization which works among Bands of Hope and other temperance societies in central Buckinghamshire. Lady Battersea has been president of several local branches of the British Women's Temperance Association, and is known as an able speaker.

Toward the close of 1922 Lady Battersea published a volume of "Reminiscences" which excited considerable interest in England.

BÄTTWIL. A red or white, still wine made in a village of the same name in Solothurn (Soleure) Canton, northwestern Switzerland.

BATTY, ROBERT BRADSHAW. English solicitor and temperance worker; born in Manchester July 1, 1862; educated at Old Trafford School and under private instruction. He studied law, gained honors in his examinations, and was admitted to practise in Manchester in 1885. He married Amelia Mary Rigby of that city in 1890. Long active in the temperance movement, he holds membership and fills official positions in a number of societies. For many years he has been the legal adviser of the temperance bodies in the licensing courts, and he has investigated and opposed more applications for licenses than any other man in England. For thirty years he has been connected with the United Kingdom Alliance; and during a great part of that time he was a member of the executive, and from 1909 to 1914 its honorary secretary. He is now one of its vice-presidents. For many years, also, he has been executive chairman of the Manchester and Salford Temperance Union. In 1902 he published a temperance novel entitled "At Close Quarters," and he has also written many pamphlets and magazine articles on "The Compensation Controversy" and other temperance topics. His home is at 2 Booth Street, Manchester.

BAUKALIS. A vessel with a narrow neck, used in ancient Greece, in which wine or water was cooled. See *BOCAL*.

BAUME. A full-bodied, slightly astringent, red, still wine, made in a community of the same name in the Jura department, France.

BAUNSGAARD, JENS. Danish merchant and temperance advocate; born at Holbek, Denmark, Oct. 23, 1863. He became a total abstainer in 1885, and since 1902 has been chief of the Order of Good Templars in Denmark. He is a member of the executive of the Danish Temperance Societies Central Union (*Danske Afholdelseskabers Landsforbund*). He is now a merchant in Copenhagen.

BAVARIA. A Free State of the German Republic. It consists of two distinct and unequal parts. The eastern portion, or Bavaria proper, comprising eleven twelfths of the whole, is situated between 47°16'—50°34' north latitude and 9°1'—13°50' east longitude, in the southern part of Germany; the western part, forming the Palatinate, lies along the west bank of the Rhine north of Alsace. The total area of the State is 30,562 square miles, and the population in the year 1919 was 7,140,340. For many

centuries the political status of Bavaria was that of a duchy. During the Thirty Years' War Duke Maximilian I of Bavaria was elevated to the rank of Elector of the Holy Roman Empire; and in 1805 Elector Maximilian Joseph was raised to the rank of king by Napoleon I. The kingdom of Bavaria became an integral part of the German Empire in 1870, but retained its sovereign independence to a greater extent than any of the other constituent states. Following the overthrow of the Imperial German Government, in 1918, the king of Bavaria was deposed. The present Free State of Bavaria is established by and governed under the constitution of Aug. 14, 1919. The legislative power is vested in a Diet of one chamber, elected for four years on the basis of 1 member for every 40,000 inhabitants; at present there are 183 members. The executive power is exercised by the Ministry as a whole. All privileges of birth and caste are abolished; and suffrage is universal, equal, and direct, with secret ballot. The seat of government is Munich, a city of 630,711 (1919).

Owing to the World War it has been difficult to obtain reliable statistics as to conditions in Bavaria concerning the alcohol problem. During the War it was found desirable, as in other countries, to restrict the hours of sale of alcoholic beverages, and in Bavaria the sale of beer was permitted only between 11 A. M. and 2 P. M. and after 7:30 P. M.

According to "The Statesman's Year-book" for 1922, the quantity of beer brewed in Bavaria during 1919-20 was 163,235,116 gals. In the same period the distilleries produced 2,609,598 gals. of alcohol. Beer is one of the chief exports. The hop-plant is extensively cultivated. Wine is produced in the Palatinate in Lower Franconia, and in Middle Franconia.

Bavaria holds the world's record for beer consumption, the per capita quantity for 1910 having been 283 liters (74.75 gallons). The per capita consumption in Bavaria of all intoxicating beverages has since been calculated at 113.9 liters, distributed as follows: Beer, 91 liters; wine, 5 liters; distilled spirits (figured at 35 per cent), 7.9 liters.

BAXTER, JOHN STREET. New Zealand merchant and temperance leader; born at Banff, Scotland, July 10, 1860; educated at the George Watson College School, Edinburgh. Baxter went to New Zealand in January, 1880, and three years later established himself in the grocery business at Invercargill. The liquor trade was strongly entrenched in that town, and Baxter's conscience led him to oppose the traffic from the outset—an attitude from which he has never swerved. Drinking was at that time almost universal in Invercargill. Though the population amounted to only a few thousands, the town possessed 32 public houses, three wholesale licenses, and two club charters for the sale of alcoholic liquors. The evil influences of all these places were strikingly in evidence. Baxter promptly joined the temperance forces, and soon became a leader in the antiliquor agitation. By December, 1902, the opponents of the traffic had succeeded in reducing the number of public houses to sixteen; but keen disappointment was felt that Prohibition had failed by only a few votes to carry the necessary three-fifths major-

ity. Baxter and his associates continued the fight, however; and at the election of December, 1905, their efforts were rewarded by a three-fifths majority vote against license. The law became effective July 1, 1906, and Invercargill, now a town of 18,000 inhabitants, has been a no-license town ever since that date.

For nearly forty years Baxter's life has been marked by strenuous toil in the temperance cause, and he has perhaps done as much as any one in New Zealand to ripen public opinion for prohibition. On numerous occasions his activities have aroused dangerous resentment among the supporters of the liquor traffic. In one case his house had to be protected by the police, after the poll had been taken. While he suffered the odium which was common to the antiliquor agitation in the days of its unpopularity, he now has the pleasure of sharing in the triumphs which have been achieved.

Baxter is honorary secretary of the UNITED TEMPERANCE REFORM COUNCIL.

BEACONSFIELD, BENJAMIN DISRAELI, Earl of. English statesman; born in London Dec. 21, 1805 (according to his own account; some authorities make the date 1804); died there April 19, 1881. He was educated at Blackheath and Walthamstow, and perfected his studies by assiduous reading in the ample library of his father, Isaac D'Israeli. At the age of seventeen he was articled to a firm of solicitors in Old Jewry, London, and was entered at Lincoln's Inn in 1824. Later (1831), however, he withdrew his name, and forsook the law for authorship and politics. He was returned with Mr. Wyndham Lewis to the House of Commons from Maidstone, Kent, in 1837, and thenceforward until his death he filled a large place in the political affairs of the British Empire. In 1839 he married Mrs. Lewis, the widow of his Parliamentary colleague, who in 1869 was created Viscountess of Beaconsfield in her own right.

Beaconsfield's history is unique in the fact that as a brilliant and popular novelist he was able to exploit theories of government and party politics in books apparently projected, like other works of fiction, for entertainment. With "Vivian Grey," a political satire, which he wrote at 22, Benjamin Disraeli leaped at once into fame and he continued his literary output till 1847. Then a gap of nearly 25 years occurred, and he wrote two more novels, "Lothair" (1870) and "Endymion" (1880). He was twice chancellor of the exchequer, and twice prime minister of England. In 1876 he was elevated to the peerage as Earl of Beaconsfield. He received the honorary degree of LL.D. from the University of Edinburgh, and that of D.C.L. from Oxford. For many years he introduced and advocated measures for the betterment of conditions among the poor. He took part with the Earl of Shaftesbury in promoting estates from which dram-shops were to be excluded. In July, 1874, at the opening of Shaftesbury Park, Prime Minister Disraeli was one of the speakers. His remarks, in part, were as follows:

The experiment which you have made [of excluding public houses] has succeeded, and therefore can hardly be called an experiment; but in its success is involved the triumph of the social virtues, and the character of the great body of the people. . . I see the possibility of attaining results which may guide

the councils of the nation in the enterprise which I believe is impending in this country, on a great scale, of attempting to improve the dwellings of the great body of the people.

The anniversary of the Earl of Beaconsfield's death is celebrated in England as Primrose Day, from a popular supposition that the primrose was his favorite flower.

BEAD. The collection of sparkling bead-like drops on the surface of ale or wine, caused by the rise of the carbonic-acid gas produced by fermentation. It becomes especially noticeable when the liquid is disturbed, as by pouring into a glass.

BEAKER. A large drinking-vessel with a wide mouth. The term is of Eastern origin, but seldom used. It occurs in Keats's "Ode to a Nightingale";

Oh for a beaker full of the warm South,
Full of the true, the blushful Hippocrene!

BEALE, ALFRED. Irish stock-broker and temperance leader; born in Cork, Ireland, May 7, 1838; educated at the Richmond House School in that city. After some years of experience in various lines of business, he entered a stock-broking firm, and developed what has proved to be the business of his life. He has been for many years the senior partner of the firm of Alfred Beale and Son, stock-brokers, in the city of his birth. He took up active temperance work in his younger life, becoming associated with the Band of Hope, and also with various adult societies. In 1873 he married Charlotte Octavia Pim, of Cork. He became successively vice-chairman of the Irish National Temperance Executive and president (1911) of the Irish Temperance League, Belfast, and for many years he has been a member of the Irish Association for the Prevention of Intemperance. Beyond the field of his temperance work he has been for many years president of the Cork Y. M. C. A., president of the Cork United Education Board, and chairman of the Cork Prayer Union. He is, also, a director in the Cork Improved Dwellings Co.

BEARDSALL, FRANCIS. English Baptist minister and temperance leader; born in Sheffield, Yorkshire, Sept. 6, 1799; died at sea June 25, 1842. His own account of his early life states that he was born in the Tontine Inn kept by his grandfather; and he adds: "I am a regular descendant of the drinking trade on both sides of parents. My father wasted his father's large estate, and fell a victim to intemperance." The young man came under church influence and entered the Baptist Theological Academy. Upon the completion of his course of study he was chosen pastor of the Oak Street Baptist Church, Manchester, in 1834. There he became affiliated with the total-abstinence propaganda, which had been inaugurated in Manchester the year before by a deputation from Preston. His church became the meeting-place and headquarters of the total-abstinence society, the pastor being the leader and ardent advocate of the new movement. After careful investigation of the sacramental wine question, Beardsall prepared a popular lecture on that subject which he delivered in many localities outside of Manchester. He also began the manufacture of unfermented wine for sacramental use, and about the same time became joint editor with the Rev. Joseph Barker of

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The Star of Temperance. In 1840 he published a treatise on the wine question, and in 1841 he became founder and president of the Manchester and Salford Institution for Propagating Teetotalism on Christian Principles. He also took an active part in the formation and working of the British Temperance Association. He was taken ill during a voyage to America, begun May 13, 1842, and died almost within sight of land. He was buried at sea.

BEASLEY, WILLIAM GREEN. American clergyman and temperance worker; born near Neosho, Newton County, Mo., July 30, 1872; educated in the public schools of Cartersville, Mo., at Scarritt College, Neosho, Mo., and at Central College, Fayette, Mo., receiving his A. B. degree from Scarritt. Later he completed a course in law in the University Extension department of the University of Chicago. He entered the ministry of the Methodist Episcopal Church, South, in 1896, becoming a member of the Southwest Missouri Annual Conference. He married Miss Eta M. Willis of Butler, Mo., June 3, 1896. After spending fifteen years in the pastorate, serving some of the largest churches in his conference, and five years in the presiding eldership, during which period he represented his conference in the General Conference, he entered the employ of the Missouri Anti-Saloon League, Aug. 1, 1916, as superintendent of the district of St. Joseph, and has made his home in that city. As a platform man and as an organizer his success has been remarkable. His active participation in temperance work began in his earlier ministry. In 1910 he campaigned the State in the interest of the dry cause; and during his term as presiding elder of the Kansas City district, he helped to make his county dry. In his campaign of 1916 he conducted the battle in St. Joseph and fourteen contiguous counties, this territory giving a dry majority of 15,000, while the State vote was wet.

BEATACHS. An order of people in Ireland during the time of the Druids. They were called also "Bruighnibhs," and were keepers of open houses and dispensed free liquor. Morewood ("History of Inebriating Liquors," P. 578) says of them:

No man could presume to assume the title of *Beatach*, who had not seven town-lands comprising seven ploughed lands, he was also to have seven ploughs going, and to be master of seven herds of cattle, each herd containing one hundred and twenty cows; his house was to be accessible by four different roads, and a hog, a beef, and a mutton, were always to be ready for the entertainment of the traveller, and of such houses not less than eighteen hundred belonged to the two Munsters. The keepers of these open houses were distinguished by a garment of four colours, which was a high mark of respect, when it is known that they ranked next to the nobility, who were privileged to wear only five colours.

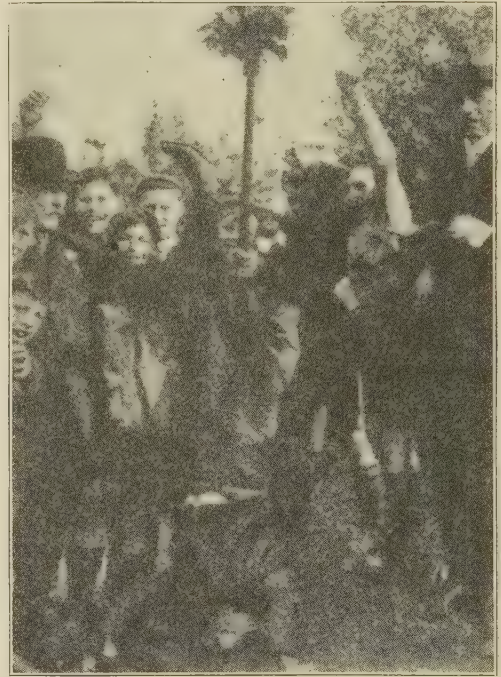
Compare BRUGHNIBHS.

BEATING THE BOUNDS. A custom observed in many districts in England and dating from Anglo-Saxon times. On one of the Rogation Days, or on Ascension Day, the boys of the parish, headed by the priest or the lord of the manor, and accompanied by the substantial men of the locality, walked completely around the parish, the boys, who were armed with boughs or peeled willow wands, beating the boundaries as they went. Sometimes the youngsters were "bumped" on the stones set to mark the bound-

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aries, in order "to make them remember." No matter what obstacle stood in the way, some one of the procession party had to perambulate the exact boundary. If a canal had been cut across the boundary line a boy must swim through it. Chambers's "Book of Days" relates that in a house in Buckinghamshire the oven traversed the line. Usually a boy was placed in the oven for a few moments to preserve the continuity of the procession. On one occasion, however, bread was baking in the oven, whereupon the difficulty was met by a boy climbing over the oven roof. On the completion of the perambulation of the parish—in many places the day was called "Ambulation Day" or "Perambulation Day"—a parish feast was held. In the records of St. Saviour's parish, London, an entry under date of May 23, 1614, shows that beverages were provided for the "beaters" by the corporation:

It is ordered that there shall be a drinking on the p'ambulation day for the company, according to the ancient custom, yet sparingly, because the corporation is indebted.



BEATING THE BOUNDS

Courtesy of the Times

As the Rogation Days were fast-days, no meat was allowed, and the feast consisted largely of beer and other alcoholic drinks. The feasting degenerated into such excess that in the reign of Henry VIII the processions were declared to be "grown into a right foule and detestable abuse." At Leighton Buzzard, in Bedfordshire, under a bequest of a London merchant, Edward Wilkes, who died in 1646, his will was read at each of his properties in the line of the procession, a boy being required to stand on his head during the reading. Beer and plum-rolls were distributed at the close of the perambulation. The term "Rogation" had its origin in these bound-beatings, the

BEAUCAIRE

clergy accompanying the procession being required to beseech (Latin, *rogare*) God's blessing on the ensuing harvest.

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BEAUCAIRE. A rose-tinted, aromatic, still wine from an ancient historic city of the same name in the district of Nîmes, department of Gard, France. In Rabelais' works this wine is called "Cante-perdrix."

BEAUCHAMP, FRANCES ESTILL. American temperance leader; born in Madison County, Ky., June 27, 1860; died April 11, 1923. Miss Estill was educated in the local public schools and at Science Hill College, Shelbyville, Ky. In 1877 she was married to James H. Beauchamp. Her interest in temperance reform was awakened in early womanhood, and she joined the Woman's Christian Temperance Union. In 1895, after years of service in various offices, Mrs. Beauchamp was elected president of the Kentucky W. C. T. U. Her



MRS. FRANCES ESTILL BEAUCHAMP

ability as a lecturer and organizer found early recognition, not only among her own sex, but among the Prohibition party leaders also; and in 1909 she was made State chairman of the Prohibition party, becoming secretary of the National committee in 1911. She also served for ten years as recording secretary of the National W. C. T. U.

In 1922 the State convention of the W. C. T. U. decided to have the portrait of Mrs. Beauchamp painted, and inaugurated a fund therefor.

BEAUCHAMP, LOU JENKS. American temperance crusader; born in Cincinnati, Ohio, Jan. 14, 1851; died at Melford, Ia., June 4, 1920. After some months of irregular schooling, ending when he was only thirteen years of age, he entered the printing business in Hamilton, Ohio,

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working on the same paper with which W. D. Howells and Lewis D. Campbell were once associated. As a journalist he was connected with various daily papers in Dayton and Hamilton, Ohio, and Logansport and Fort Wayne, Ind. After seven years of indulgence in drink, he was converted to temperance by Mellie Gardner, of Middletown, Ohio, whom he subsequently married (1877). Soon thereafter he embarked upon a temperance crusade, and delivered addresses in all parts of the United States, Canada, England, and Scotland. He induced over 400,000 persons to sign the total-abstinence pledge. On three occasions his life was threatened by the liquor men. He was Deputy International Supreme Templar of the Independent Order of Good Templars, and a member of the literature committee of that Order. Among his published works are: "This, That, and the Other"; "Sunshine"; and "What the Duchess and I saw in Europe." He was widely known as a lecturer, and contributed frequently to New York periodicals, his writings consisting chiefly of sketches and poems.

BEAUJOLAIS. Red or white, still or sparkling wines of the Burgundy class, made in a district formerly of the same name (now Beaujeu), in the Rhône department, France. Beaujolais wines are generally light, astringent, and tonic.

BEAUMES. Same as BOMMES.

BEAUMONT. (1) A red, still wine of the Burgundy class, made in a town of the same name in the department of Dordogne, France.

(2) A soft, highly spirituous, sweet, tawny-colored South-Australian still wine resembling ordinary port.

BEAUMONT, WILLIAM. American army surgeon; born at Lebanon, Conn., in 1786; died in St. Louis, Mo., April 25, 1853. He was principally noted for his discoveries regarding the laws of digestion through his observations upon Alexis St. Martin, a young Canadian who was accidentally shot in the stomach. Though the patient was restored to good health, the aperture over the stomach never closed; and in 1825 Dr. Beaumont began a series of observations upon St. Martin, studying the motions of the stomach, its secretions, and the action of the gastric juice. The results of the observations were published in 1853 as "Experiments and Observations on Gastric Juice, or the Physiology of Digestion." The case of St. Martin gave an excellent opportunity to study the action of alcohol on the stomach, which Dr. Beaumont thus summarized:

The free or ordinary use of any intoxicating liquor, when continued for some days, invariably produced inflammation, ulcerous patches, and, finally, a discharge of morbid matter tinged with blood.

He stated, however, as a somewhat noteworthy fact, that St. Martin never complained of pain in the stomach.

BEAUNE. Red or white, still or sparkling wines of the Burgundy class, made in a city of the same name in the Côte-d'Or department, France. Beaune-Grèves is a common commercial variety of this wine. (See BURGUNDY.) The Beaune district is an important wine center, among its noted products being Beaune, Pomard, and Volnay.

BEBLLENHEIMER. A white, still wine made in the vicinity of Beblenheim, in the province of Alsace-Lorraine, France.

BECHUANALAND. An inland country of South Africa, deriving its name from its inhabitants, the Bechuana. It is bounded on the north by southern Rhodesia, on the east and south by the Union of South Africa, and on the west by Southwest Africa; estimated area, 276,000 square miles.

Europeans first visited Bechuanaland during the latter years of the eighteenth century. The London Missionary Society in 1818 opened a station at Kuruman, where, later, Robert Moffat pursued his labors for 50 years (1821-70). A little later the Wesleyans established a mission station at Thaba Nchu for the Barolongs, whose chief was Moroko. Dutch immigrants from Cape Colony, seeking pasture for their flocks, settled in the Bechuana territory and brought with them the white man's liquor. By 1837 the evil effects of alcoholic drinks upon the Barolongs were so evident to Moroko that on October 18 of that year he issued a law declaring the liquor traffic to be illegal in any part of his country. A translation of this law is given under MOROKO. From 1852, in which year Great Britain acknowledged the independence of the Transvaal, the Boers continued to encroach on the territory of the Bechuana. In 1858 the missionaries, among whom were Moffat and Livingstone, were forbidden to go north without the Boers' consent. For twenty years the Boers continued their efforts to gain possession of Bechuanaland until, in 1874, Montsioa, chief of the Barolongs, appealed to the British for protection. In August, 1876, Khama, chief of the Bamangwatos, made a similar appeal. The latter wrote: "I ask Her Majesty [Queen Victoria] to defend me as she defends all her people. There are three things which distress me very much—war, selling people, and drink." A British force was sent to occupy southern Bechuanaland in 1878, but it was not until Sept. 30, 1885, that Bechuanaland was formally taken under British protection. Chief Khama's country thenceforward was known as "The British Protectorate of Bechuanaland." Also the crown colony of British Bechuanaland, consisting of the territory south of the Molpo River, was constituted. The crown colony was annexed to Cape Colony in 1895, and it was proposed to transfer the Bechuanaland Protectorate to the administration of the British South Africa Company; but Khama and two of his fellow Bechuana chiefs protested, even undertaking a journey to England in support of their action. This, together with the occurrence of the Jameson Raid, resulted in the continuation of the Protectorate in the hands of the British Government.

The Bechuanaland Protectorate. The population (census 1921) is 158,152 of whom 1,743 are whites. The natives, of Bantu stock, are among the most advanced in Africa. The Protectorate is administered by a Resident Commissioner, who is under the High Commissioner of South Africa, and two Assistant Commissioners. The headquarters of the Administration are at Mafeking, in the Cape Province. Native laws and customs are administered by six of the principal

hereditary chiefs, the best known of whom was Khama, chief of the Bamangwatos, who, from his succession, consistently opposed not only the white man's liquors, but the native kafir-beer also. This beer, as made by the Bechuana, was a thick porridgelike liquor, prepared by the women when the harvests were plentiful. Day after day was spent in heavy drinking, the villages taking turns in inviting one another to drink-festivals. Khama, noticing the degraded condition of the people, forbade the making or drinking of the beer, although not without protests from the natives, while even some of the missionaries thought the order to be, at that time, a little extreme.

Later Khama forbade both whites and natives to bring liquor into the territory or to sell it.

The persistency of the traders brought him into difficulties both with the Dutch colonies and with the British Government. The full story of his efforts to protect his people from the drink evil will be found in the article KHAMA.

Sir Charles Warren, who was in command of the expedition into the territory in 1884, made heavy seizures of liquor in the effort to keep his troops sober, and inflicted heavy penalties for violation of the law. He found the liquor traffic proceeding unrestrainedly at Kanye, the only place in Bechuanaland where this condition obtained. Native law forbade the introduction of brandy; but the whites had not only refused to obey, but even threatened to make these restrictions a matter of complaint to the British Government. Sir Charles informed the traders that he would give them until a certain date to remove all their liquors, and that he would then confiscate all that remained. He desired to establish the native law and custom which forbade the public sale of strong drink. This was the law, though not always enforced, of all chiefs. He reported that it was "most emphatically" his conviction that "the economical government of the country depends in great measure on adherence to the native rule and keeping intoxicating liquors out." But the High Commissioner for South Africa applied the Cape Colony law to Bechuana, which let in the foreign liquors for the use of the whites. The result was that when Mackenzie wrote, in 1887, there were not only hotels, but canteens, at Mafeking, although the sale of liquor to natives was prohibited. "For whom, then," asked Mackenzie, "are these canteens opened and licensed by the administration?" If not for the natives, he suggested that the only alternative was that they must have been opened for the police force sent to Bechuanaland for its protection. But

Canteens for the Police Force "it was the opinion of Sir Charles Warren that open sale to military or police forces was a nuisance. I am of the opinion," said Mackenzie, "that suppression of open canteens is in the interest of the peace of Bechuanaland and of members of the Police Force."

Sir Sidney Shippard became first Resident Commissioner in 1891. He related that one of the native chiefs was too drunk to come and greet him properly. He made stringent laws against supplying the natives with liquor, and rigidly enforced them. He allowed but few liq-

uor-shops for the whites, and inflicted heavy fines for violation of the laws. Shortly after resigning as Resident Commissioner, Sir Sidney said at the London Colonial Institute (1898):

The liquor traffic is the greatest possible curse, so far as the natives are concerned, destroying to a great extent their utility as laborers, and leading to increase of crime and, consequently, to heavy expenditure on prisons and convict stations. In Bechuanaland the law prohibiting the supply of liquor has been strictly enforced, the result being that liquor is being strictly kept from the natives who, under this system, have become prosperous, happy, and peaceable, as is proved by the almost total absence of crime among them.

Khama and the other chiefs consistently opposed the policy of allowing the sale of spirits to whites in the Protectorate on the ground that when liquor was freely sold to and consumed by the whites it increased the difficulty of protecting the natives. Since 1900 the persistence of the traders has made enforcement of the native laws, and even of those of the British authorities, increasingly difficult.

In 1918 a commission, appointed by the South-African Parliament to inquire into the conditions of the liquor traffic laws

Administrators in the mining regions of the Transvaal, reported that as total prohibition of the sale of liquors to natives had broken

down, it would be better for the Government to open canteens for the sale of European beers and wines of "approved alcoholic strength" to these people. As natives from the Bechuanaland Protectorate and other territories go out to work in these mines, the proposition brought immediate protest on the ground that this arrangement would not only foster the drink habit in the natives who worked in the mines, but would result in their taking it back into native territories, thus increasing the demand there for the sale of liquor. The Administrator of the Bechuanaland Protectorate, in his evidence before the Commission, agreed with the Basutoland and Transkei administrators in declaring for the continuance of Prohibition, giving as one reason that "if Prohibition were removed, Europeans could not live in the territories." Chief Khama immediately announced that if liquor-selling to natives was made legal in the mining regions he should forbid his people to go there as laborers. This announcement had an important bearing upon the labor situation in the mines, for labor was already scarce owing to the ravages of influenza and the fear of the disease which the epidemic had caused. Promptly The United Committee for the Prevention of the Demoralization of the Native Races by the Liquor Traffic addressed a Memorial to the Government of the Union of South Africa protesting against the proposal to permit the sale of liquor to natives, as such permission would include those of the Bechuanaland Protectorate who might go out to work in the mines.

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BECKMAN, ERNST JOHAN. Swedish author, editor, and temperance advocate; born at Upsala, Sweden, May 10, 1850. He attended college at Tübingen, Germany, and also studied extensively in other European countries as well as in America. He was married in 1876 to Miss Louise Woods Baker, of Washington, D.C., U. S.A. From 1876 to 1890 Beckman was engaged in newspaper work in Stockholm, editing the *Aftonbladet* ("Evening Blade") from 1888 to 1890. He possesses stylistic talent in a high degree, and, while the most of his writings have been in connection with the newspaper press, he has also published much in book form, notably works on travel. He was a member of the Swedish Parliament for a number of years, serving in the First Chamber from 1911 to 1913, when he resigned on account of ill health.

In 1870, being then settled in Södertälje, he became a lecturer for the local temperance society. In 1879 he became associated with the Swedish Temperance Friendly Society and later served as secretary of the directorate of Swedish temperance societies. He has spoken in many of the country districts of Sweden and has frequently addressed public meetings of I. O. G. T. lodges and other temperance societies. As a Member of Parliament and of the Swedish temperance commission he was a persistent advocate of progressive temperance legislation. He was also a staunch supporter of equal suffrage. He has written a number of booklets on temperance topics, among others: "What the Worker Spends"; "Beer under the Gothenburg System"; and "Aqua Vitae" (poetry).

Beckman left Stockholm and settled in the United States in 1914.

BEDAN. A dry, red, still wine resembling in general characteristics the red wines of southern France; formerly made from grapes grown in the vicinity of Napa, California.

BEDFORD, HARRY DODGSHUN. British educator and lecturer; born in Leeds, Yorkshire, England, Aug. 31, 1877; died Feb. 17, 1918. Removing with his parents to New Zealand in 1886, he received his preparatory education in the public schools of Dunedin, and then spent four years in learning and following the trade of blacksmithing. Meantime he hoarded his earnings, and never lost sight of his purpose to obtain a liberal education and to devote himself to the practise of law. He never ceased to be a student, even while working over the anvil. When his circumstances permitted, he entered Auckland University College, later transferring to the New Zealand University (B. A. 1901; A. M. 1902; LL. B. 1904). He was Macandrew Scholar in political economy in 1900, and in the same year senior New Zealand Scholar. Bedford's intellectual development was not only surprisingly rapid, but was along lines not originally contemplated by himself. Man as a social being and man as an economic unit interested him far more than the contentions that are adjudicated in courts of law; and on these themes he wrote and spoke with a penetration, a clearness of statement, and a persuasive eloquence that carried conviction to thousands. Seldom has it been given to a man of his years to secure so prompt a hearing for any sort of social message and to draw others after him

without employing any of the methods by which men are organized into mass movements for political ends. In 1902 he was elected senior representative for Dunedin in the New Zealand Parliament by a vote of 10,088, the largest number of votes ever cast up to that time in New Zealand for any candidate. In 1904 he made a tour of England and the United States for the study of social and economic questions.

Bedford stood as a pronounced Prohibitionist, and made his canvass on the advanced platform that neither high wages nor perfection of organization could much improve social conditions while the dram-shops stood open to absorb the earnings, whether large or small, of the working man. Other men had said these things before; but when Bedford delivered the same trite message in his own arresting way men listened as if a new prophet had appeared, commissioned to show them how to cure poverty, sickness, and discouragement. They were to work out their own salvation; they were, by summary process, to eject from their homes and social life the thugs and thieves that appropriated to themselves the proceeds of industry.

A tidal wave, largely of his own creation, swept him into Parliament in 1902; and the recession of that wave carried him out again, in 1905. Men were not quite ready for the truth that the saloon is evil and only evil; still less were they prepared to believe that in the industrial world the working man is for the most part his own worst enemy. In 1915, after eight years as lecturer on economics and history, Bedford was appointed professor of those subjects at Otago University; and in the professor's chair he seems to have found his true function. A leavening influence was thus introduced into hundreds of other receptive minds. In 1916 he was awarded the degree of Doctor of Literature. Besides his college work, he was a field secretary for the Young Men's Christian Association, and was enlisted in every Prohibition campaign. It was while thus engaged that he met his death by drowning. He was seeking the refreshment of a bath in the river at Whangarei, in North Auckland, New Zealand, where he was to have spoken that evening, in the course of a lecture tour under the auspices of the New Zealand Alliance. Advanced as were his views, the labor unions, as well as the temperance organizations, were eager to listen to him; and his untimely death plunged New Zealand into general mourning.

BEDFORD, JOSEPH WILLIAM. American clergyman and Prohibitionist; born at Whips Cove, Fulton Co., Pa., Dec. 5, 1850; educated in the common schools. On Aug. 17, 1871, he married Mary Catherine Farlow of Oldtown, Md. Entering the ministry of the Methodist Episcopal Church in February, 1872, his first charge was at Schellsburg, Pa. (1873). In 1874-75 he served the Logan and Sandy circuit in West Virginia, being admitted to the West Virginia conference during the latter year. Subsequently he held pastorates in West Virginia at Winfield (1876), Milton (1877-08), Barboursville (1881-82), and Pleasant Grove (1883-84); at Deer Park, Md. (1885); at Woodbury (1886-87), Snow Shoe (1888-89), Freeland (1890-91), and White Haven (1892) in Pennsylvania; and at

Davis (1893) and New Martinsville (1894) in West Virginia. He was appointed presiding elder of the Huntington District in 1895, serving in this capacity for six years. Since 1900 the church has called him to charges at Parsons (1901-94) and Horton (1907), W. Va., and he is now (1921) completing his fourth year at Thomas, in the same State.

Throughout his extremely active career Bedford has given his most earnest efforts to the temperance cause. He became a party Prohibitionist in 1884; and in 1885, in connection with his pastoral work at Deer Park, he published a Prohibition paper, the *Religious Gleaner*. The following year, in Bedford County, Pennsylvania, he led the temperance forces in the fight against license. In 1888 he ran as Prohibition candidate from Centre County for the General Assembly. He was chosen a delegate from West Virginia to every national Prohibition convention from 1896 to 1920, inclusive, but did not attend the conventions of 1900 and 1920. He has been one of the nominees-at-large for presidential elector at every election since 1896 except that of 1904, when he was the Prohibition candidate for governor of West Virginia. In 1902 he began the publication of the *Mountain State Patriot*, the State organ of the Prohibition party, which he continued to publish until 1918. The State Convention elected him chairman in 1908, which position he continued to hold until 1918, when the pressure of other duties compelled him to resign. Bedford was honored with the degree of D.D. by Taylor University, Upland, Ind., June 5, 1907. His home is at Parsons, W. Va.

BEECHER, HENRY WARD. American clergyman, lecturer, and author; born at Litchfield, Conn., June 24, 1813; died in Brooklyn, N. Y., March 8, 1887. He was the eighth child of Lyman and Roxana Beecher, whose distinction it was that all of their seven sons became Congregational ministers, while one of their daughters, Harriet Beecher Stowe, attained world-wide fame as the author of "Uncle Tom's Cabin." Henry Ward Beecher gave little promise in childhood and youth of arriving at eminence as an orator. Graduating at Amherst College in 1834, he took his theological course at Lane Seminary, Cincinnati, Ohio, his father having become president of that institution in 1832. In 1837 he took the pastorate of a feeble Presbyterian church at Lawrenceburg, Ind., and in the same year, married Eunice White, of East Sutton, Mass. Two years later (1839) he accepted a call to Indianapolis, Ind., where he remained eight years. Here his unconventional and attractive preaching crowded the church with hearers, many of whom had not been accustomed to attend any place of worship. In 1847 he received a call to Plymouth Congregational Church, Brooklyn, N. Y. This church had been newly organized and its membership was small. In a few years, however, its fame had spread from the Atlantic to the Pacific and even to foreign lands. It was at Brooklyn that the great abilities of this prince of preachers were unfolded and ripened to the full. To a rare gift of sympathy Beecher joined a lively, poetic imagination, a ready utterance, and a quaint and pleasing flow of humor; he was above everything else an orator; and the crowds that thronged his

church gained a new conception of God as a father and of preaching as an institution that served to make Him known to men. Beecher's dramatic power was scarcely less than amazing. His slightest movement, his whispered tone, even his silence, in inspired moments, were thrilling beyond expression. Plymouth Church became a national platform, rather than the center of a local parish.

Inheriting from his father an intense hatred of the liquor traffic with its domination of the political and civic life of the country, Beecher threw himself into the temperance campaigns of the day with all the force of his ardent nature.

In 1852 the citizens of New York State presented to the Legislature a petition, containing 300,000 names, for a prohibitory law; the Legislature passed the law as requested by the petitioners; but Governor Horatio Seymour—with an eye to his own reelection that fall—vetoed the bill. Prohibition thus became the outstanding issue of the State campaign that year. In a public meeting, held in Broadway Tabernacle, Beecher discussed the question, as reported in the following summary:

It was agreed on all hands that there never had been in any community a greater evil than the scourge of intemperance. It included all other crime. It epitomized hell on earth. A community did not do its duty unless it took measures not merely to attack every considerable evil, but to cut it up by the roots. It was not shaking the ax at the root of the trees that cleared up the land. We must dig out the stumps and every root. . . . all agitation should have a cutting edge. We have tried it with a light edge and did not succeed. At last we thought we had got something that would succeed, and our enemies thought so too. . . . We proposed a law which aimed to strike at the root of this evil. . . . It said it was a crime to sell intoxicating liquors. . . . It aimed to make liquor-selling just like any other crime, so that if a man should be caught selling liquor it would put a stigma upon him, just as it did if he were caught riding away upon his neighbor's horse. . . . We proposed to take principles that had long been established—good old Anglo-Saxon principles—principles that were known in England before our fathers came over. . . . and apply them to this crime, just as we did to any other crime.

The temperance people were victorious at the polls. Seymour was defeated and Myron H. Clark was elected governor. Again the prohibitory law was passed by the Legislature, and now it was promptly signed by the governor. On April 25, 1854, a great "congratulatory meeting" was held in the Metropolitan Theater, in New York city. William E. Dodge presided, and here again Beecher was one of the principal speakers. A brief summary of his remarks follows:

This was the most important meeting that had been gathered in New York for many a day. The whole State would be looking toward it. They would ask, what does the city of New York think about the Maine Law? What is the pulse there and what do they intend to do about it? . . . We might be baffled and balked a great while before we could make all the teeth of this law meet, with a good subject between them; we might have to deal with men who would come and disappear, as spirits do; but there was one thing they could not reverse: after years of discussion the people in this Empire State had declared that the making of intoxicating drinks was a crime. The principle was born; and there was nothing on the face of this earth that carried such joy as the birth of a moral principle. They could never get that back again; they might as well try to crowd the last year's chicken into the shell. Efforts would be made to destroy the law in the courts. . . . The voice which the State sent up to the city to-night was, "Will you abide by the Prohibitory law?" The response he would send back was this: "We are watching and waiting; we are like the men at Waterloo, lying close to the

ground, until they should hear the old hero cry, "Up! Guards! and at them!"

In 1861-63 Beecher was editor-in-chief of *The Independent*. In 1870 he founded and became editor-in-chief of *The Christian Union*, afterward *The Outlook*. For many years his sermons were published each week in pamphlet form and obtained wide circulation. His numerous printed works consist largely, besides his sermons, of addresses on various public occasions, lectures on preaching, a "Life of Christ," and books of devotion.

BEECHER, LYMAN. American theologian and Prohibitionist; born in New Haven, Conn., Oct. 12, 1775; died in Brooklyn, N. Y., Jan. 10, 1863. The son of a blacksmith,

Goes he preferred study to the forge, **to Hanover** and was fitted for college by the **Street, Boston** Rev. Thomas W. Bray, entering Yale University at the age of eighteen. Completing the classical course, he studied theology under President Dwight, receiving the degree of M. A. in 1797. The following year he was licensed to preach by the New Haven West Association, and entered the pulpit of the Presbyterian Church at East Hampton, Long Island, at a salary of \$300 a year plus a broken-down parsonage. Here he married Roxana Foote, who opened a private school to add to their scanty salary. In 1810 he became pastor of the Congregational Church at Litchfield, Conn., remaining there sixteen years. At this time the difference between the Presbyterian and Congregational churches was not held of much account, and no change of religious profession was needed for this transfer. In 1816 his wife died, and two years later he married Harriet Porter. A call to Hanover Street Church, Boston, came in 1826. After nearly seven years in that pastorate, Beecher entered upon the presidency of Lane Seminary, at Walnut Hills, Cincinnati, Ohio, with the chair of sacred theology (1832). There he remained for twenty years, filling for ten years of that period (1833-43) the pulpit of the Second Presbyterian Church in Cincinnati. Soon after his removal to Cincinnati he published a tract calling attention to the Roman Catholic supremacy, which he believed menaced the religious interests of Protestantism in the West. Opposition to slavery, a critical discussion of which Beecher maintained in the Seminary, brought down upon him the anger of the mob. Further discussion of the question in the Seminary being forbidden by the board of trustees, the large majority of the students seceded and laid the foundation of Oberlin College. For seventeen years, aided by Professor Stowe, Beecher struggled to restore the prosperity of his institution, but was at length compelled to acknowledge defeat and retire to the East. During his presidency he was arraigned on charges of hypocrisy and heresy by some of the stronger **At Lane** Calvinists. The trial took place in **Seminary** his own church in 1835, and he was acquitted. The controversy ended with the secession of a portion of the Presbyterian Church (1837-38), Beecher adhering to the new branch. In the midst of this theological turmoil his wife died. In 1852 he returned to Boston, intending to devote himself to the publication of his works, but a stroke of paralysis compelled

him to pass the remainder of his life in invalidism, at the home of his son, HENRY WARD BEECHER, in Brooklyn.

Dr. Beecher's preaching was marked by uncompromising opposition toward any relaxation of the standard of Christian orthodoxy. He also threw himself into the fight against intemperance, to the magnitude of which evil he was first aroused in 1808, while pastor at East Hampton, by observing how a grog-seller corrupted the Montauk Indians. A sermon he preached here, on the "Reformation of Morals," aimed at drinking, was afterward published. In his "Autobiography," i. 177, he writes:

There was a grog-seller in our neighborhood who drank himself and corrupted others. He always kept his jug under the bed, to drink in the night, till he was choked off by death. He would go down with his barrel of whisky in a wagon to the Indians, and get them tipsy, and bring them in debt; he would get all their corn, and bring it back in his wagon—in fact, he stripped them. Then, in winter, they must come up twenty miles, buy their own corn, and pack it home on their shoulders or starve. Oh! it was horrible, horrible. It burned and burned in my mind, and I swore a deep oath in my mind that it shouldn't be so.

In 1812, shortly after his removal to Litchfield, Beecher listened to the report of the committee appointed the year before by the Connecticut General Association of Congregational Churches, which met at Sharon to consider the temperance problem and answer the question, "How can drunkenness be prevented?" The conclusions of the committee were evasive and feeble; the growing evils of intemperance were deplored; but the committee believed that nothing could be done. "My blood started through my heart when I heard this," said Beecher, and he immediately arose and moved to discharge the committee and appoint a new one. The motion was accepted, and he was made chairman of the new committee. On the next day he brought in a report, which he declares, in his autobiography, to be the most important paper he ever wrote. The following is his own abstract of this report ("Autobiography," i. 247, 250):

The General Association of Connecticut, taking into consideration the undue consumption of ardent spirits, the enormous sacrifice of property resulting, the alarming increase of intemperance, the deadly effect on the health, intellect, the family, society, civil and religious institutions, and especially in nullifying the means of grace and destroying souls, recommend:

1. Appropriate discourses on the subject by all ministers of the Association.
2. That District Associations abstain from the use of ardent spirits at ecclesiastical meetings.
3. That members of Churches abstain from the unlawful vending, or purchase and use of ardent spirits where unlawfully sold; exercise vigilant discipline, and cease to consider the production of ardent spirits a part of hospitable entertainment in social visits.
4. That parents cease from the ordinary use of ardent spirits in the family, and warn their children of the evils and dangers of intemperance.
5. That farmers, mechanics and manufacturers substitute palatable and nutritious drinks, and give additional compensation, if necessary, to those in their employ.
6. To circulate documents on the subject, especially a sermon by Rev. E. Porter and a pamphlet by Dr. Rush.
7. To form voluntary associations to aid the civil magistrate in the execution of the law.

And that these practical measures may not be rendered ineffectual, the Association do most earnestly entreat their brethren in the ministry, the members of our Churches, and the persons who lament and desire to check the progress of this evil, that they neither

express nor indulge the melancholy apprehension that nothing can be done on this subject; a prediction eminently calculated to paralyze exertion, and become the disastrous cause of its own fulfilment. For what if the reformation of drunkards be hopeless, may we not stand between the living and the dead, and pray and labor with effect to stay the spreading plague? And what if some will perish after all that can be done, shall we make no effort to save any from destruction, because we may not be able to turn away every one from the path of ruin?

But how are we assured that nothing can be done? Is it impossible for God to reform and save us? Has He made known His purpose to give us over to destruction? Has He been accustomed to withhold His blessing from humble efforts made to rescue men from the dominion of sin? Have not all past efforts for reformation commenced under circumstances of apparent discouragement, and all great achievements usually begun in little things? The kingdom of heaven was itself, in the beginning, as a grain of mustard-seed, and the apostles, had they consulted appearances only, had never made an effort to enlighten the world.

Immense evils, we are persuaded, afflict communities, not because they are incurable, but because they are tolerated; and great good remains often unaccomplished, merely because it is not attempted.

If the evil, however, were trivial, or the means of its prevention arduous and uncertain, despondency would be less criminal; but it is a wasting consumption, fastening upon the vitals of society; a benumbing palsy, extending to the extremities of the body; a deep and rapid torrent, bearing the wreck of nations in its course, and undermining rapidly the foundation of our own. It is a case, therefore, of life and death, and what we do must be done quickly, for while we deliberate our strength decays and our foundations totter.

Let the attention of the public, then, be called up to this subject. Let the ministers, and churches, and parents, and magistrates, and physicians, and all the friends of civil and religious order, unite their counsels and their efforts, and make a faithful experiment, and the word and the providence of God afford the most consoling prospect of success.

Our case is indeed an evil one, but it is not hopeless. Unbelief and sloth may ruin us; but the God of heaven, if we distrust not His mercy, and tempt Him not by neglecting our duty, will help us, we doubt not, to retrieve our condition, and to transmit to our children the precious inheritance received from our fathers.

The spirit of missions which is pervading the state, and the effusions of the Holy Spirit in revivals of religion, are blessed indications that God has not forgotten to be gracious.

With these encouragements to exertion, shall we stand idle? Shall we bear the enormous tax of our vices—more than sufficient to support the Gospel, the civil government of the state, and every school and literary institution? Shall we witness around us the fall of individuals—the misery of families—the war upon health and intellect, upon our religious institutions and civil order, and upon the souls of men, without an effort to prevent the evil? Who is himself secure of life in the midst of such contagion? And what evidence have we that the plague will not break into our own families, and that our own children may not be among the victims who shall suffer the miseries of life and the pains of eternal death through our sloth and unbelief?

Had a foreign army invaded our land to plunder our property and take away our liberty, should we tamely bow to the yoke and give up without a struggle? If a band of assassins were scattering poison, and filling the land with widows and orphans, would they be suffered, without molestation, to extend from year to year the work of death? If our streets swarmed with venomous reptiles and beasts of prey, would our children be bitten and torn to pieces before our eyes, and no efforts made to expel these deadly intruders? But intemperance is that invading army preparing chains for us; intemperance is that band of assassins scattering poison and death; intemperance is that assemblage of reptiles and beasts of prey, destroying in our streets the lambs of the flock before our eyes.

To conclude, if we make a united exertion and fail of the good intended, nothing will be lost by the exertion; we can but die, and it will be glorious to perish in such an effort. But if, as we confidently expect, it shall please the God of our fathers to give us the victory, we may secure to millions the blessings of life that now is, and the ceaseless blessings of the life to come.



REV. LYMAN BEECHER

The matter dragged along for fourteen years, when another incident aroused Beecher to further action. One day, going to the

His Six Sermons on Intemperance home of one of his first converts in Litchfield, one of his most valued parishioners, he found him in bed drunk, and his wife weeping. He at once began the preparation of his famous "Six Sermons on the Nature, Occasions, Signs, Evils, and Remedy of Intemperance," delivering the first on the next Sabbath, and continuing them on succeeding Sundays. These sermons were published a year later, were reprinted abroad, and eagerly read by thousands. The work ran through five editions in one year. In them he urged entire prohibition of the liquor traffic. "Let it be engraven upon the heart of every man," he declared, "that the daily use of ardent spirits, in any form, or in any degree, is intemperance." The first of these sermons is entitled "The Nature and Occasions of Intemperance." This is devoted mainly to the physical results of drinking. He inveighs against the giving of intoxicants on occasions of hospitality—a very common practise in those days, even at religious celebrations.

In the second sermon, "The Signs of Intemperance," he writes:

There should be extended through the community an all-pervading sense of the danger there is of falling into this sin. Intemperance is a disease as well as a crime, and were any other disease as contagious, of as marked symptoms, and as mortal, to pervade the land, it would create universal consternation; for the plague is scarcely more contagious or deadly; and yet we mingle fearlessly with the diseased, and in spite of admonition we bring into our dwellings the contagion, apply it to the lip, and receive it into the system.

In the same sermon he writes:

Strong beer has been recommended as a substitute for ardent spirits, and a means of leading back the captive to health and liberty. But though it may not create intemperate habits as soon, it has no power to allay them. It will finish even what ardent spirits have begun—and with this difference only, that it does not rasp the vital organs with quite so keen a file—and enables the victim to come down to his grave, by a course somewhat more dilatory, and with more of the good-natured stupidity of the idiot, and less of the demoniac frenzy of the madman.

Again, he writes:

So long as men suppose that there is neither crime nor danger in drinking, short of what they denominate drunkenness, they will cast off fear and move onward to ruin by a silent, certain course, until destruction comes upon them and they cannot escape. It should be known therefore and admitted, that to drink daily, at stated times, any quantity of ardent spirits is intemperance, or to drink periodically, as often as days, and times, and seasons, may furnish temptation, and opportunity, is intemperance. . . . the beginning of a habit, which cannot fail to generate disease, and will not be pursued by one hundred men without producing many drunkards.

In "The Evils of Intemperance," the third sermon, he goes into the economic results of intemperance. "The Remedy of Intemperance," the fourth lecture, recommends:

"THE BANISHMENT OF ARDENT SPIRITS FROM THE LIST OF LAWFUL ARTICLES OF COMMERCE, BY A CORRECT AND EFFICIENT PUBLIC SENTIMENT; SUCH AS HAS TURNED SLAVERY OUT OF HALF OUR LAND, AND WILL YET EXPEL IT FROM THE WORLD."

The next two sermons have the same title as the fourth. In the sixth he advocates the extension of universal information on the subject of intemperance, and the formation of an association for the purpose of superintending this particular work.

He recommends the cooperation of the churches and of physicians. He concludes with the following exhortation:

To every one whose eye has passed over these pages—I would say—Resolve upon reformation by entire abstinence, before you close the book . . . Resolve instantly to exclude ardent spirits from your family, and put out of sight the memorials of past folly and danger. And if for medicinal purposes you retain ardent spirits in your house, let it be among other drugs and labelled, "Touch not, taste not, handle not."

See, also, CONNECTICUT.

BEER. In the popular sense, a fermented beverage made from some farinaceous grain, usually barley, hops, water, and yeast; in an extended sense, a beverage made from other substances, as root beer, spruce beer, ginger beer, etc. Formerly "ale" and "beer" were synonymous terms; but, according to "The Century Dictionary," at present, "beer" is the common name for all malt liquors, and *ale* is used specifically for a carefully made beer of a certain strength, and rather light than dark." Information regarding the history, the ingredients, and the manufacture of beer are given in the articles ALE and BREWING; and statistics of production and consumption will be found under MALT LIQUORS and in the articles on the several countries of the world. See, also, ADULTERATION.

The courts of the United States have not been in accord as to the legal signification of the word "beer." A Kentucky decision ruled that it was a matter of common knowledge that the word "beer," used without a qualifying term meant a malt liquor; that the terms "root beer," "ginger beer," etc. were employed when malt liquor was not intended; so that the word "beer" when used alone signified common, lager, or bock beer (*Lockek v. Commonwealth*, 25 Ky. Law Rep. 76, 74 S. W. 654). On the other hand, in a Rhode Island case the view was held that there was no "presumption of law that when a man speaks of beer he means a malt liquor. It is a matter of common knowledge that there are beverages containing neither malt nor any other intoxicating ingredients which are called beers" (*State v. Beswick*, 13 R. I. 211, 43 Am. Rep. 26n.) In a Federal court the general term "beer" was understood to refer to beer made from malted grain; when any other kind of beer was meant it was supposed to be indicated by a qualifying term (*U. S. v. Ducournau*, 54 Fed. 138).

In some old decisions it was held that beer was included in the term "spirituous liquors" (*State v. Giersch*, 98 N. Car. 720). In a

Classed as Texas case (*Maier v. State*, 2 Tex. a **Spirituous** Civ. App. 296, 21 S. W. 974), it was said that beer in its ordinary sense was within the meaning of the words "strong or spirituous liquors," and that the defendant, if he had used the term in a restricted or qualified sense to denote root beer or similar beers, must prove it. A New York decision, also, included beer within the meaning of the words "strong and spirituous liquors" as used in the law (*People v. Wheelock*, 3 Park. Cr. R. N. Y. 9). Yet the overwhelming weight of authority was to the effect that beer was neither a spirituous nor a vinous liquor.

The courts were no more agreed on the ques-

tion whether beer should be judicially considered intoxicating than they were with regard to the definition of the word itself, as will be seen by the cases here cited from several States. Strong beer was held to be an intoxicating liquor (Markle v. Town Council of Akron, 14 Ohio 586) and to be subject to the law forbidding the manufacture of intoxicating beverages and the traffic therein (People v. Hawley, 3 Mich. 330). The construction of such a statute was not based on the amount of alcohol which a beverage contained, but on the effect produced. If the beverage produced intoxication the selling of it in violation of the law incurred the penalty of the statute (Board v. Taylor, 21 N. Y. 173; Commonwealth v. Haywood, 105 Mass. 187).

In the case of the State v. Cloughly (73 Iowa, 626, 35 N. W. 652) it was held that where the statute classed beer as intoxicating the burden was on the person charged with the sale of beer to show that the beer he sold was not intoxicating, if he so claimed. A North Dakota decision took similar ground (State v. Currie, 8 N. D. 545, 80 N. W. 475; Laws 1897, ch. 65). The court in the Texas case referred to above also held that the term "beer," as ordinarily used, meant an intoxicating beverage. Yet in an action, reported by Joyce, on account of beer sold it was decided that as beer was not named in the statute as an intoxicating liquor the court would not take judicial notice that it was intoxicating (Dallas Brewery v. Holmes Bros. Tex. Civ. App. 1908, 112 S. W. 1122).

A Wisconsin decision required courts to take judicial notice that beer was a malt and intoxicating liquor (Briffit v. State, 58 Wis. 39, 16 N. W. 39, 46 Am. Rep. 621).

Indiana courts decided that when the sale or gift of beer was shown to have taken place under unlawful circumstances the *prima facie* inference was that the beer so sold or given was a malt and intoxicating liquor (Stout v. State, 96 Ind. 407, citing Myers v. State, 93 Ind. 251). In another Indiana case it was held that the court would take judicial notice that beer was a malt liquor and therefore within the meaning of a statute making malt liquors intoxicating (Douglas v. State, 21 Ind. App. 302, 52 N. E. 238).

In Nebraska no proof was required that beer was an intoxicant (Peterson v. State, 63, Neb. 251, 88 N. W. 549); and the word "beer," without restriction or qualification, was held to mean an intoxicating malt liquor within the meaning of the words "intoxicating liquors," which term by the statute was defined as including malt, spirituous, and vinous liquors (Kerkow v. Bauer, 15 Neb. 150, 18 N. W. 27).

The New York case cited above (People v. Wheelock) was decided on the ground that the term "beer," as commonly used, meant an intoxicating beverage.

Woollen and Thornton hold, in their work "Intoxicating Liquors, etc.," i. 40-41, that the mere question

whether beer is an intoxicating liquor is not one for the determination of the jury in a case arising under a penal statute. If the court, as a matter of law, must know that beer is a malt liquor, it is not necessary to a conviction for the jury, besides finding a sale or gift of beer, to find also, as a matter of fact that beer—that is, malt beer—is intoxicating. If, however, quali-

fying words were used in connection with the word "beer," such as spruce beer, when the sale or gift was made, then it may be shown that in fact it was not an intoxicating drink by proving the materials and the mode of production of what was called for, and in such case whether or not such beer was an intoxicating liquor will be a question of fact to be determined by the jury from the evidence in the case.

In a number of decisions it was held that the courts could not take judicial notice that beer was an intoxicating liquor, and that in the absence of evidence as to its quality and effect the term "beer" did not imply an intoxicating liquor. These decisions proceeded upon the theory that "beer" included both intoxicating and non-intoxicating liquors and could not be said, in its ordinary meaning, to imply necessarily an intoxicating drink (Netso v. State, 24 Fla. 363; Blatz v. Rohrbach, 116 N. Y. 450 overruling People v. Wheelock, cited above; State v. Sioux Falls Brewing Co. 5 S. Dak. 39).

A Georgia court was declared to have erred in stating that it would take judicial notice that beer was intoxicating, the second court declaring that the evidence merely showed beer to have been the liquor sold, but that it could not be assumed to be intoxicating (Duvall v. City Council of Atlanta, 115 Ga. 813, 42 S. E. 265). An Illinois court considered it insufficient to prove a sale of beer as a violation of a law forbidding the sale of intoxicating beverages, as there were several non-intoxicating beers (Hansberg v. People, 120 Ill. 21, N. W. 21; 60 Am. Rep. 549). Similar decisions were rendered in Indiana, New York, and South Dakota.

Despite contradictory decisions the preponderance of authority seems to have upheld the view that the word "beer," without qualification, implied malt and intoxicating liquor (U. S. v. Ducournau, 54 Fed. 138), as the primary meaning of the word is generally understood and used, as, for instance, in the ordering of the beverage at the bar or table where distinctive terms would be employed if a non-intoxicating beverage were desired. If on a prosecution for selling beer the defendant were shown to have made the sale charged, it was competent for him to show that the beer was not intoxicating, but if he relied on this for a defense the burden was on him to show it. In the absence of evidence to the contrary, beer would always be presumed to be an intoxicating liquor. Where the statute expressly declared that lager-beer was an intoxicating liquor, it might be so described in the indictment and no evidence to show that it was not intoxicating could be admitted (Com. v. Anthes, 12 Gray. Mass. 29).

According to some decisions lager-beer fell within the term "intoxicating liquors," if the use of it was ordinarily or commonly attended with entire or partial intoxication, and whether such was or was not the fact was to be decided by the jury according to the evidence in the case. But these decisions were not in accord with the weight of authority, which was to the effect that lager-beer was malt liquor, and that it was intoxicating. (State v. Church, 6 S. Dak. 89; State v. Giersch, 98 N. Car. 720; State v. Rush, 13 R. I. 198; State v. Gravelin, 16 R. I. 408; State v. Kibling, 63 Vt. 636.)

The divergence of decisions, as to the intoxicating or non-intoxicating character of beer was

partially due to changes in the processes of beer-making, resulting in different products. Formerly there was a distinction between "strong beer," of malt and hops, and "small beer," made of roots or of molasses and yeast with the addition of ginger or spruce. The strong beer seems to have been regarded as clearly intoxicating. Black reports one case in which chemical analysis showed 8 per cent of alcohol, so that "the courts had no difficulty in determining that this particular beverage was an intoxicating liquor within the meaning of the statutes on that subject" (*Markle v. Akron*, 14 Ohio, 586; *People v. Hawley*, 3 Mich. 330). Modern lager differs in the process of manufacture and the proportion of alcohol.

Small beer was beer of light alcoholic content (2.25 per cent by weight, 2.8 per cent by volume).

Taxable beer in the United States (under Treasury Decision 1307 and 1360) was a fermented malt product containing $\frac{1}{2}$

Taxable Beer of 1 per cent of alcohol, or more, measured by volume. Under this limit it was not taxable, and the dealcoholization of beer to the non-taxable class was prohibited (Treasury Decision 1360) unless the tax had been paid for the fermented liquor. The product, however, could be sold by retailers without the payment of a special tax. When the beverage contained no more than $\frac{1}{2}$ of 1 per cent alcohol at any stage of manufacture, it was tax-free if the processes and materials of the taxable and those of the untaxable product were kept entirely distinct.

A Treasury decision of December, 1917, permitted beer or other fermented malt liquor to be dealcoholized and sold without payment of the Federal tax imposed on fermented liquors if, when finished for the market, it contained less than $\frac{1}{2}$ of 1 per cent alcohol and was so marked.

Owing to the difficulties in the enforcement of laws against the manufacture and sale of intoxicating liquors there has been a gradual extension of the scope of the language of such statutes. In many States of the United States, laws enacted under the police power of such States have abandoned the test as to whether a liquor within a prohibited class is intoxicating in fact, and have broadly prohibited the manufacture and sale of beer or malt liquors, without regard to alcoholic content. The Supreme Court of the United States in the case of *Purity Extract & Tonic Company v. Lynch* (226 U. S. 192, 33 Su. Ct. Rep. 44, 57 L. Ed. 185, decided in 1912) held:

Recent Legislation on Beer gradual extension of the scope of the language of such statutes. In many States of the United States, laws enacted under the police power

of such States have abandoned the test as to whether a liquor within a prohibited class is intoxicating in fact, and have broadly prohibited the manufacture and sale of beer or malt liquors, without regard to alcoholic content. The Supreme Court of the United States in the case of *Purity Extract & Tonic Company v. Lynch* (226 U. S. 192, 33 Su. Ct. Rep. 44, 57 L. Ed. 185, decided in 1912) held:

Local sales of malt liquors, whether intoxicants or not, may be forbidden by the state in the exercise of its police power.

For a full discussion of the legislation upon this point and the provisions of the statutes of the various States, see the opinion of the Supreme Court of the United States in the case of *Ruppert v. Caffey* (251 U. S. 264, 64 L. Ed. 260). There the Court said, in pointing out the three methods of legislation upon the subject:

In other words, it clearly appears that a liquor law, to be capable of effective enforcement, must, in the opinion of the legislatures and courts of the several states, be made to apply either to all liquors of the species enumerated, like beer, ale, or wine, regardless of the presence or degree of alcoholic content; or, if a more general description is used, such as distilled,

rectified, spirituous, fermented, malt or brewed liquors, to all liquors within that general description, regardless of alcoholic content; or to such of these liquors as contain a named percentage of alcohol; and often several such standards are combined so that certain specific and generic liquors are altogether forbidden and such other liquors as contain a given percentage of alcohol.

This action was instituted by the owner of a brewery to test the validity of an act of the Congress of the United States, generally known as the "War-time Prohibition Act." The history and character of this legislation are thus succinctly stated by the U. S. Supreme Court in its opinion:

By the Act of August 10, 1917, chap. 53, section 15, 40 Stat. at L. 276, 282, Comp. Stat. sections 3115-1/81, 3115-1/8e, Fed. Stat. Anno. Supp. 1918, pp. 181, 188, a war measure known as the Lever Act, Congress prohibited the use after September 9, 1917, of food materials or feeds in the production of distilled spirits for beverage purposes, and authorized the President to limit or prohibit their use in the production of malt or vinous liquors for beverage purposes, so far as he might, from time to time, deem it essential to assure an adequate supply of food, or deem it helpful in promoting the national security or defense. Under the power so conferred the President, by proclamation of December 8, 1917 (40 Stat. at L. 84), prohibited the production after January 1, 1918, of any "malt liquors except ale and porter" containing more than 2.75 per centum of alcohol by weight. By proclamation of September 16, 1918 (40 Stat. at L. 204), the prohibition was extended to "malt liquors, including near-beer, for beverage purposes, whether or not such malt liquors contain alcohol," and by proclamation of March 4, 1919 (40 Stat. at L. 293), the prohibition was limited "to intoxicating malt liquors." Under Section 2 of the act the duty of enforcing the above provisions was assigned to the Commissioner of Internal Revenue. This act contained no provision prohibiting the sale of intoxicating or other liquors.

On Nov. 21, 1918, the so-called War-time Prohibition Act (chap. 212, 40 Stat. at L. 1045, Comp. Stat. section 3115-11/12ff) was approved. It provided that:

After May first, nineteen hundred and nineteen, until the conclusion of the present war and thereafter until the termination of demobilization, the date of which shall be determined and proclaimed by the President of the United States, no grains, cereals, fruits, or other food product shall be used in the manufacture or production of beer, wine, or other intoxicating malt or vinous liquors for beverage purposes. After June thirtieth, nineteen hundred and nineteen, until the conclusion of the present war and thereafter until the termination of demobilization, the date of which shall be determined and proclaimed by the President of the United States, no beer, wine or other intoxicating malt or vinous liquor shall be sold for beverage purposes except for export.

On Feb. 6, 1919, the Commissioner of Internal Revenue ruled (Treasury Decision 2788) that a beverage containing as much as $\frac{1}{2}$ of 1 per centum of alcohol by volume would be regarded as intoxicating within the intent of the Act of November 21, 1918; and that after May 1, 1919, persons would not be permitted to qualify as brewers, if the alcoholic content of their product equaled or exceeded that percentage. In so ruling the Commissioner adopted and applied to this prohibitory act the same classification of malt liquors which had been applied in administering the laws concerning the taxation of beer and other similar fermented liquors. For since 1902 (Treasury Decision 514) fermented liquor containing as much as $\frac{1}{2}$ of 1 per centum of alcohol had been treated as taxable under Revised Statutes, sections 3339 and 3242, Comp. Stat. sections 6143, 5965, and this classification was expressly adopted in the War Revenue Act of October 3, 1917, ch. 63, section 307, 40 Stat. at L. 311, Comp. Stat. 6144b, Fed. Stat. Anno. Supp. 1918, p. 300. The correctness of this construction of the act was promptly and earnestly controverted by the brewers, who insisted that Congress had intended to prohibit the production only of such beer or other malt liquors as were in fact intoxicating. The attempt was then made to remove the doubt by new legislation before May 1, 1919, when the act would by its terms become operative. On February 26th the House Committee on the Judiciary reported favorably an Amendment to H. R. 13,581, providing: "The words 'beer, wine, or other intoxicating malt or vinous liquors' in the War Prohibition Act shall be construed to mean any liq-

uors which contain in excess of $\frac{1}{2}$ of 1 per centum of alcohol." The Sixty-fifth Congress ended on March 4 without acting on this bill; and the Sixty-sixth Congress did not convene in extra session until May 19. On June 30 the House Committee on the Judiciary reported substantially the same provision as section 1 of title 1 of H. R. 6810; but it was not enacted until October 28, 1919, when, as the Volstead Act, it was passed over the President's veto.

By a division of five to four the Court affirmed the authority of Congress, in the exercise of its war powers, to enact such legislation and to extend the prohibition to malt liquors, whether intoxicating in fact or not, with an alcoholic content of as much as $\frac{1}{2}$ of 1 per cent of alcohol by volume. While, however, the Court recognized the standard fixed by Congress of $\frac{1}{2}$ of 1 per cent of alcohol by volume in beer as a proper exercise of the legislative power to define intoxicating liquor in order to make Prohibition effective, it stated in the case of *United States v. Standard Brewery* (251 U. S. 210, 64 L. Ed. 229), decided the same day (Jan. 5, 1920), that it could not say as a matter of law that a beverage containing not more than $\frac{1}{2}$ of 1 per cent of alcohol is intoxicating.

The same standard was fixed in Title II of the National Prohibition Act of Oct. 28, 1919 (41 Stat. at L. 307 et seq.). This statute

National Prohibition Act was enacted by Congress pursuant to the power conferred by the Eighteenth Amendment to the Constitution of the United States. The right to prohibit a beverage not intoxicating in fact was again expressly recognized as a lawful exercise of legislative power by Congress under this Act in the decision of the Supreme Court of the United States in the case of *State of Rhode Island v. Palmer* (253 U. S. 350, 64 L. Ed. 946), reported by the official reporter under the title of "National Prohibition Cases." This decision was rendered June 7, 1920. The conclusions of the court were concurred in by seven of the nine members of the court. In the case of *Street v. Lincoln Safe Deposit Company* (254 U. S. 88, 65 L. Ed. 161), decided Nov. 8, 1920, the Court indicated that the question as to the validity of the Act was closed. This established the power of the legislative branch of the Government to enact provisions reasonably necessary to make effective the prohibitions of the Eighteenth Amendment to the Constitution of the United States, even though such legislation embraces within its provisions beverages which may not be intoxicating in fact, if such beverages may be the means of subterfuge and of evasion of the law.

On March 3, 1921, the Attorney-general of the United States, the Hon. A. Mitchell Palmer, rendered an opinion construing the language of the Act of Congress known as the "National Prohibition Act," approved Oct. 28, 1919. One of the questions involved was the right of physicians to prescribe beer and other malt liquors for medicinal purposes. The Attorney-general held, that under the language of Section 7 of the statute, providing for the issuance of prescriptions by physicians, the limitations contained therein applied to spirituous liquors only and that physicians could prescribe beer and malt liquors for medicinal

purposes without limitation, save that imposed by their professional judgment. This construction of the law was contrary to that which had been adopted by the Department of Internal Revenue, and had been enforced for fifteen months since the law became effective.

Immediately (April 25, 1921) there was introduced in the Sixty-seventh Congress a bill to prohibit the prescribing of malt liquors for medicinal purposes. This passed the House on June 27, 1921, by a vote of 251 to 92.

It passed the Senate with amendments on July 8, 1921, by a vote of 39 to 20. A conference committee was appointed, the report of which was adopted by the House on Aug. 23, 1921. In the Senate the adoption of the conference report was delayed by a determined filibuster upon the part of the opponents of Prohibition. During the debate over the adoption of the conference report in the Senate, the Secretary of the Treasury issued Treasury Decision No. 3239, Oct. 24, 1921, providing the regulations under which medicinal beer could be prescribed and sold. These regulations had been withheld since the delivery of the opinion of the Attorney-general in anticipation of the passage of the pending measure. The conference report was adopted in the Senate on Nov. 18 by a vote of 56 to 22. It was approved by the President and became law Nov. 23, 1921. Under the terms of this Act, known as the Willis-Campbell Bill, or the Supplemental Prohibition Act, no malt liquors may be prescribed for medicinal purposes.

The constitutionality of the measure was at once attacked by the brewers in cases brought in Missouri and New York. The courts sustained the validity of the Act. In the case of *Piel Brothers v. Day* (278 Fed. 223) the United States District Court for the Eastern District of New York, held:

In view of the experience of the states, indicating the necessity of making prohibition apply generally to all liquors of the given kind in order effectively to prevent their sale for beverage purposes, and of the general opinion in the congressional investigation to determine the medicinal qualities of beer, Congress did not abuse its power to enforce the Prohibition Amendment by enacting Willis-Campbell Act, November 23, 1921, section 2, prohibiting the use of beer as a medicine.

In the case of *The Falstaff Corporation v. Allen* (278 Fed. 643) the District Court for the Eastern District of Missouri, said:

Since the end sought, as Congress has thus solemnly determined, is the prohibition of intoxicating liquors as a beverage, no one, I apprehend, can well contend that the amendment of November 23, 1921, is not appropriate legislation to the end sought. Color is lent to the appropriateness of the restriction here complained of by the fact that a large number of the states of the Union have deemed it absolutely necessary to pass laws which prohibit the prescribing for medicinal purposes of any intoxicating liquors whatever, save alcohol alone.

There is a wide variety in the kinds of beer, depending on the materials, processes, and locality of manufacture. Bode relates that a Leipzig chronicle of 1730 enumerates nearly 60 varieties in Germany alone. Some of these bear curious names, which would seem to have some relation to the potency of the beverage; as, for instance, *Alter Claus* ("Old Nick"); *Dorfteufel* ("Village Devil"); *Lumpenbier* ("Rascals' Beer"); *Mord und Totschlag* ("Murder and Manslaughter"). In addition to the varieties of ale and ale-mix-

BEER

tures enumerated under ALE, separate articles are given on the following kinds of beer:

AMBER	MARS
BITTER BEER	MUNICH BEER
BLACK BEER	PERSIMMON BEER
BOCK BEER	PILSENER BEER
BOUZA	PRICKLY-PEAR BEER
BROIHAN BEER	PURL
BROKEN BEER	READING BEER
CHURCH-BEER	ROOT BEER
CONDENSED BEER	SCHENK BEER
DANZIG, or	SMALL BEER
DANTZIG, BEER	SPRUCE BEER
GILL-BEER	STOCK-BEER
GINGER BEER	SUMMER BEER
GRAVE BEER	VIENNA BEER
HEATHER BEER	WEISSBIER
KAFIR-BEER	WINDOW BEER
LAGER-BEER	WINTER, or YOUNG,
LAMBICK	BEER

Information concerning topics related to beer will be found in the following articles:

BEER-GARDEN	BEER-STONE
BEER-HEART	BEER STREET
BEER-MEASURE	GAMBRINUS
BEER-MONEY	STEIN
BEER-PRESERVER	ZEILITHOID

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BEER AND SKITTLES. A colloquial phrase expressive of unrefined pleasure or care-free existence, as in the old saying "Life is not all beer and skittles."

BEEREGAR. Sour beer which has passed through the process of acetous fermentation.

BEERENBROUCK, Jonkheer CHARLES JOSEPH MARIE. See RUIJS DE BEERENBROUCK.

BEER-GARDEN. A garden attached to a brewery or saloon. The beer-garden is a popular resort in Germany, and is frequented by the most reputable citizens, who attend with their families on festal occasions. The places are usually conducted in an orderly manner, and music is generally provided for the entertainment of the guests. Beer-gardens were formerly common in America and other countries, also, though not so well-conducted as in Germany. In America the beer-gardens were frequently of the most disreputable character, and were often known as "road-houses."

BEER-GENERATOR. Another name for ZEILITHOID.

BEER-HEART. A term, originating in Germany about 1893, and used to describe the large and enfeebled heart found to be common among beer-drinkers. Horsley and Sturge, in "Alcohol and the Human Body" (5th ed., London, 1915, p. 218), under the side-head "Beer-Drinker's Heart," say:

This term is one well known to the physicians of

BEE-WINE

our large hospitals, and indicates a special condition of unhealthy enlargement of the heart due to dilatation, accompanied by some increase of tissue and of fat. Doctors Bauer and Bollinger found that in Munich one in every sixteen of the hospital patients died from this disorder. It is common in Germany—the land of beer-drinking—and proves incontestably that the habit of drinking even such a mild alcoholic beverage as "lager beer" is one that is undesirable and unwise.

See **PATHOLOGY OF ALCOHOL**, under **ALCOHOL**; **BOLLINGER, OTTO**.

BEER MATERIALS COMMITTEE. A committee appointed in 1896 by the Chancellor of the Exchequer of Great Britain to consider the use of various substitutes for malt in beer. See **ADULTERATION**.

BEER-MEASURE. An old English system of measures of capacity. In it the gallon contained 282 cubic inches, being 10 pounds and 3 ounces avoirdupois of water. It was adopted as containing eight pounds of wheat.

BEER-MONEY. (1) A sum of a penny daily, granted to the British troops in 1800 as a substitute for the issuance of a ration of spirits or beer.

(2) An allowance often made to domestic servants in England in lieu of supplying them with beer, which is a perquisite in the houses of the more wealthy classes, especially when men servants are employed.

BEER POISONING COMMISSION. See **ROYAL COMMISSION ON ARSENICAL POISONING**; **ADULTERATION**.

BEER-PRESERVER. A device whereby the space above the beer in a cask or keg is kept filled with carbonic-acid gas, supplied from a reservoir.

BEER, SPIRIT, AND WINE TRADE NATIONAL DEFENCE LEAGUE. A federation of twenty or more local societies, mostly in the southern counties of England; the central society of the British beer and wine trade; established in 1873. Its stated objects are: "To promote, support, or oppose Bills in Parliament, and to assist in the return to Parliament of candidates favorable to the interests of the trade." The council consists of delegates elected annually from the societies affiliated, in the proportion of one for every 150 members.

BEER-STONE. (1) A hard, stony incrustation which appears on the interior of the wort-coolers in brewing. It is green or brown in color, and adheres like varnish.

(2) A sandy, chalk stratum which occurs in Devonshire, England. Parts of Exeter Cathedral are built of it.

BEER STREET. The title of a famous engraving by Hogarth in 1751 of a street scene, representing the effects of the unlimited consumption of beer that was prevalent in his time. It is a companion engraving to his **GIN LANE**.

BEESWING. A crust of shining scales of tartar resembling a bee's wing, formed on port and other wines when kept long; also the wine itself.

BEE-WINE. (1) A beverage extensively used and sometimes prescribed by local physicians in the northern part of Derbyshire, England. According to *The Good Templars' Watchword*, a Good Templar made inquiries of the Grand Lodge Executive whether the drinking of bee-



BEER STREET

—From the famous engraving by Hogarth

wine was a violation of his pledge. Inquiries were made by the Grand Lodge concerning the nature and operations of the beverage in question, and the results are thus set forth in the *Watchword* of June 17, 1920.

"Bee Wine" is the product of a fermentation, the agents of which are a fungus and sugar. Like yeast, this fungus can live and propagate itself in a suitable media [sic]. This is found in a sugary liquid kept at a moderately warm temperature. The fungus feeds on the sugar, and as excreta gives off alcohol. The process is just the same as in other more familiar ferments from which intoxicating drinks are made. A sample obtained by the G. S. J. W. gave 7 per cent. of proof spirit by volume. According to a report in the *Northern Echo*, samples analysed by the public analysts of Durham County and Sunderland give the same results. The report by the Borough Analyst of Sunderland shows that in one of the samples there was 3.94 per cent. of absolute alcohol by weight, and 8.64 per cent. of proof spirit by volume. The *Northern Echo* says, "The County Analyst shows that the liquor is of sufficient strength to produce a condition of intoxication, otherwise there is nothing very harmful about it."

The editor of the *Watchword* makes the following comment:

Quite enough, surely, if it is an intoxicant; and those who are pledged "to abstain for ever from all that can intoxicate" will know what to do.

The *White Ribbon* in its issue of August, 1921, printed the following admonitory article on bee-wine:

THE SO-CALLED "BEE WINE."
A WARNING.

Publicity has been given to the fact that for some months people have been using a variety of yeast, with added sugar, to make what is called "Bee Wine." Its origin is uncertain, but some call it a California Bee, while others say it comes from Palestine in the Near East, but, however that may be, it is not to be understood as a teetotal drink. It is necessary to say this emphatically because it appears to be known and made and drunk in the North-Midlands, and that young folk and little children like it. A City Analyst has tested a sample and pronounced it a decidedly alcoholic liquid, being, he says, "three times stronger than the beer now sold." The "Bee" is evidently a bit of yeast, which reproduces itself under the right conditions, and these conditions are water (in a bottle) and sugar, the sugar being added at stated intervals. The process differs little, if at all, from the fermentation part of brewing beer. This "wine," a ridiculous yet attractive fictitious name, whether or not it be as suggested flavoured by ginger, cloves, figs or raisins, is alcoholic, and therefore might become another insidious drink to combat. In the column "Under the Clock" in the *Daily News*, where attention seems first to have been called to this mysterious Bee, the conclusion reached by the aid of many curious correspondents is: "The whole contraption is a primitive form of producing alcohol." The facts should be spread abroad, so that no one may, under a misconception, regard this possible piece of merely developed fungus, as something from which to derive a pleasant harmless beverage. Least of all should young people be permitted to experiment with a "bottle hive."

In the annual report of the local medical officer, Dr. W. J. Lewis, to the Pontardawe Council, Wales, reference is made to the increase in the home manufacture of alcoholic liquors under the names of "Bee Wine," "Palestinian Wine," etc. These are sweet, often drunk by women and children, it is said, and, usually much more alcoholic than beer.

(2) According to the "Standard Dictionary," the nectar of a flower.

BEGGINGEN. A red or white, still wine, made in a village of the same name in the canton of Schaffhausen, Switzerland.

BELFAST. See IRELAND.

BELGIAN ASSOCIATION AGAINST THE ABUSE OF ALCOHOLIC BEVERAGES. See ASSOCIATION BELGE CONTRE L'ABUS DES BOISSONS ALCOOLIQUES.

BELGIAN FEDERATION OF CATHOLIC TEMPERANCE LEAGUES. See FÉDÉRATION DES LIGUES DE TEMPÉRANCE CATHOLIQUES DE BELGIQUE.

BELGIAN KONGO (French, *Congo Belge*). A Belgian colony in equatorial Africa, lying in the Kongo River basin; formerly

Population known as the Kongo Free State (French, *État Indépendant du Congo*). This vast tropical territory, covering some 900,000 square miles, virtually constitutes the heart of the African continent, though it reaches westward to the Atlantic Ocean in the shape of a long narrow strip of land which follows the course of the Kongo and gives the colony a coast-line of 25 miles. The country is bounded on the north-west and north by the French Kongo; northeast by the Anglo-Egyptian Sudan; east by the Uganda Protectorate, British East Africa, and (former) German East Africa (now divided between Belgium and Great Britain); southeast and south by Rhodesia (British); and south-west by Angola (Portuguese). The population of the country, mainly of Bantu-Negro origin, is variously estimated from 7,000,000 to 15,500,000. The Europeans number about 6,000. In the forest regions are scattered bands of pigmies, the smallest human beings known, who are believed to represent the aboriginal inhabitants of Central Africa.

The government of the colony is administered by a governor-general under whom are four vice-governors, at the heads of provinces, and 22 commissioners each of whom is in charge of a district. Each district is divided into "territories," there being 179 of these in the whole country.

The power of legislating for the colony is vested in the Belgian Parliament, while the executive power is exercised by the Minister for the Colonies acting with the advice of the Colonial Council. The capital is Boma (population, 500 whites and 2,000 natives). The principal other towns are Elizabethville, (Katanga), Stanleyville, Coquilhatville, Kinshasa, and Leopoldville.

The mouth of the Kongo River was discovered about 1482 by the Portuguese navigator Diogo Cão, or Cam, who claimed this territory in the name of the Portuguese crown. Strange to relate, however, no further attempts at exploration were made for nearly three centuries. Beginning with the expedition under Captain J. K. Tuckey, which was sent out by the British Admiralty in 1816, European countries began to take a new interest in this part of the dark continent which became an active field for explorations covering the remainder of the nineteenth century. By far the most fruitful explorations in the Belgian Kongo were those of David Livingstone (1866-73) and (Sir) H. M. Stanley (1871-87).

In September, 1876, Leopold II, King of the Belgians, called a conference of distinguished African travelers to meet in Brussels

History for the purpose of considering ways and means of opening equatorial Africa to commerce and civilization. In answer to this call delegates from Belgium, France, the United States, Germany, Austria, the Nether-

lands, Spain, and Portugal met in June, 1877, and organized "The International Association for the Exploration and Civilization of Africa," with King Leopold as president. To carry out the project an international commission was created, with committees in the principal European countries. From the first the Belgian committee was especially active, sending out expeditions to East Africa and founding a Belgian station at Karema on Lake Tanganyika. The reports of Stanley particularly impressed Leopold with the possibilities offered by the exploration of the Kongo region; and as the result of an interview with him (Nov. 25, 1878) the King organized a special committee of the International Association, called the "Comité d'Études du Haut Congo," which shortly afterward became the "International Association of the Kongo." The latter was the precursor of the Kongo Free State. A fund, to which Leopold was the largest subscriber, was collected, and further exploration under the direction of the Association and the establishment of new stations opened the way for world trade.

A claim by Portugal to the region lying across the mouth of the Kongo led Bismarck to call

Berlin Conference 1884-85
 bled Nov. 15, 1884, ended on Feb. 26, 1885, with the signature of a General Act which recognized the International Association as an independent State under the sovereignty of Leopold. One of the articles drawn up by the Berlin Conference provided that all nations could trade in the Kongo basin without paying import duties except such as might be necessary to defray the cost of wharves, warehouses, pilotage, etc.

At this conference representatives of Great Britain, Belgium, Italy, and the United States endeavored in vain to have some restrictions placed upon the Kongo liquor traffic, which was already showing destructive effects upon the natives. This movement was strongly opposed by Germany, France, and Holland with the result that the only action taken in the matter was the adoption of a resolution to the effect that the natives should be guarded against the evils due to the abuse of strong drink, and expressing the desire of the Powers to reach some agreement whereby the liquor problem could be solved "in such a manner as to conciliate the rights of humanity with the interests of commerce." Having no binding force, the article was entirely without effect, and traders from all countries were soon pouring liquor into the Kongo region by the shipload.

Before the introduction of European liquors, the principal native beverage of the Kongo was the juice of the palm-tree, which was drunk both fresh and in the fermented condition (see MALAVU; PALM-WINE). While this liquor could be kept only about three days without becoming rancid, its inebriating properties were such that drunkenness was prevalent among the natives even before the advent of foreign traders. Morewood states that some of the Kongolese tribes were also familiar with a drink made by soaking Indian corn or wheat in water and allowing the liquid thus obtained to ferment in

the usual way. This was called GUALLO. The fermented sap of the bamboo, *mbete*, was also a common drink. Alcoholic drinks are made, also, from millet, eleusine, and bananas.

The vine was introduced into the Kongo by the Portuguese; but its propagation was not encouraged, since they did not wish to risk either injuring the home trade in liquors or promoting immoderate indulgence among the natives. The native chiefs soon acquired a taste for the liquors brought in by the traders, and the consumption of foreign liquors rapidly increased among the colored people while the native drinks waned in popularity. Alcoholism became a menace scarcely less terrible than slavery. Indeed the two evils went hand in hand; for, having once become addicted to the drink habit, the Kongo savage did not scruple to sell his wives and children into slavery to satiate his thirst for spirits. Even after the slave traffic was nominally suppressed the condition of the native was but little improved; for he was still held in bondage to his own appetite by the "concession" companies, who paid him for his labor either partially or wholly in rum. In many cases rum was the only remuneration given to him by the traders in exchange for his ivory, palm-oil, palm-nuts, copal, peanuts, and other articles of commerce.

Alcohol became a fearful ally of the tropical diseases of the country, weakening human vitality and rendering the drinker an

Rum and the Natives
 easy prey to fevers and the sleeping sickness. It increased the laziness of the natives and accentuated every vice. Missionaries reported that through drink many of the Kongolese become too shiftless to secure a proper amount of food or to construct adequate dwellings. One missionary says, "I have seen nearly all of the people of a place—men, women, and even children—gather about a demijohn of rum and drink like beasts, giving rum to babes less than a year old." The first missionary to navigate the waters of the Upper Kongo, Dr. A. Sims, said in a letter written on his return after a four-year stay in the region:

The moment natives with produce arrive in a merchant's yard they are liquored all around . . . All contract dues and ground rents are made payable more than half, or as is often the case, wholly in demijohns of rum and cases of gin. In this the Congo State has followed the example of the merchants. Rum is now carried into the far interior by natives and retailed at a profit . . . I have seen many natives and soldiers of the state become drunk immediately upon the arrival of a caravan . . . It is a sad thought that where five years ago liquor was unknown and never asked for, the natives now beg for it, and nothing can better ingratiate one into their favor . . . As for the kings near the seaside trading houses, intoxication is about their normal condition.

As in other parts of Central Africa, drinking-bouts commonly accompanied birth and marriage ceremonies as well as funerals. The carousals in connection with the latter were especially revolting, the empty demijohns, gin cases, and other débris from the orgy being left to mark the grave of the deceased.

The extent to which the liquor traffic among the natives of Africa had grown at the time the Kongo Free State was founded is evidenced by the following figures, published by William T. Hornaday ("Free Rum on the Congo," p. 91)

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showing the quantity of liquors shipped to the Kongo and other parts of Africa in one year (1884-85) from five countries:

IMPORTATIONS FROM	GALLONS
The Netherlands.....	1,099,146
United States.....	737,650
Great Britain.....	311,384
France.....	405,944
Germany.....	7,823,042

Grand total..... 10,377,166

In 1889 a convention, which met in Brussels to consider, primarily, more vigorous measures against the slave traffic (see BRUSSELS CONVENTION), took up the matter of restricting the traffic in alcoholic liquors. In the discussion Lord Vivian, representing the

First Brussels Convention British Government, proposed a minimum tax of 200 francs (1 fr.=20c.) per hectoliter (1 hl.=26.418 gals.) upon all spirits imported into the African zone, as a means of discouraging the traffic. The proposition was rejected, as was also a second proposal to make the minimum tax 50 francs. It was finally agreed to make the tax 15 francs.

Provision was made, however, for prohibiting the manufacture or sale of spirits in regions where they had not yet come into use. Taking advantage of this provision the Independent State of the Kongo prohibited absolutely the importation and sale of liquor and the establishment of distilleries, or the installation of distilling apparatus, in all the region beyond the Inkissi River (Decree of July 16, 1890), thus excluding liquor from all but a very small portion of the State. In the remaining territory which had already been invaded by the traffic the import tax of 15 francs was imposed in accordance with the Act of the Brussels Convention. In March, 1896, the limits of the Prohibition zone were extended from the Inkissi to the Kwilu River, and in April, 1898, thence to the river Pozo. In addition, attempts were made to prevent public drunkenness by imposing fines and imprisonment upon any one found intoxicated on the public ways.

A second convention, held in Brussels June 8, 1899, resulted in a revision of the liquor clauses of the preceding convention. It

Second Brussels Convention was agreed at this time to raise the import duty on liquors from 15 francs to 70 francs per hectoliter for a period of six years. The

English delegate protested that this tax was insufficient, but he would not nullify the proceedings by refusing to accept it. The Belgian Government put the increased tax rate into effect in the region that was not already under Prohibition, a tract near the coast bordering on the French and Portuguese possessions, smaller in area than the whole of Belgium.

A third convention on the sale of spirits to native races was held in Brussels in 1906, and the tax was raised from 70 to 100 francs per hectoliter for a period of ten years. This agreement was ratified by all the contracting powers on Nov. 3, 1907, and King Leopold issued an order putting it in force in the Kongo.

The conclusions formed by King Leopold as to the resources of the Kongo had been fully substantiated. Rubber and ivory were the two main products, and the value of these was such

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that it was estimated that the purchase of the King's rights in the Kongo State to these alone, at his valuation in 1907, would have entailed an outlay of £8,500,000 (\$42,500,000). These terms were later considerably modified. From time to time rumors had been prevalent of the cruel exploitation of the natives, especially in the rubber trade; and, while negotiations between Leopold and the Belgian premier were in progress, the British Government announced that it considered that the Kongo State had "morally forfeited every right to international recognition." In 1908 the Belgian Parliament held a general debate on the Kongo situation, with the result that on August 20 of that year a treaty of annexation was voted. The King

Kongo Free State Ceases to Exist had already transferred his personal interests in the Kongo to the Belgian Government. On the 14th of November the Kongo Free State ceased to exist, passing under the sovereignty of Belgium as a colonial possession, and being thereafter known as "Belgian Kongo." King Leopold died Dec. 17, 1909, and was succeeded by his nephew, Albert, whose policy of colonization is opposed to the importation of arms and liquor as well as to the exploitation of the natives.

In 1912 the Belgian Parliament enacted a law prohibiting, under heavy penalties for violation, the sale or gift of all kinds of spirits to natives throughout the whole of the Belgian Kongo, commencing Jan. 1, 1913. The law extended Prohibition over the territory bordering on the Portuguese colony on the south and French Kongo on the north. This policy has so far demonstrated its benefits that Keith, writing in 1918 of the desirability of revising the Brussels Act of 1906, which expired in 1917, said (p. 292): "The experience of the Congo is clearly in favor of the reduction of facilities for the use of alcohol."

Prohibition in Belgian Kongo Belgium was represented in the Convention of Saint-Germain-en-Laye, relating to the Liquor Traffic in Africa, which was held Sept. 10, 1919. It is expected that the measures adopted by this convention (see AFRICA) will greatly strengthen the position of the Belgian Government in dealing with the alcohol problem in the Kongo.

The annual value of the liquors imported by the colony during the period 1896-1900 was 1,506,683 francs. By 1911 this figure had increased to 3,357,492 francs, and in 1918 to 4,624,979 francs. In the latter year, according to official statistics, the total quantity of imported liquors declared for consumption amounted to 2,455,655 kilograms (1 kilogram=2.205 lbs.), classified as in the accompanying Table I.

Imports and Exports of Liquor The value of all classes of liquor imported from Belgium into the Kongo from 1896 to 1912 is shown in Table II.

The exportations of liquor from Belgian Kongo are insignificant. As shown by Table III, compiled from official statistics, the quantity of liquor exported in 1918 was only 27,497 kilograms, representing a value of 64,197 francs.

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TABLE I

IMPORTED LIQUORS DECLARED FOR CONSUMPTION IN
BELGIAN KONGO, 1913-18

LIQUORS	1913		1914	
	QUANTITY (KILO-GRAMS)	VALUE (IN FRANCS)	QUANTITY (KILO-GRAMS)	VALUE (IN FRANCS)
Wines	1,867,962	1,853,207	1,549,455	1,162,380
Beer	1,807,583	1,065,560	1,056,043	673,245
Spirituuous drinks:				
(1) Alcohol 50% or less	101,988	82,754	16,884	33,133
(2) Alcohol exceeding 50%	13,103	11,097	1,392	2,852
(3) Other spirituuous drinks undenominat'd	239,745	707,117	140,568	467,762
Total	4,030,381	3,719,735	2,764,342	2,339,372

LIQUORS	1915		1916	
	QUANTITY (KILO-GRAMS)	VALUE (IN FRANCS)	QUANTITY (KILO-GRAMS)	VALUE (IN FRANCS)
Wines	1,691,892	1,010,749	1,245,271	1,281,442
Beer	1,165,983	777,085	1,235,113	927,335
Spirituuous drinks:				
(1) Alcohol 50% or less	10,053	15,716	8,891	22,674
(2) Alcohol exceeding 50%	1,399	2,960	2,115	8,383
(3) Other spirituuous drinks undenominat'd	258,495	619,637	162,588	549,354
Total	3,127,822	2,426,147	2,658,978	2,789,188

LIQUORS	1917		1918	
	QUANTITY (KILO-GRAMS)	VALUE (IN FRANCS)	QUANTITY (KILO-GRAMS)	VALUE (IN FRANCS)
Wines	1,099,167	1,394,151	1,319,043	1,800,301
Beer	757,130	645,548	839,235	1,072,107
Spirituuous drinks:				
(1) Alcohol 50% or less	15,759	44,798	6,852	32,690
(2) Alcohol exceeding 50%	608	2,324	3,303	16,691
(3) Other spirituuous drinks undenominat'd	184,945	784,008	287,222	1,703,190
Total	2,057,609	2,870,829	2,455,655	4,624,979

TABLE II

VALUE IN FRANCS OF ALL CLASSES OF LIQUOR IM-
PORTED FROM BELGIUM INTO THE KONGO
FROM 1896 TO 1912

1896-1900	1901-05	1906-10	1911	1912
448,188	514,674	722,160	419,778	826 848

TABLE III

LIQUORS EXPORTED FROM BELGIAN KONGO IN 1918

LIQUORS	KILOGRAMS	FRANCS
Wines	21,720	43,440
Beer	2,370	2,962
Spirituuous Drinks:		
(1) Alcohol 50% or less.....	15	60
(2) Alcohol exceeding 50%..	1,661	7,474
(3) Other spirituuous drinks undenominated	1,731	10,261
Total	27,497	64,197

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According to "The Statesman's Year-book" (London, 1922), the value of wines, spirits, and beer imported into Belgian Kongo in 1919 was 4,628,500 francs.

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BELGIAN MEDICAL TEMPERANCE SOCIETY. See SOCIÉTÉ MÉDICALE BELGE DE TEMPÉRANCE.

BELGIAN TEMPERANCE SOCIETY. See SOCIÉTÉ BELGE DE TEMPÉRANCE.

BELGIAN TEMPERANCE SOCIETY OF THE BLUE CROSS. See FÉDÉRATION INTERNATIONALE DES SOCIÉTÉS DE TEMPÉRANCE DE LA CROIX-BLEUE.

BELGIAN WOMEN'S UNION AGAINST ALCOHOLISM. See UNION DES FEMMES BELGES CONTRE L'ALCOOLISME.

BELGIUM. An independent, constitutional State of northwestern Europe; bounded on the north by Holland, on the east by Germany and the grand duchy of Luxembourg, on the south and west by France, and on the northwest by the North Sea. It has an area aggregating 11,392 square miles and is divided into nine provinces: Antwerp, Brabant, East Flanders, Hainaut, Liège, Limbourg, Luxembourg, Namur, and West Flanders. The estimated population on Dec. 31, 1920, was 7,684,272.

The Belgian people are of two stocks: Latin Walloons, partly speaking French; and Teutonic Flemish, speaking chiefly Flemish. French and Flemish are the joint official languages. The former is the language of the upper classes; but the latter is spoken by a majority, and is preponderant in Flanders, Limbourg, and Brabant, including Antwerp. The form of government, in the language of the Constitution of 1831, is "a constitutional, representative, and hereditary monarchy." The legislative power is vested in the King, the Senate, and the Chamber of Representatives. Senators are elected for eight years, some directly by the people and some by the provincial councils. Deputies of the Chamber of Representatives are elected directly and sit for four years, one half of their number retiring every two years. The reigning king, Albert, acceded to the throne Dec. 17, 1909. The seat of government is Brussels, a city of 684,870 population, (Dec. 31, 1920), including suburbs.

The territory which is now the Belgian kingdom was visited by Caesar's armies, and after the fall of Rome came under the control of feudal lords established by Frank and German monarchs. It fell under the dominion of the House of Burgundy toward the latter part of the fourteenth century, and later passed through a succession of political

changes during which it was governed by France, Austria, Spain, and Holland. The kingdom of Belgium was established as an independent State in 1830, its neutrality being guaranteed by Austria, Russia, Great Britain, and Prussia by the Treaty of London, Nov. 15, 1831. The kingdom was not recognized by all the States of Europe until after the signing of the Treaty of London, April 19, 1839, which established peace between King Leopold I and the King of the Netherlands. It was this treaty that the Imperial German Government contemptuously referred to as a "scrap of paper" during the first days of the World War (1914-1918).

The German occupation during this war constitutes some of the blackest pages of history.

German Occupation in World War

In revenge for the heroic defense by the Belgians of their homeland, the invaders inflicted terrible punishment on the civilian population, and committed a series of atrocities at which the civilized world stood aghast. Cities were wantonly sacked and destroyed, fields ravaged, and families torn asunder to be deported to Germany for war industries. A war contribution amounting to nearly a half-billion dollars was levied on the country, in addition to various enormous fines on business and industrial concerns and private citizens.

When Germany's power was crushed the Belgian army reoccupied Antwerp (Nov. 15, 1918), and a few days later retook possession of Brussels and of the remainder of the territory which the Germans had occupied.

In 1919 about 10,000 persons were added to the population of Belgium by the cession of Moresnet and a part of Malmédy by Germany; and the district of Eupen, with the remainder of the district of Malmédy, was also ceded by Germany and annexed by Belgium (Sept. 20, 1920) after a plebiscite, adding 50,000 inhabitants.

For convenience of reference, the history of the alcohol problem in Belgium is treated under the following headings:

1. Drinking Usages.
2. Breweries and Distilleries.
3. Production, Imports, Exports, and Consumption.
4. Alcoholism.
5. Legislation.
6. Control of Retail Trade and of Drunkenness.
7. Miscellaneous Government Efforts against Drunkenness.
8. War-time Prohibitory Measures.
9. Post-war Legislation.
10. The Temperance Movement.
11. Temperance Education in the Schools.

1. *Drinking Usages.* The Belgians inherit the customs, traditions, temperament, and general characteristics of their Germanic and Gallic ancestors, and, as in other central European countries, the drinking usages of the people are deeply implanted. All classes of alcoholic liquor are consumed in immense quantities, the proportion of the different kinds used varying with the locality.

Among the Flemish, beer and gin are popular beverages. The temperament of the Fleming seems to be peculiarly susceptible to the demoralizing and brutalizing effects of liquor. Opposed to his natural and customary placidity is a latent savagery which a little alcohol suffices to awaken, and, once roused, his appetites and his passions

know no restraint. This may help, in a measure, to explain the seeming inconsistency between the patient and even cheerful fortitude reported by observers of the Belgians during the World War and the wide-spread acts of lawlessness which certain writers before the the War described as accompaniments of the prevailing drinking customs. Charriaux says ("La Belgique Moderne"):

When he is filled with food and gin, the Fleming, dominated by his brutal instinct, wants to make a noise, to assert his strength conspicuously . . . I have seen, in a cabaret near Antwerp, Flemings half-drunk breaking windows and bottles solely for the pleasure of breaking them . . . When one sees the little white houses, clean, almost smiling, and the lovely country, one can scarcely imagine to what excess of fury the people can go after a few stops in the drink-shops.

Beer is the favorite alcoholic beverage of the Belgians, its annual per capita consumption averaging, since 1896, over 200 liters (1 liter=1.057 qts.). Belgium does not produce much wine, but it is a great wine-market. The Belgian wine-drinkers are regarded as connoisseurs, and some of the finest French wines are to be found in their cellars. The distilled liquor most commonly used before the World War was gin. In the Borinage, the coal section south of Mons, a cheap variety, called *schmick*, was sold at 10 centimes (2 cents) per small glass. According to Hoppe ("Die Tatsachen über den Alkohol," p. 17, note), absinth shortly before its prohibition (1906) was being produced at the rate of 1,300 hectoliters annually, the average annual consumption of it, after 1900, having been 1,500 hectoliters.

The production of beer nearly doubled between 1835 (when the output was about 5,000,000 hectoliters) and 1887; and the production of spirits more than doubled between 1851 (276,000 hectoliters) and 1885.

The chief sources of the spirits manufactured in Belgium have been molasses, beets, and potatoes; and the distilleries using them were in the agricultural sections of the provinces of East Flanders, Hainaut, Brabant, and Liège.

The drinking customs of the Walloons differ from those of the Flemings in that they follow more closely the wine-drinking usages of the French rather than the Teutonic beer traditions. The Walloon professes a high regard for his wine, and drinks it, according to Charriaux, with respect and devotion, like a priest officiating . . . If he holds a drinking contest the prize is not offered, as by the Flemish saloon-keeper, to the one who can eat and drink the most, but to the one who can guess most accurately the composition of beverages containing mixtures of wine and liquor. The wine-drinking customs, however, are by no means confined to festivals, but are matters of every-day life, and therefore of continuous alcoholization.

Of the many factors that enter into the alcohol problem of Belgium, by no means the least important are the numerous public

Evils of the Celebrations, etc. The numerous public celebrations and kermesses, or carnivals, in which drinking

has been a conspicuous concomitant of the feasting, dancing, target-shooting, grotesque processions, and other forms of revelry. The original moral and artistic character of these celebrations seems to have been gradually lost sight of, as the liquor interests were able to pervert their significance and turn them into occasions for the sale of drink. In addition to the fêtes founded on religious obser-

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vances or on national tradition, numerous others have been introduced on the most trivial pretexts, until, as Houdez says, "The most insignificant cross-road, the smallest street, one might almost say every saloon, has its own kermess." The working people have been especially victimized by this multiplication of festival days, since it is the factory districts that have been the most exploited. An investigation made by Houdez in twenty towns of one industrial center showed an average of more than one celebration a month in several of the places. His list included only those that were authorized by the public officials. Besides these there were many small ones organized by local public houses without authorization. Many of these affairs lasted two or three days, and were attended with much drunkenness and disorder. In the cities the savagery aroused by drink was found to be more restricted by the police than in the country districts, where it was seen at its worst. In these districts, where drunken debauchery reached its climax, the chief drink was often beer. Distilled liquor was the exception and was partaken of only in small quantities, while beer was drunk in quantities of 10 to 20 glasses or more.

Lundi perdu ("Lost Monday," the first Monday following Jan. 6) was formerly the occasion for scandalous drinking bouts in **Lundi Perdu** Brussels, the worse because they cost the participants nothing, as it was the custom of the saloon-keepers to offer free drinks to their patrons on that day. According to popular superstition it was unlucky to work on *Lundi perdu*. Up to 1903 the authorities were indulgent to the disturbers of the peace on that day; but, following a circular from the King's Solicitor prescribing rigorous measures toward drunken persons and the rigid execution of the orders, conditions improved. The *Ligue Patriotique contre l'Alcoolisme* in 1905 began a poster campaign against the *Lundi perdu* drinking customs. The Socialist party, also, displayed posters urging workmen not to degrade themselves by drinking to drunkenness; and the Chamber of Commerce and the Christian Democratic Federation, also, lent their influence. The liquor-dealers themselves ultimately refused free drinks to their customers, and the observance of *Lundi perdu* fell into desuetude.

2. *Breweries and Distilleries.* Brewing was an important industry in Brussels as early as the twelfth century. In 1137 the dukes of Brabant granted special water privileges to persons operating mills for crushing malt and wheat. The brewers of Brussels were a numerous and influential class, and in several instances gave financial aid to the Government. Their *Maison d'Assemblée* was luxuriously rebuilt after the bombardment of Brussels in 1675.

In the fifteenth century the kinds of beer commonly used were white beers made from wheat and oats (*walgbaert* and *hoppe*), red beer (*rood bier*), and black beer (*zwart bier*). These were gradually displaced by *lambic*, a strong beer, *mais* (small beer), and *faro*, a mixture of the two. Each locality had its own special beer.

Until 1870 Belgian brewers made their own malt. Malting then became a large separate industry, no province or large town being without one or more large malting establishments.

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The brewing trade was stimulated by the laws of 1885 and 1896 (see **LEGISLATION**, below). The brewers became strongly organized in local bodies and finally in the **Breweries** General Association of Brewers, which included all the brewers' societies in Belgium. They held conferences for trade discussions, gave lecture courses, and published several trade journals. At the beginning of the World War there were four brewing schools: the Superior Institute of Brewing, at Ghent; one connected with Louvain University; the Technical Brewing School at the Institute of St. Liévin, Ghent; and the Brewing School at the College of La Louvière. There were 3,349 breweries in Belgium in 1913, as against 3,223 in 1900, 2,576 in 1880, and 2,894 in 1850. In 1897-98 Belgian brewers extended their business to Egypt, where they opened breweries in Alexandria and Cairo.

The number of distilleries in Belgium in 1912 was 125, as compared with 270 in 1900, with 319 in 1880, and with 590 in 1850.

Distilleries The production of spirits, however, so far from declining, increased throughout the years named, the output of the distilleries in hectoliters being as follows: 277,740 in 1850; 560,580 in 1880; 716,990 in 1900; and 835,000 in 1912. See **THE DISTILLERIES CONTROVERSY**, under **LEGISLATION**, below.

3. *Production, Imports, Exports, and Consumption.* These are shown in the accompanying tables compiled from official sources.

TABLE I
PRODUCTION OF BEER AND SPIRITS IN BELGIUM
(IN HECTOLITERS)

YEAR	BEER	SPIRITS
1885	9,367,000	554,000
1890	10,771,000	566,000
1895	12,230,000	628,000
1900	14,617,000	717,000
1905	15,750,000	619,000
1910	16,018,000	710,000

TABLE II
IMPORTS AND EXPORTS OF BEER, WINE, AND SPIRITS
INTO AND FROM BELGIUM (IN HECTOLITERS)

YEAR	BEER		WINE		SPIRITS	
	IM- PORTS	EX- PORTS	IM- PORTS	EX- PORTS	IM- PORTS	EX- PORTS
1835	12	214	95,948	38	1,776	1,269
1840	179	1,430	77,981	113	3,942	1,776
1850	570	2,253	95,307	191	6,123	9,279
1860	6,492	1,273	146,623	275	6,068	28,152
1870	36,179	5,553	140,115	900	275,753	70,765
1880	71,917	7,440	204,686	681	43,673	88,916
1885	147,000	3,000	198,000	935	13,000	25,000
1890	81,000	9,000	215,000	818	15,000	17,000
1895	103,000	17,000	264,000	861	18,000	5,000
1900	163,000	17,000	311,000	941	14,000	84,000
1905	204,000	5,000	339,000	738	12,000	125,000
1910	271,000	9,000	491,000	661	24,000	89,000

TABLE III
CONSUMPTION OF BEER, WINE, AND SPIRITS
IN BELGIUM

YEAR	BEER		WINE		SPIRITS	
	TOTAL (HECTO- LITERS)	PER CAPITA (LI- TERS)	TOTAL (HEC- TO- LITERS)	PER CAPITA (LI- TERS)	TOTAL (HEC- TO- LITERS)	PER CAPITA (LI- TERS)
1885	9,511,000	162	198,000	3.4	541,000	9.2
1890	10,843,000	178	215,000	3.5	564,000	9.3
1895	12,316,000	192	264,000	4.1	677,000	10.56
1900	14,763,000	219	311,000	4.6	627,000	9.37
1905	15,948,000	222	339,000	4.7	406,000	5.78
1910	17,299,000	233	491,000	4.6	390,000	5.29

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At the Belgian Abstinence Congress, Sept. 11, 1921, Dr. Max F. Boulenger submitted the following statistics of the per capita consumption of distilled liquors "of 50 per cent alcoholic strength" during the years 1913-21:

1913.....	5.52 liters
1914.....	3.38 "
1915.....	3.04 "
1916.....	2.21 "
1917.....	1.05 "
1918.....	1.18 "
1919.....	0.57 "
1920.....	2.52 "
1921.....	2.00 "

4. *Alcoholism.* Reference has already been made to the drunkenness and other evils which

resulted from the kermesses and similar fêtes. Another important factor contributing to public inebriety in Belgium has been the large number of liquor-shops. For nearly 50 years these showed a continuous increase. In 1834, according to Hoppe (*op. cit.*), the ratio of drink-shops to the total population was as 1 to 90. In 1860 it was as 1 to 65; and from 1898, according to careful estimates, it was found that there was one liquor-saloon to every 34 persons. By March 1, 1912, the number of liquor-shops had reached its highest point, namely 212,099. Under the operation of the law of Dec. 12, 1912, this figure had fallen to 202,643 on March 1, 1914; and on March 1, 1917, the number had still further declined to 176,750. At the close of 1920 the number stood at 152,200, and on March 3, 1921, at 143,995.

Toward the close of the nineteenth century the evils of the liquor traffic in Belgium had become appalling. The views of some of the Government officials with regard thereto were voiced by the Minister of Finance and the Minister of Agriculture, who reported (April 5, 1895) to the King:

Alcoholism is without question one of the worst evils of our times. The immoderate use, or the abuse, of alcoholic drinks . . . is producing most disastrous effects upon public health and morality. Our country is one of those where this evil is spreading with the greatest intensity.

Statistics for arrests for public drunkenness and for offenses in which drunkenness was involved show that conditions were at their worst in 1902, in which year no fewer than 26,747 persons were convicted of public drunkenness and there were 6,067 convictions for offenses in which drunkenness was a factor. Jacquart found that the proportion of drunkards among recidivists was about three times as great as among first offenders. Henri Joly, in an inquiry concerning Belgian criminality, made under the auspices of the Academy of Moral and Political Science of the Institute of France, reported (see *Jour. de la Ligue Patriotique*, Nov.-Dec., 1908) that alcoholism was

the evil *par excellence* of the country. All that will diminish its intensity will surely diminish criminality also. The essential character of Belgian criminality is brutality, among women as well as among men. While the convictions for theft and robbery range between 8,000 and 9,000, those for personal assaults have exceeded 27,800. To this brutality alcoholism has always largely contributed.

In December, 1909, Cardinal Mercier, the Catholic Primate of Belgium, said in an address to a great meeting at Liège:

The drink bill of Belgium has now reached an enormous sum. The proportion of alcoholics among those condemned for crime in Belgium in 1895 was 45 per cent, in later years it has reached 50 per cent, while

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amongst the worst criminals the total proportion of alcoholics was 44 per cent.

In 1910, at a great temperance demonstration in Brussels (June 26), at which the King was present, the Cardinal, in arguing for the desirability of temperance instruction in the education of boys and girls, set forth the following alarming facts:

Every year 200,000 Belgian cases of sickness are due to the use of ardent spirits; 20,000 Belgians are killed by them; 600,000 among 800,000 cases of poverty, 75 per cent of the convictions, and 50 per cent of the suicides are due to the drinking of spirits.

As late as January, 1921, Cardinal Mercier publicly repeated his conviction that "Alcoholism is one of the principal causes of misery among our people. It is a universal plague."

The death-rate from acute alcoholism in Belgium during the 40 years 1871-1910 fluctuated between a maximum of 72 and a minimum of 45 per million of population. For several years prior to the World War there was an increase (both numerical and proportional) in the number of cases of alcoholic insanity. In 1881 there were in the asylums 409 male cases of alcoholic insane; in 1911 there were 1,868, an increase of 356 per cent, although the total number of male admissions had increased but 143 per cent. During the War both the total number of admissions to the asylums for the insane and that of admissions of alcoholic insane markedly decreased.

In this connection the following statistics of cases of delirium tremens in St. Jean Hospital, reported by Prof. A. Ley, in charge of that institution, are interesting:

YEAR	ADMISSIONS	CASES OF DELIRIUM TREMENS
1913.....	276	58
1914.....	273	44
1915.....	281	15
1916.....	216	9
1917.....	176	5
1918.....	138	2
1919.....	228	4
1920.....	222	15
1921.....	251	3
1922.....	282	3

Dr. Boulenger, at the Belgian Abstinence Congress of 1921, concluded that the law was effective in combating distilled liquors, but that "fermented drinks are also very serious factors in alcoholism, seeing that of the 19 cases registered since the War, 18 were due to fermented liquors, port, pinard, and beer particularly."

5. *Legislation.* Belgian legislative measures dealing with the alcohol problem before the World War may be conveniently classified under three heads: (1) Taxation of the manufacture, importation, and sale of alcoholic beverages; (2) license of the sale; and (3) measures aiming at the repression of drunkenness. Licensing and taxation, originally considered only as sources of revenue, eventually came to be regarded as factors affecting the suppression of drunkenness.

Under the law of Aug. 26, 1822, spirits were taxed by the Netherlands Government according to the capacity of the mash and

Taxation of Manufacture fermentation tubs. They were divided into two classes, "industrial" and "agricultural," the latter being allowed a tax reduction of 20 per cent. This reduction was withdrawn in 1833 by the

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Belgian Government in the hope that the number of industrial distilleries would increase. The spirits tax was then fixed at the rate of 22 centimes per hectoliter of vat capacity for each day of operation. The result sought by the Government did not, however, follow. Many of the rural distilleries went out of business, but there was no corresponding increase in the number of industrial distilleries. Instead, the business of the defunct rural establishments began to pass into the hands of the big industrial distillers already established. There was a heavy decrease in the revenue returns, as shown by the fact that these returns dropped from 4,570,000 fr. in 1832 to 2,654,000 fr. in 1835.

Hence the policy of favoring agricultural distilleries with a tax reduction was restored in 1837, with an allowance of 10 per cent. In 1841 this was increased to 15 per cent. The tax rate on industrial spirits, which was at first 22 centimes per hectoliter, was raised from time to time until in 1884 it amounted to 7.75 fr. per hectoliter.

The vat system of taxation left all the profits resulting from improved methods of distillation in the hands of the distiller, according to his ability to make the mash yield more than had been anticipated in fixing the tax. Thus there was a constant struggle on the part of the distiller to get as much spirit as possible from the raw materials, and on the part of the Government to increase its revenues. The result was the gradual concentration of distilling in the industrial plants and the decline of the rural distilleries, which at first had supplied nearly all the spirits for domestic consumption. By 1895 there were 33 industrial distilleries, and the rural distilleries had decreased to 211. The former produced seven eighths of the total output. Concentration in a fewer number of distilleries was accompanied by increased production and consumption.

The law of April 15, 1896, abolished the old vat standard of taxation, the new tax being imposed on the quantity produced.

Abolition of The amount of the tax was fixed
Vat Standard at 64 fr. per hectoliter on spirits
of Taxation of 50 per cent alcoholic strength.

It provided accessory graduated taxes according to the materials used, and the method and duration of distillation. Distillers were freed from certain processes required by the old law, which induced costly and wasteful production, and they were given the right to manufacture yeast for sale. Spirits intended for industrial purposes were partially or wholly exempt from taxation, and the production of such spirits increased from 4,811 hl. in 1896 to 35,128 hl. in 1902. Agricultural distillers who cultivated a certain amount of land and fed on their own premises a certain number of cattle were allowed a reduction of from 10 to 15 centimes per liter. This affected about 40 per cent of the total production of spirits. The agricultural distillers were restricted to the production of one hectoliter in 24 hours for each ten hectares of ground cultivated. Cooperative agricultural distillers were given the right to produce a maximum quantity of 12 hectoliters per day. Rectification and the production of yeast were reserved to the industrial distilleries.

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A duty of 100 fr. per hectoliter was imposed on imported spirits of not more than 50 per cent alcoholic strength in barrels, and 2 francs additional for each degree above 50 per cent. The duty on bottled spirits, of whatever strength, and on liqueurs was placed at 200 fr. per hectoliter, and on the other alcoholic liquors, including the higher alcohols, at 134 fr. per hectoliter. The higher alcohols were wholly or partly exempt, if intended for industrial purposes. Liqueurs other than absinth whose real alcoholic strength was not more than two degrees above the apparent strength were admitted at the barreled spirits rate if the importer declared the real strength.

Another law (June 17, 1896) diminished the tax imposed by the law of April 15 some 10 fr. per hectoliter.

The provisions relating to agricultural distilleries in the law of April 15, 1896, soon led to a marked increase of production, especially from the cooperative distilleries. Some of the industrial distilleries, in order that they might profit by the rebate of 15 centimes, were transformed into cooperative societies. This hurt both the regular industrial and the individual agricultural distillers.

The Distilleries
Controversy

To remedy the situation a royal decree (Aug. 10, 1899) reduced the maximum daily production of the new agricultural cooperative distilleries from 12 hl. to 6 hl. The old "cooperatives" were required to reduce their daily maximum of 12 hl. by 1 hl., beginning Aug. 10, 1900. A further enactment (March 29, 1900) reduced the rebate from 15 to 9 centimes, except for distilleries in operation before Feb. 1, 1900, whose rebate was fixed at 12 centimes.

Dissatisfaction continued. There was overproduction, and the price of spirits fell. Only the retailers and consumers profited. Various laws were proposed. Finally (July 28, 1902) the rebate for agricultural distilleries established after Jan. 1, 1901, was fixed at 8 centimes, or at 10 centimes if the annual output did not exceed 600 hectoliters. Provision was made for compensating the agricultural distillers who preferred to give up their business. Cooperatives could turn over their distilleries to one or several of the members to whom the new law would apply. A Government loan of 8,000,000 francs, to be repaid in five years from the taxes on spirits, provided a fund for the compensation of retiring distillers.

The repeal of the statute of 1896 pertaining to agricultural distillation resulted in nearly wiping out the business. Deprived of special privileges, the distillers took advantage of the Government's provision for compensation.

As stated above, the total number of distilleries in Belgium in 1912 was only 125, as compared

The "Alcohol
Strike" with 590 in 1850; but during the period under consideration the production of spirits had risen from 277,740 hl. to 835,000 hl. In 1903 another attempt was made to combine revenue production and control of drunkenness, in order to increase the retail price of spirits by increasing the tax. The tax was raised to 150 fr. per hectoliter, with total or partial exemption on spirits intended for the production

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of heat, power, or light. Duties on foreign spirits were increased to 175 fr. per hectoliter. These measures had the result of precipitating an alcohol strike among the working classes, which for a time reduced the expected revenue from spirits about one third. The retailers, who at first had raised their prices to meet the increased tax rates, finally restored the old prices, but served smaller portions of spirits.

Opinions differed as to the effects of the 1903 law. There was apparently a decrease in the per capita consumption of spirits (see

accompanying table IV). But, it was claimed by opponents of the

policy of restriction by taxation (1) that illicit distilling had increased to such an extent that statistics of consumption were misleading, (2) that the high price of spirits had correspondingly increased the consumption of fermented liquors, so that the actual amount of alcohol consumed was not really reduced, (3) that the retailers now sold a poorer quality of spirits than formerly, and (4) that the increased revenue gave the Government an interest in opposing all radical measures against alcoholism. Others believed that the official figures represented a genuine decrease in the consumption of spirits, and that the restrictive character of the spirits tax law had been highly beneficial.

TABLE IV

TOTAL AND PER CAPITA CONSUMPTION OF SPIRITS AND REVENUE DERIVED THEREFROM

DOMESTIC SPIRITS			
YEARS	REVENUE (FRANCS)	AVERAGE TOTAL CONSUMPTION (HECTOLERS.)	AVERAGE PER CAPITA CONSUMPTION (LITERS)
1890-1895	36,800,000	630,375	9.8
1896-1902	54,946,000	601,857	8.6
1903-1912	58,139,194	410,585	5.4
FOREIGN SPIRITS			
1890-1895	1,773,000	16,689	0.27
1896-1902	2,195,000	14,035	0.22
1903-1912	2,810,000	15,074	0.21

The manufacture, transportation, and sale of absinth were prohibited Sept. 25, 1906, and the law went into effect July 27, 1907.

The next important measures relating to the taxation of spirits (1912 and 1913) were combined with provisions for regulating the trade, and will be described in that connection.

The brewing industry was formerly governed, as to taxation, by the law of Aug. 8, 1822, which imposed a tax of 4 fr. per hectoliter on the contents of the mash-vats. The law of Aug. 20, 1885, gave the brewers the alternative of operating under the old law or of being taxed on the quantity of declared grain used in the production of beer. It also gave them more liberty in their operations. The tax was imposed at the rate of 4 fr. per hectoliter of vat capacity, if the old system were followed, increased by one third if the brewers used certain specified methods, and at the rate of 10 centimes per kilogram of declared grain, if the new system were adopted. The result was a speedy transfer from the old to the new system with a corresponding increase in production (see Table V). Hitherto production had been largely that of beer of high fermentation; but brewers now began to make beers of low fermentation, to compete with those of other countries.

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Toward wines the Government policy has been to discourage the use of those strong in alcohol by imposing a heavier duty upon them.

Wines On those stronger than 24 per cent alcohol the duty before the War was 350 fr. per hectoliter. Other wines paid duty of 20 fr. per hectoliter, if imported in containers other than bottles and stronger than 15 per cent. Domestic wines were taxed (Dec. 30, 1896) 40 fr. per hectoliter, and if made from dry fruits 23 fr. per 100 kilograms of fruit used (law of July 22, 1897), the return not to fall below an equivalent of 4.60 fr. per hectoliter of the gross capacity of the vats.

Under the law of July 18, 1860, abolishing certain communal taxes, it was provided that part of the revenue derived from the taxation of alcoholic liquors should go to communal funds. The returns are shown in the accompanying Table VI. The tax on vinegar and acetic acid was first imposed in 1887.

TABLE V

BREWERIES OPERATING UNDER THE NEW LAW AND THE OLD LAW RESPECTIVELY

YEAR	BREWERIES			PRODUCTION (HECTOLITERS)
	UNDER NEW LAW	UNDER OLD LAW	TOTAL	
1886	1,938	697	2,635	9,000,000
1890	2,433	373	2,806	10,000,000
1895	2,724	190	2,914	12,000,000
1900	3,112	111	2,223	14,000,000
1901	3,153	100	3,253	14,000,000
1902	3,200	76	3,276	14,000,000

TABLE VI

REVENUE FROM ALCOHOLIC LIQUORS (IN FRANCS)

YEAR	BEER, VINEGAR, AND ACETIC ACID		FOREIGN WINES	
	TOTAL REVENUE	AMOUNT TO COMMUNES	TOTAL REVENUE	AMOUNT TO COMMUNES
1840	7,320,000	.....	2,837,000	.....
1850	6,468,000	.....	2,648,000	.....
1860	8,750,000	1,378,000	3,940,000	534,000
1870	14,340,000	5,019,000	3,607,000	1,234,000
1880	14,719,000	5,152,000	4,833,000	1,692,000
1890	15,903,000	5,566,000	4,972,000	1,740,000
1900	20,649,000	7,227,000	7,750,000	2,713,000
1910	22,115,000	7,740,000	12,514,000	4,380,000
1911	23,084,000	8,079,000	7,431,000	2,601,000
1912	22,385,000	7,835,000	8,120,000	2,842,000

YEAR	DOMESTIC SPIRITS		FOREIGN SPIRITS	
	TOTAL REVENUE	AMOUNT TO COMMUNES	TOTAL REVENUE	AMOUNT TO COMMUNES
1840	2,598,000	.....	228,000	.....
1850	3,810,000	.....	344,000	.....
1860	8,673,000	1,685,000	367,000	42,000
1870	14,398,000	5,039,000	11,033,000	3,862,000
1880	25,620,000	8,967,000	1,074,000	376,000
1890	33,504,000	9,761,000	1,583,000	461,000
1900	55,748,000	13,216,000	2,241,000	534,000
1910	53,307,000	12,666,000	4,458,000	1,084,000
1911	59,544,000	13,096,000	2,963,000	654,000
1912	69,190,000	13,084,000	3,379,000	666,000

6. *Control of Retail Trade and of Drunkenness.* Attempts to control the sale of alcoholic beverages began nearly a century ago in Belgium. A law of 1838 imposed a consumption tax on all small dealers in distilled spirits for the double purpose of increasing revenue and of discouraging the use of the beverages. In 1849 a regular licensing system was adopted, dividing the sellers of alcoholic drinks into several classes. The principal reason for this change, which was demanded by a large number of small dealers, was the increase of illegal selling. While the

annual average number of convictions for this cause was but small (about 600) it was estimated that there were half as many non-tax-paying sellers as legal sellers, and it was hoped that a definite license system would control the former.

Early in the sixties several provincial and communal councils attacked the problem of dealing with drunkenness, under the police powers, as a violation of good order. The Communal Council of Bruges led the way in 1860, and was followed a few months later by the Antwerp Provincial Council. The latter appointed a commission to present recommendations on the subject, and, after extended consideration and discussions, as well as conferences with the communal councils, adopted (Jan. 28, 1862) the plan recommended by the commission. Under this scheme a person found in a public place in a state of drunkenness tending to disorder, or dangerous to himself or others, was to be seized and either taken home or be held by the police until he became sober. Drunkenness "not purely involuntary and accidental" was punishable by fine and imprisonment. Sales to an intoxicated person rendered the seller indictable as an accomplice. Provocation to drunkenness, as a public bet or a dare, especially in the case of minors, was also punishable. (This law remained in force until 1867, when it was amended.)

In 1862, in order to stop certain disorders, the Antwerp Council forbade, under penalties of fine and imprisonment, the peddling of gin and other spirits. In 1866 this order was modified so as to confine the prohibition to peddling on the quays, canals, docks, and in various places in the immediate vicinity of the same. Most of the communal councils followed the plan adopted by the Antwerp Provincial Council, but in 1863 (Jan. 26) the Court of Appeals ruled that such councils were incompetent to act in the matter. The same court, however, found (Nov. 18, 1867) that a police penalty for a person found lying intoxicated in the street was not contrary to law.

In 1886 the occurrence of strikes attended by much violence led to a search for the cause. The Labor Commission (*La Commission du Travail*) appointed by the Government, after interviewing employees and employers at various industrial centers, reported that alcoholism was undoubtedly one of the principal causes of the violence in question. The workmen themselves demanded laws for their own protection. They were often imposed upon by overseers who owned public houses and induced workmen to frequent them. If any refused, pretenses were found for their dismissal. Drinking on credit was permitted, counters being accepted in place of money; and these counters bore enormous interest, sometimes as high as 100 per cent. In one town it was reported that the brewers had bought up all the houses and would let them only on condition that liquor was sold. Drunkenness had been increasing for 30 years and nothing could be done by the local authorities to stop it, as the administration was always directly or indirectly in the hands of the brewers.

(Dr. Petithan in 1891 referred ("Politique et Alcoolisme," Liège, 1891) to a petition, that had been signed by residents of Antwerp, which stated that in one of the suburbs of Tournay twelve of the thirteen councilors were brewers or saloon-keepers or were otherwise interested in the trade. These conditions were later dealt with by legislation. In industrial centers at this time the liquor-seller was master of political and social movements. His house was the club where workmen congregated. The tavern was often the general public meeting-place. As late as 1913 there were 306 localities in Belgium where the communal councils held their official meetings in cabarets.)

The results of the Labor Commission's investigations led to the passage of the Law to Prevent Public Drunkenness (Aug. 16, 1887). Under this statute public drunkenness was punishable by fine and imprisonment, as was also the sale of intoxicants to minors. If a person enticed another to drink and the latter became intoxicated, the intoxication leading to his death, the enticer was liable to imprisonment for five to ten years and to a fine of 250 to 2,000 francs.

The sale of ardent spirits in houses of ill fame was forbidden, and bills for intoxicants consumed in cabarets or inns were not recoverable in the courts.

Another attempt to stay the ravages of alcoholism was the License Law of 1889 (Aug. 19). The number of retail liquor-shops had risen from 53,000 in 1850 to 191,000 in 1889, or about 1 to each 32 of the population.

The effects were seen in a corresponding increase in insanity, suicide, crime, vagrancy, and poverty. In submitting the bill to the Parliament, Minister of Finance A. Beernaert said that the objects sought were (1) the provision of funds for the communes and (2) the staying of the progress of alcoholism by reducing the number of liquor-shops. The new law imposed an annual license fee of 60 to 200 francs on retail spirit-shops opened or changing hands after 1889. Dealers selling fermented liquors only were exempt, because beer was thought to be comparatively harmless or was advocated as a means of combating alcoholism. It was believed that this legislation, while not disturbing the interests of those already established in business, would tend to prevent a further increase of retailers.

At first the number of saloons declined, falling to 176,455 in 1892, but from that time they again rapidly increased. There was a diminution in the number of spirit-shops, but an increase in places selling fermented liquors for which no license was required. Some of these sold spirits clandestinely. By 1904 the number of liquor-shops had risen to 206,000, of which 87,000 sold fermented liquors only and required no license, and 118,000 were kept by retailers selling both fermented and distilled liquors.

The retailers then vigorously opposed the law of 1889. They called meeting after meeting to denounce it, and declared it to be both unconstitutional and in restraint of trade. The distillers and brewers joined them in their opposition, but the Government refused to weaken its provisions. It even took steps at this time to require by

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ministerial order the inclusion of instruction against intemperance in the curriculum of the public schools, and to facilitate the organization of school temperance societies.

By 1893 many communes had police regulations dealing with the hours of opening and closing, and in cases of public disturbance the burgomasters were empowered to close the shops at their discretion.

In March, 1895, Minister of Justice Jules le Jeune made a stirring address in Parliament on the dangers of alcoholism and advocated energetic action against its progress.

Spread of Alcoholism When this failed of results an appeal was made to the King in which it was shown that, while the statute against drunkenness and the law to check the increase of innkeepers had done some good, the evils of alcoholism were still so great that radical measures were necessary. The King appointed a commission of fourteen members, with Minister le Jeune as chairman, to study the question. The commission appointed a sub-committee, consisting of MM. Bruylante, E. Cauderlier, and Dr. V. de Vaucleroy, to report on (1) the consumption of spirits in Belgium, (2) the physiological and pathological effects of impurities in alcoholic beverages, and (3) the effects of alcoholism on the public welfare in regard to health, morality, and prosperity.

The report of the commission was presented in 1896. In it the injurious effects of alcoholism in Belgium were attributed (1)

Royal Inquiry Commission to the enormous quantities of alcohol consumed, and (2), in a lesser degree, to the impurities of the alcoholic beverages used. Concerning the physiological effects of alcohol, the report brought out the facts that

(1) alcohol is not a source of strength, nor does it increase vitality; (2) alcoholism in parents is transmitted to their children and is likely to afflict them with hereditary weaknesses; (3) while wine, beer, and cider contain small quantities of nutritive materials, the nutritive properties of these beverages are far less than those of the products from which they are derived.

The following measures for combating alcoholism were suggested:

(1) Absolute prohibition of the manufacture and sale of distilled liquors.

(The least that the Government could do toward fulfilling its duty in the social field with reference to the dangers of alcoholic drinks was (a) to prohibit alcoholic drinks whose undoubtedly toxic properties are recognized; (b) to cooperate with the temperance organizations, which should be generously supported, in efforts to secure the gradual diminution and suppression of distilled liquors.)

(2) The establishment of a Government monopoly of the manufacture of spirits, whisky, gin, and liqueurs.

(As to a monopoly of the sale of spirits, the Commission, while holding that it was necessary to check the free trade in alcohol, was not in favor of giving to the State the monopoly of sale. If the State should, however, determine to establish such a monopoly, it was believed that the system of Gothenburg and Bergen would offer some advantages.)

(3) The limitation or diminution of the number of distilleries, especially of those of the rural districts.

(The Commission did not enter into a con-

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sideration of the laws of distillation, but confined itself to studying the advisability of permitting the agricultural distilleries to operate. The conclusion reached was that, from the standpoint of the struggle against alcoholism, it was dangerous to interest the agricultural class as a whole in the extension of alcoholic products and thus to quicken the interest in distilleries.)

(4) State monopoly of the rectification of distilled liquors.

(The Commission refused to indorse this proposal. While admitting that rectification should be carried on in large towns under the control of the State, it was held that, in case a new law should promote increased consumption, the provision for rectification would not be adequate to avert that danger.)

(5) Temperance instruction and temperance societies in schools should be a part of the school system.

(6) The legal authorities should within the shortest possible time raise the alcohol tax so high that the retail price of liquor would have to be at least doubled. Also, wine containing more than 18 per cent of alcohol should be classified as spirits.

(7) Places selling distilled liquors should, "in the interest of hygiene and public morality," be placed under the control of the police instead of the Treasury.

(The police should be accountable to the Government, which would administer its powers through the local authorities. The department of the Government dealing with public hygiene should have charge of the police in this matter. The opening of every retail place for the sale of distilled liquors should be a privilege granted only after a hearing on (a) the moral character of the applicant, and (b) on the advantages which such a trade would afford the neighborhood. A license should be granted on such conditions as would guarantee the proper conduct of the establishment licensed. The fee would be paid for one year only, and warning to close an establishment could be given at any time for sufficient reasons. A license would be renewable without a hearing if no reason should exist for denying it, such as immorality, disturbance of the peace, etc.)

It was recommended that the sale of spirits be separated from that of other drinks, tobacco, and groceries; that it be forbidden in all public buildings; that no public official should be allowed to sell spirits; that public gatherings, such as auctions and council meetings, should not take place in spirit-shops; and that taxes should not be paid in such places.

Further, that the opening hour for spirit-shops should be 9 A. M. from Oct. 1 to March 1, and 8 A. M. the remainder of the year. Such shops should be closed on Sundays and saints' days, on non-holiday Mondays and non-holiday Saturdays after 4 P. M., on public assembly days, and on militia pay-days.

As to the number of selling-places, it was recommended that the number in proportion to population should be definitely fixed. A royal decree might set a maximum for any place, but this maximum should not in any case exceed the proportional number. In order that the quality of spirits might be strictly regulated, it was advised that the law of Aug. 4, 1889, relating to food adulteration, be strengthened and made to apply to wines and all other alcoholic beverages containing more than 18 per cent of alcohol. Among the "dangerous drinks" which it was pro-

posed to prohibit would be included all those exceeding a specified alcoholic strength, and the average impurities of "higher alcohols" should not be allowed to exceed 0.7 gram per liter.

Suggestions were made for the surveillance of dealers in spirits and for holding them responsible for injuries caused by persons becoming intoxicated on their premises. The sale of alcoholic beverages should not be allowed in rooms not easily seen or reached.

(8) Women should be given the right to vote on measures involving the alcohol problem, and courts should be empowered to commit habitual drunkards to public institutions.

The Government introduced two bills, in 1901 and 1908 respectively, proposing a somewhat stricter control of the retail trade in both spirituous and fermented liquors, but neither of them was passed.

A fresh attempt to control the trade in spirituous liquors with a view to reducing alcoholism was made in the laws of 1912 and

The Laws 1913. The number of liquor-shops of 1912 at this time was about 212,000. The and 1913 law of Dec. 12, 1912, reverted to the taxation system of control, abolishing the annual license fee for spirit-shops required by the law of 1889. The new law imposed (1) a tax of 10 centimes per liter on domestic spirits declared for consumption; (2) a surtax of 5 per cent on all forms of imported spirits and unbottled wines of more than 15 per cent alcoholic strength; and (3) an opening tax on all new shops retailing either spirituous or fermented beverages. The latter tax was graduated, according to population, from 300 fr. to 1,000 fr. and applied to shops which were opened for the first time, or which had been temporarily closed, or which had been moved into a new commune. This exempted from the opening tax those continuing in the same place a cabaret conducted by a partner, a shop formerly carried on by an ancestor or a descendant of the retailer, one formerly conducted by an association and taken over by a member of the association, or one moved into another section of the same commune.

An effort was made to improve moral conditions by provisions prohibiting from engaging in the trade any person who had not paid all his taxes, who had been convicted of crime or certain misdemeanors, or who had conducted a disorderly house or a house of assignation. Communal or royal decrees intended to promote hygienic conditions in liquor-shops were issued, and penalties were fixed for violations of the law.

The law of 1912 had many obvious defects, and was regarded by temperance advocates in general as a backward step in legislation.

Opponents of the liquor traffic pointed out that the exemptions from the law in regard to the opening tax virtually gave a monopoly to the established liquor-dealers, while the automatic wiping out of shops by the decease of owners, which would have been an advantage, was negated by the provision that such shops could be continued by certain relatives without payment of the opening tax. With the abolition of the license system 100,000 dealers who formerly had sold fermented liquors only were enabled to

sell spirits, and 112,000 former spirit-sellers were relieved from the payment of license fees.

The socialists in Parliament did not vote for the law because they regarded Government monopoly of the manufacture, rectification, and sale of spirits as the best way of dealing with the question. On the other hand, a number of persons interested in reducing alcoholism considered that the law of 1889 had been unjust in principle, as it related to the sale of spirits only, was difficult to enforce, and had become a weapon for political intimidation. These persons felt that the law of 1912 introduced a principle of legal limitation of all liquor-shops which might be the beginning of the only successful policy that could be developed for ending alcoholic excesses.

A law passed Sept. 5, 1913, supplemented that of 1912 by increasing the taxes on spirits. Imported spirits in barrels, up to 50 per cent alcoholic strength, were taxed 225 fr. per hectoliter. The extra tax of 5 per cent imposed by the law of 1912 was reduced to 4.40 per cent. Bottled spirits, liqueurs, and other spirits above 50 per cent alcoholic strength were taxed 450 fr. per hectoliter; spirits containing less than 20 per cent of alcohol, 90 fr. per hectoliter; and those containing from 20 to 50 per cent alcohol, 225 fr. per hectoliter. The tax on domestic spirits was 200 fr. per hectoliter at 50 per cent alcoholic strength.

7. *Miscellaneous Government Efforts against Drunkenness.* As early as 1799, while Belgium was controlled by France, the military code punished drunkenness severely and did not admit it as a legitimate excuse for offenses inasmuch as it was itself punishable. In addition to the general laws relating to the liquor traffic and public drunkenness, there was a long series of minor laws, royal decrees, and ministerial orders, directed for the most part toward the correction of conditions causing drunkenness. These are given below in chronological sequence.

1815. Under Dutch rule an order (March 15) enjoined officers to use care with intoxicated soldiers so as not to provoke them into disorderly conduct, but to put them under restraint to sober up, when they could be corrected or punished.

1837. A ministerial circular (July 26), in conformity with the order of 1815, reprimanded drunkenness.

1849. Laws on navigation made drunkenness without disorder a punishable offense in the merchant and fishing maritime service. Sailors were forbidden to bring liquor aboard ship.

1885. To promote sobriety in the army the Minister of War forbade (Sept. 12) the sale of alcoholic drinks other than beer in the army canteens and the giving of alcoholic drinks to intoxicated men. About this time anti-alcohol pictures were placed by the Minister of War in all barracks as an educational measure.

1887. Belgium agreed (Nov. 16) to an international convention with Germany, Denmark, France, Great Britain, and the Netherlands for remedying abuses arising from the sale of spirits among North Sea fishermen outside of territorial waters.

1888. A law (Aug. 8) approved the acts of the international convention of 1887, forbidding

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the sale to the fishermen of any spirits having an alcoholic strength greater than 5 per cent.

The Minister of Public Works forbade (Dec. 13) representatives of the Administration of Roads and Bridges to conduct liquor-shops, and rejected all requests for permission to open new selling-places. Agents of the Department of Water and Forests were forbidden to pay employees in cabarets or similar places. This did not apply to agricultural labor.

1889. Peddling of either fermented or distilled drinks among crews on board ships at sea without the approval of the captain was forbidden (June 26).

Employees in the railway, postal, and telegraph services were forbidden (July 18) to take spirits into shops or buildings of the Administration.

Innkeepers and liquor-sellers were made ineligible (July 31) to the councils of master tradesmen and workmen for the settlement of disputes.

1890. A law (Aug. 4) relative to the adulteration of food forbade the adulteration of drinks and the coloring of liquors or wines with any poisonous substance.

1891. A law against vagrancy and begging (Nov. 21) enjoined justices of the peace to turn over to the authorities for commitment persons who were vagrants because of drunkenness.

1893. The Minister of Railroads forbade married employees to live with any relative who kept a liquor-shop.

The Minister of Education forbade gymnasium pupils to visit cabarets or cafés.

1894. A royal order (Jan. 29) regulated the manufacture of and trade in beer. It strictly forbade the employment of substances that were injurious to health; also the sale and exposing, holding, or transporting for sale of beer containing these substances or beer that had become substantially changed.

Barrels, bottles, and other receptacles in which beer was to be enclosed for the wholesale trade were to bear in distinct characters the name of the person or firm to whom consigned, also the address of the manufacturer or merchant. All vessels and apparatus connected with the manufacture and sale of beer were to be kept in perfectly clean condition, and only pure air was to be allowed to come into contact with the liquor.

The electoral rights of those who had been convicted three times in five consecutive years under the Public Drunkenness Law of Aug. 16, 1887, were suspended (April 12).

In November of this year while the Belgian Government had under consideration a bill concerning trade organizations, the Ligue Patriotique contre l'Alcoolisme presented a request that persons interested in the liquor traffic be denied the right to head a recognized labor union, except in their own trade.

1895. A royal decree forbade a drunken person to enter a railroad carriage occupied by others. Officials in charge of railway lunch-counters and buffets were forbidden to possess or sell any spirituous liquor. Steps were taken to combat the immoderate use of spirits by railway employees. As a general rule those in charge of street railways forbade the sale or advertisement of spirits in their stations or cars.

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1896. A royal order (Dec. 30) prohibited the use of any adulterant in beer, as saccharin or glycerin, the only substances the Adulteration admixture of which was permitted. Prohibited missible being true sugar, saccharose, glucose, or invert sugar.

A reflection of the report of the Royal Commission of Inquiry appeared in 1897 in an order from the Minister of Revenue (February) forbidding tax-collectors to use the drink-shops as places for the payment of taxes, a long-established custom, especially in the rural sections. This custom had been an important factor in the spread of alcoholism, as every taxpayer naturally felt obligated, in return for the convenience, to patronize the liquor-shop where he paid his taxes.

While the Chamber of Representatives had under consideration a law concerning trade-unions Representative Carton de Wiart again made an attempt to include a regulation to the effect that any one who carried on a retail liquor trade, either directly or through another person, should be forbidden to hold office in any trade organization other than one connected with the liquor traffic. The proposal met with strong opposition and was negatived.

1898. A measure similar to the one introduced by Carton de Wiart in 1897 was passed. It also prohibited any person from being an honorary member of any trade-union whatsoever unless he had practised the profession or had worked at the trade of the particular union for a period extending over at least four years.

1899. A royal order (Nov. 28) defined the different kinds of wines, and forbade the addition to wines of any substances other than those expressly permitted. Clarifiers not exceeding two grams per liter might be used; sulfites might not exceed two grams per liter; free sulfurous acid not over 20 milligrams per liter, or combined not over 200 milligrams. Sugar or pure alcohol could be used only if the fact was distinctly stated on the labels.

Minister de Bruyn forbade the sale of liquors in buildings used for the public service, ordered posters showing the effects of alcoholism to be displayed in public places, provided for the punishment of public officials guilty of drunkenness, and urged the erection of drinking-fountains in places of crowded traffic.

The Minister of Agriculture and Public Works issued a circular to all his subordinates reaffirming his purpose to do everything possible to combat alcoholism. He forbade the sale of liquors in all places connected with the public water-works, as well as on public wharves and docks. Employees were forbidden to live with liquor-sellers or over liquor-shops. The same rule was applied to the personnel of intermediate educational institutions.

1901. The franking privilege was given La Ligue Patriotique contre l'Alcoolisme, and was later extended in part to other temperance organizations.

1903. A royal decree (Dec. 22) prohibited the adulteration of spirits. State road-builders were forbidden to live with liquor-sellers or over liquor-shops.

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A law (Dec. 24) relating to industrial accidents prohibited the introduction of spirits into workshops or any other industrial premises, or into places temporarily used for the housing or lodging of workmen who were employed in brickyards and on docks.

In 1905 a royal decree of March 30 forbade all State contractors to introduce spirits into workshops or yards. A ministerial order (Sept. 30) forbade the serving of spirits to inmates of prisons, or the introduction into the prisons of such beverages by private persons. This decree was made applicable to State charitable schools also (Dec. 2).

A royal order (Dec. 22) regulated the manufacture of and trade in spirits, other alcoholic liquors, and alcohol destined for human consumption. It forbade the manufacture, sale, or exposure for sale, holding or transporting for sale spirits containing a proportion of the higher alcohols exceeding 3 grams per liter, or 2 grams when the spirits contained absinth.

1909. Employees in charitable schools were forbidden to live with liquor-sellers or over liquor-shops.

1911. The Minister of Justice directed the superintendents of insane asylums to replace with non-alcoholic beverages the beer which since 1874 had been a part of the official dietary of these institutions.

1912. The Maritime Commission requested the Government to forbid the carrying on board of fishing-vessels more than one liter of alcoholic drinks per man for a voyage of ten hours. It was also stipulated that the delivery of this alcohol might be made only on the written request of the owner. Numerous accidents, damages, and even loss of men due to the use of alcohol had occurred since 1896 among the fishermen.

8. *War-time Prohibitory Measures.* Immediately upon the declaration of war and before the occupation, Belgian civil authorities took measures for controlling the use of liquor. Early in August, 1914, Adolphe Max, burgomaster of Brussels, forbade the sale of gin and other distilled liquors in all liquor-shops and other public places. His example was followed by the officials of most of the other cities and of the communes, with the result that order was preserved and acts that might have led to reprisals were avoided.

On Nov. 23, 1914, King Albert prohibited, as a military measure, the sale of distilled liquors and of strong wines and beers in the zone occupied by Belgian or Allied troops. It was also ordered that this prohibition should be extended to other Belgian territory as fast as it should be liberated.

The German military authorities of the army of occupation issued several orders relating to the manufacture and sale of alcoholic beverages in the territory which they held.

German Orders Relating to Liquor. Order No. 86 (June 16, 1915) forbade hotels, restaurants, etc. to serve soldiers any alcoholic liquor other than wine or beer.

On July 29, 1915, an order was issued by the

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German officials governing the use of the barley harvest of 1915 within the occupied territory. An elaborate administrative machine was set up, consisting of the Belgian Central Barley Harvest Committee, the Provincial Committees, and the District Committees. Under these committees detailed regulations controlled the records of the barley harvests, the collection, transportation, and distribution of barley, including reservations for seed. In distributing the grain, yeast-manufacturers were first allotted what was necessary for their needs, and the remainder might be sold to brewers. Allotments were made only to yeast-manufacturers and brewers who operated their plants for at least three months during the first half of 1915. The duties of growers, maltsters, yeast-makers, and brewers were defined in detail. Provision was made for compensation for fire losses and for the return of grain unused at a specified date. The National Barley Committee could buy barley and malt for its purposes from other countries.

An order of June 24, 1916, continued the provisions of the preceding year and included malt sprouts, the use of which was made obligatory in the proportion of 2 kilograms of sprouts per 100 kilograms of barley. Malt-coffee-roasters as well as yeast-producers were granted allotments of barley before the brewers.

In order that the population might be regularly provisioned with beer, a German order (No. 194, March 31, 1916) was issued, creating a bureau for the control of breweries. This bureau was to sit in Brussels, and its members were to be appointed by the chief of the civil administration. It was authorized to take all necessary measures for regular provisioning with beer, especially for taking possession of the material available for the manufacture of beer, sending information concerning it to the manufacturing, and verifying the truth of the information.

An order of March 7, 1916, increased all duties 10 per cent. It raised the excise tax on beer from 10 centimes to 20 centimes per kilogram; on wines, from 40 fr. to 60 fr. per hectoliter; and on wine made from dried fruit from 23 fr. to 47 fr. per 100 kilograms of dried fruits used.

The manufacture of and traffic in spirits and yeast was regulated under German orders by the

Central Spirits Bureau, composed of five members, at least two of whom had to be Belgians, who were to act as experts. The manufacture of spirits and of yeast had to be authorized by the Central Spirits Bureau and carried out in accordance with its specifications.

Any spirits held in storage on Dec. 24, 1916, on which excise and customs duties had not been paid, had to be turned over to the Bureau of Spirits Control. If surrender was not made voluntarily the spirits might be seized. The amount of the payment to be made for the surrendered spirits was determined by the Bureau, and if the owner was not satisfied he might appeal to the civil governor. A board of arbitration, sitting in Brussels, on which the dis-

tillers and the spirits industry had each a representative, also adjusted differences between the Bureau of Spirits Control and distillers.

A fine of 100,000 marks, or imprisonment for three years, or both, constituted the maximum penalty for violation of the German orders. In addition, both the distillery and its stock of spirits might be confiscated, the latter to be handed over to the officials of the Bureau of Spirits Control.

On the day the Armistice was declared (Nov. 11, 1918) the president of the Permanent Deputation of the Provincial Council of Brabant, Governor Beco, for the purpose of maintaining order, issued directions throughout the kingdom prohibiting, under severe penalties, the sale or consumption of distilled liquor in cabarets, refreshment-rooms, workshops, boats, railway-trains, or on public highways. This decree gave excellent results, public order being well maintained during the critical period immediately preceding and during the departure of the German armies from Belgium.

9. *Post-War Legislation.* The Government had determined that the advantages demonstrated by the prohibition of spirits during the War should not be lost, and the opportunity thus offered was now seized for more radical legislation. The War had roused public sentiment to the dangers of the liquor traffic, and the people were, in a measure, prepared for such legislation.

On Aug. 29, 1919, Parliament passed a law prohibiting the consumption, sale, offering, or gift of distilled liquors in any quantity for consumption on the premises, in liquor-shops, hotels, restaurants, places of amusement, trains, cars, boats, or other public places, as well as upon the public streets.

Liquor-dealers other than sellers of drink to be consumed on the premises were alone authorized to sell or offer for sale distilled liquors for consumption off the premises in quantities of not less than two liters at each sale or delivery. This did not apply to pharmacists delivering spirits on a physician's prescription.

Retailers of drinks to be consumed on the premises were forbidden to keep any quantity of distilled liquors either in their barrooms where consumers were admitted or in other parts of the establishment, or even in adjacent living-rooms.

The word "spirits" was defined as including all alcoholic beverages derived by distillation or containing distilled spirits in any amount, such as brandy, elixirs, liqueurs, bitters, *apéritifs*, and a number of other similar products.

But the products of the alcoholic fermentation of natural fruit juices, wine, cider, perry, or mead were not classed as spirits, provided alcohol had not been added to them and that their alcoholic content did not exceed 8 per cent.

The duties imposed on foreign spirits and foreign wines of more than 2 per cent alcohol were as follow: On spirits in barrels, up to 50 per cent alcoholic strength, 900 fr. per hectoliter, 18 fr. being added for each additional degree of alcoholic strength; on bottled spirits, liqueurs of every grade, and other liquids containing alcohol exceeding 50 per cent, 1,800 fr.

per hectoliter; on drinks made from dried fruits with or without the addition of fresh grape-juice, and others compounded with alcohol, water, sugar, and coloring matter with or without fresh grape-juice, not exceeding 15 per cent alcohol, 240 fr. per hectoliter; other alcoholic liquids up to 20 per cent alcohol, 360 fr.; between 20 and 50 per cent, 90 fr.; exceeding 50 per cent 1,800 fr.; spirituous conserves, 900 fr. per 100 kilograms.

The production tax on domestic spirits was fixed at 900 fr. per hectoliter, up to 50 per cent alcoholic strength. The tax on spirits declared for consumption was raised from 10 to 40 centimes per liter on domestic spirits of 50 per cent alcoholic strength. These taxes applied to all spirits in distilleries, refineries, and warehouses, at the time when the law went into effect.

Provision was made for the enforcement of the law through revenue, tax, and police officials.

The penalty for illicit distilling included not only the chief offender, but all persons who might in any way have been accomplices, even purchasers who for any reasons might be presumed to have suspected that the spirits were illicit.

Violation of the law relating to the vending of spirits involved a fine of from 500 to 5,000 francs. Spirits stored illegally in connection with liquor-shops were liable to seizure. In case of failure to pay fines, the penalty was imprisonment for one month to six months. For second offenses the penalties were double.

This spirits law, therefore, prohibits spirits for "on-consumption," and so disposes of the spirit-shops, but leaves what might be called the wholesale trade, that is, the sale in quantities of not less than two liters for "off-consumption."

Another law (Aug. 1919) attacked the problem of retailers selling fermented drinks only.

It imposed an opening tax graduated according to the value of the location, but in no case to fall below 600 fr. in towns of less than 5,000 population. It gradually increased to a minimum of 2,000 fr. in places of more than 60,000 population. This opening tax operates for fifteen years, after which every dealer wishing to continue in business must pay a new tax. It applies to all establishments selling fermented drinks regularly or intermittently for consumption on the premises; but hotels, boarding-houses, or other establishments where drinks are served with meals are exempt. "Traveling" dealers, those on boats, trains, etc., pay a fixed opening tax of 1,000 fr.

The opening tax was imposed on new dealers only. "New" dealers were defined as those who opened a selling-place on property that had not been used for this purpose within one year; those who, not formerly dealers, took over an existing saloon; those who reopened a place that had been closed for less than a year, if the former business had meanwhile been removed elsewhere. The period allowed for reopening as old sellers was extended to March 20, 1921, for sellers whose business had been interrupted by the War, and to March 20, 1924, for those whose business had been located in property destroyed during the War.

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Exemptions from the opening tax were allowed in the case of a liquor-shop continued by the widow of the former proprietor, or by a son succeeding his father; and a number of other grounds for exemption were generally recognized. Only persons of good conduct and reputation could operate retail shops for the sale of fermented liquor.

After the spirits law went into operation complaints began to be made about the high price of distilled liquors, and Government monopoly was advocated as a means of reducing their cost, especially to the poor. At the same time charges were made that the law was a failure, that clandestine manufacture and sale were flourishing, that more spirits were being consumed than ever, and that the provision forbidding the retail sale of less than 2 liters simply transferred drinking from the drink-shop to the home.

Figures supplied by the assistant director of the Alcohol Bureau showed, however, that the quantity of spirits consumed was only a fraction of what it had been before the War. The monthly production from Sept. 19, 1919, to January, 1920, amounted to only about 90,000 hectoliters of alcohol of 50 per cent strength, of which 72,000 hectoliters had gone to industrial uses. Of the remainder 9,000 hectoliters had been allowed for open sale, and another 9,000 hectoliters for the manufacture of other liquors for beverage consumption. At this rate it was estimated that the per capita consumption for a year would amount to but one third of a liter to one half-liter per capita instead of 5 liters as before the War. As to illicit distilling and selling, the penalty—imprisonment and heavy fines—was so severe that the illicit trade was regarded as too dangerous to reach serious proportions (*Le Peuple*, Jan. 8, 1920).

In 1920 the national federation of café, hotel, and restaurant keepers joined with the "Committee of Defense" of the spirit and liquor trade in protesting against the spirits law of August, 1919, and opened a campaign for its revision. The same interests advocated a new law against public drunkenness. Statistics for 1919, quoted from the *Courrier de la Bourse et de la Banque* by L. S. Pidoux, indicated that the importations of alcoholic beverages had not been checked by legislation and high prices. On the contrary they showed a remarkable increase. In 1919 the imports of wine into Belgium amounted to 551,719 hectoliters (valued at 155,884,813 fr.) as compared with 307,582 hectoliters (valued at 24,606,626 fr.) in 1913.

According to Dr. A. Bienfait, the prohibition of spirits in Belgium resulted in an increased consumption of strong wines, while the drinkers purchased spirits for home consumption. Nevertheless, he reported that the people generally were drinking less, and that those who formerly frequented the spirit-shops were turning to the cinemas, to sports, and to other forms of recreation which were daily increasing in popularity.

Early in 1920 the Government appointed a

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commission, headed by Prof. De Leener of the University of Brussels, to study the problem of law enforcement and to suggest further measures for efficiency combating alcoholism.

From information courteously supplied by the Belgian Minister of Justice, it appears that the convictions for public drunkenness and for offenses in which drunkenness was a factor for the years 1913, 1914, and 1919 were as follow:

YEAR	CONVICTIONS FOR DRUNKENNESS	TOTAL NUMBER OF CONVICTIONS FOR CRIMINAL OFFENSES	CONVICTIONS FOR OFFENSES IN WHICH DRUNKENNESS WAS A FACTOR
1913	21,083	54,223	5,260
1914	11,872	39,539	2,861
1919	1,766	37,829	205

10. *The Temperance Movement.* Belgium was very little affected by the temperance movement which spread over most of the other countries of northern Europe between 1836 and 1850. A temperance society was organized in Brussels about 1850; but apparently it accomplished little, and left no lasting impression. The first temperance organization of any importance was the Association Belge contre l'Abus des Boissons Alcooliques ("Belgian Association against the Abuse of Alcoholic Drinks"), founded in 1879 by three physicians, Dr. Th. Belval, Dr. H. Barella, and Dr. Louis Martin. Other persons, chiefly physicians, became interested and united with the three, enabling the society to start with 60 members.

By 1880 the membership had increased to 300, and the society organized an international congress at Brussels for the study of problems relating to alcoholism. Some of the papers presented at this gathering attracted considerable public attention, and in 1882 more than 4,000 persons signed a petition requesting the Government to appoint a commission to investigate the spread of alcoholism in Belgium and to suggest methods for checking it. The attempt proved premature, for public sentiment was not ripe for the indorsement of such an effort. The leaders were not discouraged, however. Émile Cauderlier drew up a report on Belgian alcoholism showing a constant increase in the use of distilled and fermented liquors and the social results. It was finally decided that the Association Belge contre l'Abus des Boissons Alcooliques, which had previously been largely scientific in its aims, should seek enlargement of its membership by extending its activities. Accordingly, in 1884, its name was changed to "La Ligue Patriotique contre l'Alcoolisme," and the publication of the *Journal de la Ligue Patriotique contre l'Alcoolisme* was begun. The activity of the League in the publication of temperance booklets and statistical studies of alcoholism, and in the display of posters did much to focus public attention on the alcohol problem.

To Antwerp belongs the honor of the first meeting (September, 1885) of the series of temperance gatherings now known as the INTERNATIONAL CONGRESS AGAINST ALCOHOLISM. At the time of the universal exposition of Antwerp a Belgian committee, consisting of Drs. Barella, Desguin, Moeller, Petithan, and de Vaucleroy, organized the Meeting International d'Anvers

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contre l'Abus des Boissons Spiritueuses ("Antwerp International Meeting against the Abuse of Spirituous Liquors"). The meeting, which was presided over by M. Houzeau de Lehaie, was intended primarily to be a protest against the serious spread of alcoholism in Belgium, and about 590 persons attended.

In 1886 Abbé Senden, diocesan inspector of St. Trond, founded in that city the first society in Belgium to require from its adult members abstinence from distilled liquors. This was La Société de Tempérance Saint Jean Baptiste (Dutch title, *Sint-Jansgenootschap*), "St. John the Baptist Temperance Society." A little later Abbé Senden founded the first Belgian juvenile temperance society, La Société de Tempérance Saint Jean-Berchmans (Dutch, *Berchman's Genootschap*), which grew more rapidly than the society for adults. About this time Abbé Senden founded the journal *De Sint Jansbode*, by which publicity was given, especially in Limbourg, to the activities of all these temperance societies. Although a number of other local temperance organizations were inaugurated about this period, it was several years before the movement got well under way. The Belgian temperance workers were in the main "moderates," but they showed themselves not unfriendly to those who held total-abstinence views.

In 1897 the Sixth International Congress Against Alcoholism (*Vime. Congrès International contre l'Abus des Boissons Alcooliques*) was held in Brussels. Minister of State Jules le Jeune was president and Dr. V. de Vauleroy secretary of the Congress.

The Royal Commission of Inquiry (1895-1896) recommended that every temperance society whose constitution was recognized by the Government should receive a subsidy toward defraying the expenses of its activities and that the authors of works against alcoholism should be awarded certain premiums. From the year 1886 credits designed to aid propaganda against alcoholism were included in the budgets of the Minister of Agriculture.

When, with this assistance, the number of local societies had become considerable, the Government changed its method of distributing the subsidies, and, instead of giving them directly to the local societies, bestowed them through federations or accredited leagues, which were required to give account of the activities of the affiliated organizations. By 1911 there were some fifteen leagues or federations, the subsidies granted to which amounted to about 85,000 fr. The more important of the apportionments were the following: La Ligue Patriotique contre l'Alcoolisme, 16,350 fr.; L'Union Nationale des Sociétés de Tempérance pour la Jeunesse, 16,600 fr.; Onthoudersbond, 8,100 fr.; La Ligue de la Croix Bleue, 1,250 fr.; L'Union des Femmes Belges contre l'Alcoolisme, 1,800 fr.; La Ligue de la Croix, 2,500 fr.; L'Étoile Bleue, 1,350 fr.; Berchmans Genootschap, 1,500 fr.; Sint-Jansgenootschap, 1,100 fr.; La Régénératrice, 6,000 fr.; La Société Médicale Belge de Tempérance, 1,000 fr.; La Ligue des Bons Templiers Socialistes, 200 fr. The remainder of the fund was allotted to provincial or important local organizations.

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The temperance societies of Belgium may be placed in three principal groups:

1. Those, like La Ligue Patriotique contre l'Alcoolisme, which devoted their efforts chiefly to studying the alcohol problem in its relation to hygiene, legislation, education, and social economy. These societies do not ask their members to subscribe to total abstinence. They are open to all persons in sympathy with their object, and they aim to find a solution of the various questions connected with alcoholism. They labor to build up a strong public opinion opposed to the use of ardent spirits, to reform the social customs encouraging the use of such beverages, and to influence the law-makers to enact measures for social reformation.

2. Societies, like L'Étoile Bleue, La Société Médicale Belge de Tempérance, La Société Belge de Tempérance, L'Union Nationale des Sociétés de Tempérance pour la Jeunesse, which pledge their members to *abstinence from spirits* and to moderation in the use of fermented liquors.

3. Societies, such as La Croix Bleue, and the Good Templars, that work for the reformation of drunkards, and require from their members total abstinence from *all alcoholic liquors*.

The societies which maintain the total-abstinence standard, requiring their members to refrain from beer, cider, and wine as well as from spirits, belong to a separate alliance, the Fédération des Abstinents Belges.

All of the antialcohol societies owe their existence to private initiative, but, having a compactly organized force in opposition to their aims, they cooperate in measures for molding public opinion. To this end there was held in Liège in 1905 the first

Belgian Congress Against Alcoholism, and out of it grew a national federation of temperance societies. The first national congress of the abstaining societies was held June 26, 1910. The strength attained by the temperance societies was demonstrated by a large gathering of delegations from the various societies which met in Brussels in the same year. A spectacular parade was held, and national importance was given to the meeting which followed by the attendance of King Albert and Cardinal Mercier. The latter in an inspiring address expressed deep sympathy with the temperance movement.

From time to time suggestions had been made for the establishment of institutions for the treatment of alcoholics. Early in the present century Mlle. Marguerite de Laveleye, who had studied an enterprise of this kind at Pontareuse, Switzerland, inaugurated a similar one on her own farm, near Spa. The project proved successful, and in 1907 a committee to carry on the work was formed at Liège.

The enactment of the law of 1912, abolishing the annual license fee on existing spirit-shops and establishing instead an opening tax on all new liquor-shops, whether for the sale of spirits or fermented liquors, was met by a vigorous protest and by demands for counter-legislation from the organized temperance forces. The latter demanded: A reduction of the number of taverns by a genuine process of elimination; the restora-

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tion of the annual license fee; the abolition of the tax on temperance cafés; permission to use school and communal halls for temperance meetings; asylums for non-criminal alcoholics; rigorous enforcement of the law against public drunkenness.

With a view to using the organized strength of the antialcohol societies for securing much

The Comité National Antialcoolique

needed legislation there was formed Aug. 1, 1912, a central antialcohol committee, the Comité National Antialcoolique, composed of twelve federations and some of the most important national societies. The Belgian temperance societies have given considerable attention to educating the public concerning the evils of alcoholism. Important work in this field has been the holding of temperance meetings among railroad employees, and the distribution of tracts and posters in workshops and other public places. In the army, captains, in their daily talks with subordinates, warned them against the dangers of excessive drinking; and army physicians pointed out the physiological effects of the immoderate use of liquor.

Libraries in reformatories and charitable institutions have been liberally provided with temperance pamphlets and tracts.

Circulating temperance libraries have been a useful means of carrying antialcohol propaganda to the general public. The books are given to school-children who take them home, and thus the parents are often reached.

An antialcohol exposition was organized in Brussels in May, 1914, under the auspices of La Croix Bleue with the cooperation of La Ligue Patriotique contre l'Alcoolisme, L'Union des Femmes Belges contre l'Alcoolisme, L'Etoile Bleue, Alliance des Femmes contre l'Abus des Boissons Alcooliques, and La Ligue des Bons Templiers Socialistes. It drew a large attendance, especially among school-children. Plans were made for visiting all the leading cities of the kingdom, but the declaration of war ended the project for the time being.

In 1911 there were in Belgium 4,626 temperance organizations with an aggregate of 98,991 members. These societies were distributed over several provinces as follows:

PROVINCE	NO. OF SOCIETIES	NO. OF MEMBERS
Hainaut	927	20,504
West Flanders	613	18,891
Luxembourg	588	7,796
Namur	553	7,053
East Flanders	471	8,941
Liège	464	8,914
Brabant	364	9,216
Limbourg	344	6,869
Antwerp	302	10,807
	4,626	98,991

During the World War many of the Belgian temperance societies were compelled to suspend operations, and those which did not were much handicapped in their work, as meetings were often impossible on account of the absence of members in the military service, the difficulty of communication, etc.

Generally speaking, however, war-time conditions worked greatly to the advantage of temperance reform, and made it possible for the Government to take stringent measures in regard to

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the liquor traffic. The scarcity of food, the necessity for economy, the shortened hours of sale, the prohibition of the sale of spirits, together with the scarcity, high cost, and poor quality of wine and beer—all these factors contributed to sobriety and the development of temperance sentiment. Many breweries were seized and converted into munitions factories. The leaders of temperance organizations who were not in the military service were able, therefore, to turn their activities toward public welfare and relief work, which, in turn, brought them grateful public recognition.

Immediately on the conclusion of peace the temperance forces formulated demands for radical temperance measures. A com-

Post-War Temperance Demands

mittee, appointed by La Ligue Patriotique contre l'Alcoolisme and consisting of Hubert Brunard, Émile Cauderlier, Lieut.-Gen. Baron Donny, A. Van de Kerckhove, and Dr. V. de Vaucleroy, demanded the immediate prohibition of the manufacture, transportation, sale, holding for sale, and distribution of all beverage alcohol of every kind in Belgium and the Belgian Congo; prohibition of the importation of distilled alcoholic liquors, and liqueurs; prohibition of the importation, transportation, sale, holding for sale, or even free distribution, of wines of more than 18 per cent alcoholic strength, and of beers containing more than 7 per cent of alcohol. The committee demanded that the Government should, at the earliest date practicable, take exclusive control of the manufacture of industrial alcohol and of beverage alcohol necessary for pharmaceutical purposes and the production of yeast; further, that the Government should regulate the sale of beer and wine according to alcoholic strength, limit the number of selling-places, and encourage by every means the propaganda against alcoholism.

11. *Temperance Education in the Schools.* The question of temperance education in the schools had been discussed as early as 1862. In that year, at a meeting of the Central Association of Belgian Teachers, M. Van Gansen, professor in the communal college of Beerlingen, presented a paper dealing with the subject. He described the pernicious effects of drunkenness upon the body and mind, upon the drinker's family, and on society in general, and advocated antialcohol instruction in the schools as an effective means of combating the evil.

No definite steps in this direction are recorded, however, until after the Meeting International d'Anvers contre l'Abus des Boissons Spiritueuses (see above) held in Brussels in 1885. At this meeting the English temperance workers Fielden Thorp and Charles Wakely described the work of the Bands of Hope in Great Britain, and such was the interest aroused by them in juvenile temperance education that a number of young people's societies were started in Belgium the following year.

The establishment of temperance societies in schools was advocated in 1887 by M. F. A. Robyns, inspector of primary education in Hasselt, in a letter to the inspectors of the canton. His suggestion was so favorably received, and bore such good fruit, especially in Limbourg, that the Minister of the Interior and Public In-

struction favored the adoption of the plan for the schools of the whole country, and, further, recommended (April, 1892) that the teachers generally should undertake an antialcohol campaign by means of special lessons, talks, etc.

At the request of the Société Belge de Tempérance a circular was sent to the directors of normal schools recommending instruction that would assist teachers in these lines of work. Subsequently the teachers of normal schools for girls and all primary schools were urged to cooperate in the struggle against alcoholism by giving temperance instruction in their classes. Later in the year (1892) it was ordered that temperance instruction be introduced into the curricula of the royal atheneums and the intermediate schools.

The subject of temperance education in the schools was given a prominent place in the report of the Royal Commission of Inquiry (1895-96) to which reference has been made above. The Commission made a number of recommendations having for their object the encouragement of teachers to take part in the antialcohol conflict, among which were the following:

Recommendations of Royal Commission of Inquiry

That temperance societies be formed in elementary schools; that they receive aid from the public funds; and that their establishment be encouraged by the payment of additional contributions to schools having active societies.

That temperance instruction be obligatory as a constituent part of the instruction in hygiene in gymnasia, public middle and grade schools, and normal schools, and that readings and lectures on alcoholism be given in the universities.

That colored charts showing the injuries resulting to the body from alcoholism be placed in all schools.

That there be instituted a system of rewards for school directors who prove themselves especially successful in antialcohol work.

That the Government furnish free of cost, books, leaflets, etc., to form a small temperance library in each school, for the use of teachers and pupils.

That the authors of antialcohol literature be encouraged by prizes and appropriations from the Government.

Following these recommendations a ministerial circular (April 11, 1896) recommended antialcohol propaganda in the schools. Communal administrators, also, were urged to encourage the organization of pupils' temperance societies. A further circular (May 13, 1896) ordered professors in colleges to give special attention in their class work to the combating of alcoholism.

A decree of Sept. 5, 1896, fixing the program of normal schools, expressly included in the subject of hygiene "Alcoholism, its ravages, from the standpoint of health, intelligence, and morality."

These ministerial orders gave a strong impetus to the organization of school temperance societies. In many places, however, the formation of the societies was not accompanied by the necessary instruction. The objection was frequently made that the school program was already full. The communal authorities in some cases even refused permission

for the creation of societies. All objections were silenced, however, by Minister of the Interior and Public Instruction M. Schollaert, who issued a circular (April 2, 1898) to all inspectors and teachers, making temperance instruction obligatory in all primary schools. Teachers were urged to set examples of abstinence, to avoid frequenting cabarets or living in houses in which there were liquor-shops. Pupils were forbidden to frequent cafés or cabarets unless accompanied by their parents.

The teachers' meetings proved a decided success. The evidence of science regarding the injurious effects of alcohol made a very profound impression on many teachers and led to the formation of a number of teachers' temperance societies.

The results of scientific temperance instruction in the Belgian schools have been increasingly satisfactory from a temperance standpoint, and it may be stated without exaggeration that this branch of activity constitutes one of the most powerful weapons which the Belgian opponents of the liquor traffic have at their disposal to-day. The benefits of school temperance education were noted by Government officials as far back as 1906. In that year a circular issued by the Department of the Interior and Public Instruction to the governors of the provinces showed that the consumption of spirits had fallen from 10.62 liters per capita in 1895 to 5.78 liters in 1905; and this diminution was attributed mainly to temperance instruction and temperance societies in the schools. This circular urged the governors to greater efforts against alcoholism and asked them to include in their budgets an appropriation for temperance propaganda, the purchase of literature, and the organization of "antialcoholic fêtes." The total membership of the school-children's temperance societies at this time was given as 120,101; in 1909 the number reported was 175,168.

On Dec. 31, 1907, no fewer than 100,000 Belgian children had taken the following pledge: "I promise upon my honor to abstain until I am twenty years old from all strong drinks and to make only very moderate use of beer and wine."

A report from the Department of Primary Instruction in 1913 gave the following statistics of school temperance societies: There were 2,523 communes having one or more school societies, the largest number being in Hainaut and Liège, which had respectively 429 and 409. Of the 7,640 primary schools of children at least 11 years old, 5,257 had societies. Of the 243,434 pupils who were 11 years old and upward 123,117 were enrolled in the societies. There were 1,961 societies in adult schools, with 66,310 members. There were 3,292 patron members who subscribed 352.90 fr. for the work; and sums amounting to 1,483.50 fr. were allotted from communal funds.

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BELIZE. See HONDURAS, BRITISH.

BELL, HUGH HENRY. American Presbyterian minister and temperance advocate; born at Albion, Ia., July 16, 1858; educated in the schools of Monroe County, Ia.; Monmouth College, Monmouth, Ill.; Pittsburgh Theological Seminary; also special work in the University of California. He received the honorary degree of D.D. from Associate Reformed Presbyterian College, Clinton, S. C. Until 24 years of age he was engaged in the cattle business and farming, and for eight years he taught school during the winters. Ordained to the ministry of the United Presbyterian Church in 1889, he served as minister at Colorado Springs, Colo. for five years (1899-94), was occupied in general evangelistic work for a similar period, then was pastor of the First United Presbyterian Church, San Francisco, Calif., for more than fifteen years (1899-1915), and for five years, (1916-20) was professor in the San Francisco Theological Seminary, San Anselmo, Calif. He spent one year in Y. M. C. A. work in France during the World War, and was for a year with the Inter-Church World Movement in New York. Since 1920 he has been pastor of the First Presbyterian Church in Fresno, Calif. He has been active in the promotion of temperance reform ever since the fight for Prohibition in the State of Iowa in the early eighties; also in Colorado, and, for more than twenty years, in California. From its organization until 1920 he was a member of the State Committee of the Anti-Saloon League of California.

BELL, WILLIAM. Australian company director and temperance advocate; born in the county of Cumberland, England, Feb. 24, 1829; died in 1922. He emigrated in 1854 to Victoria, Australia, where he joined the Independent Order of Rechabites, and actively promoted the growth of the Order. In 1863 he represented the Victoria district of Rechabites at the High Movable Conference, held at Tunstall, England, and in 1907 he represented Australia at a similar gathering at Newcastle. In 1868 he was appointed district secretary of the Order. At the time of his election the membership in Victoria was about 2,400. In 1903 it had risen to 22,000;

and the enthusiastic appreciation of the Order was shown by successive reelections of this capable and devoted officer until he, having reached his eightieth year in 1909, declined further service. He was then made secretary of the board of trustees.

He resided for many years at Hawthorn, a suburb of Melbourne, and was a justice of the peace. During his term of service as mayor of that city he always dispensed the civic hospitalities on total-abstinence principles. His gift of two handsome drinking-fountains to the citizens of Hawthorn was an instance of his practical contributions to the spread of temperance principles. He was a director in a number of leading business concerns, including the Australasian Temperance and General Life Assurance Society and the Victorian Permanent Building Society.

BELLAMY, EDWARD. American author and social reformer; born at Chicopee Falls, Mass., March 25, 1850; died there May 22, 1898. He attended Union College, Schenectady, N. Y., leaving that institution without being graduated to study in Germany. After a year abroad he returned to America, took up the study of law, and was admitted to the bar in 1871. Literature made a stronger appeal to him than law, however, and journalism suggested itself as the most convenient avenue of approach thereto. He became associate editor of the *Springfield* [Mass.] *Union*, and later engaged in editorial writing for the *New York Evening Post*. His geographical knowledge was enlarged by a trip to Panama and Hawaii. His first three novelettes ("Six to One," "Dr. Heidenhoff's Process," and "Miss Ludington's Sister") were received with considerable popular favor, and his short stories gained for him a distinctive place among the magazine writers of his time. The Utopian romance "Looking Backward, 2000-1887" (published in 1888), which brought him international renown, though regarded at first only as fascinating fiction, was soon recognized as a deliberate presentation of Bellamy's communistic doctrine, "nationalism," to the promotion of which he devoted the remainder of his life as author, editor, lecturer, and politician. His nationalistic theories (the essential points of which are said to have been included in the platform of the People's party of 1892) were made the basis for the foundation of a Nationalist party, which, however, gained no political foothold. While writing "Equality," a sequel to "Looking Backward," his health began to break, and he went to Colorado (September, 1897) in a vain attempt to check the progress of consumption, which had suddenly attacked him. In the spring of 1898, realizing that the battle to recover his health was to end unsuccessfully, he returned to his old home, where he passed away a month later.

Bellamy was an advocate of the plan for the exclusive public management of the liquor traffic, which was first brought into politics by its adoption as a plank of the People's party in Ohio and Massachusetts in 1891. In his article entitled "State Management of the Liquor Traffic," read at the World's Temperance Congress at Chicago in June 1893, (see "Temperance in All Nations," ii, 337, New York, 1893), he states that the plan originated with the Na-

tionalists, "as the logical method of applying the principle of nationalism (*i. e.*, the public operation of all commerce and industry) to the liquor business." The article is devoted to a discussion of this scheme for dealing with the traffic, which is substantially the same as that embodied in the "dispensary system" (see DISPENSARY).

BELLARMINE. A large drinking-jug of stoneware, with a capacious belly and narrow neck, decorated with the face of a bearded man, originally designed as a caricature of Cardinal Bellarmine, who opposed the Protestant party in the Netherlands about the year 1600. At that time Dutch potters had commenced to manufacture stoneware in London; and these large, globular jugs, known also as "graybeards" and "long-beards," were among the most popular forms of their product.

BELOW PROOF. See PROOF-SPIRIT.

BELSHAZZAR. See BABYLONIA AND ASSYRIA.

BELTIRI. A fermented beverage made and used by the aborigines of British Guiana. The name is derived from the Arawak word *beletto*, meaning anything soft or jelly-like. It is prepared by placing KERELI in warm water. Then the fluid expressed from cassava by means of the *matapi*, or squeezer, is put into a pot and boiled until the bitterness disappears, and the mixture is then allowed to cool. When cold, a red liquor obtained by boiling red potatoes is added and to this, kereli in sufficient proportion to make a mush or jelly. This will keep for a week. To drink, some of the jelly is dissolved in water. While paiwarri and kassiri are used largely in social and ceremonial functions, beltiri is used for home consumption.

See KASSIRI; PAIWARRI.

BENEDICT, FRANCIS GANO. American chemist and investigator of the physiological and psychological effects of alcohol; born at Milwaukee, Wis., Oct. 3, 1870. He studied at the universities of Harvard (M. A. 1894) and Heidelberg (Ph. D. 1895). He became instructor in chemistry in the Massachusetts College of Pharmacy (1892-94), instructor and associate professor of chemistry (1896-1905) and professor (1905-07) in Wesleyan University, Middletown, Conn., director of nutrition in the laboratory of the Carnegie Institution of Washington (from 1907), chemist to the Storrs Experiment Station (1896-1900), and physiological chemist of nutrition in the investigation of the United States Department of Agriculture (1895-1907). The experiments concerning alcohol with which Benedict has been connected or which he has conducted are among the most important in determining its effects, even when used in small quantities, and especially in demonstrating its depressant action. The following publications, with which Benedict was associated, indicate the scope of these experiments and reports:

(With Raymond Dodge) "The Psychological Effects of Alcohol. An experimental investigation of the Effects of Moderate Doses of Ethyl Alcohol on a Related Group of Neuromuscular Processes in Man." (*Carnegie Institution of Washington, Publication No. 232, 1915.*)

(With Raymond Dodge) "Neuromuscular Effects of Moderate Doses of Alcohol." (*Proceedings of the National Academy of Sciences, 1915, i, 605.*)

"Scientific Aspects of Moderate Drinking." (*Boston Medical and Surgical Journal, 1904, cl. 174.*)

"The Nutritive Value of Alcohol." (*Id.*, clxvii. 31.) (With W. O. Atwater) "An Experimental Inquiry Regarding the Nutritive Value of Alcohol." (*Memoirs of the National Academy of Sciences, viii, 231-397, Washington, D. C., 1902.*)

"Some Psychophysiological Processes as Affected by Alcohol." Reported by Walter R. Miles. (*Proceedings of the National Academy of Sciences, Baltimore, 1916, ii, 703-709.*)

"Physiological Effects of Ethyl Alcohol when Injected into the Rectum, with Special Reference to Gaseous Exchange." Reported by Thorne M. Carpenter. (*American Journal of Physiology, Boston, 1917, xlii, 605.*)

"The Absorption of Alcohol and its Concentration in the Urine when Injected by Rectum." Reported by T. M. Carpenter and E. B. Babcock. (*Journal of Biological Chemistry, 1917, xxix, 28.*)

"The Effect of Alcohol on the Respiration and the Gaseous Metabolism in Man." Reported by H. L. Higgins. (*Journal of Pharmacology and Experimental Therapeutics, 1917, ix, 441.*)

"A Study of Acidosis in Three Normal Subjects, with Incidental Observations on the Action of Alcohol as an Antiketogenic Agent." Reported by H. L. Higgins, F. W. Peabody, and R. Fitz. (*Journal of Medical Research, 1916, xxxiv, 263.*)

"The Rapidity with which Alcohol and Some Sugars may Serve as Nutrient." Reported by H. L. Higgins. (*American Journal of Physiology, Baltimore, 1916, xli, 258-265.*)

BENEDICT OF NURSIA, SAINT. Italian ecclesiastic and founder of the monastic system in the West; born at Nursia, near Spoleto, Italy, about 480; died about 543. He is said to have been disgusted with the licentiousness of the Roman schools to which he had been sent by his parents, and to have fled to the mountainous districts of the Abruzzi, where he formed twelve monasteries. The jealousy of a priest of the locality compelled him to leave the communities he had founded, and he went south to Monte Cassino, a hill about equidistant from Naples and Rome. On the summit of the mountain he founded, about 529, a monastic establishment which became an important religious center. He founded also a monastery at Terracina, about 58 miles northeast of Rome. See BENEDICTINE.

BENEDICTINE. (1) A member of the monastic order founded by St. Benedict of Nursia at Subiaco, in the Abruzzi, Italy, in the early part of the sixth century. His rule was enthusiastically advocated by Gregory the Great, and monasteries soon arose throughout western Europe. They became the nurseries of culture and education, and out of them grew many great schools and universities. The rule of St. Benedict was noteworthy in allowing to members of the order the use of wine, a beverage till then rigidly debarred among monks.

A community of Benedictines at Fécamp, France, was very successful in the manufacture of the liqueur benedictine. In America members of the same order at Latrobe, Pa., manufactured a beer in recent years. The authorities of the Roman Catholic Church compelled the monks to close both of these businesses.

(2) A liqueur distilled at Fécamp in Normandy, France, originally by a community of Benedictine monks, but in recent years by a commercial company.

BENEDICTSEN, OLAV EMIL. Danish surgeon and lecturer; born at sea, between Borneo and Java, Feb. 7, 1863; son of a sea-captain. In 1904 he was president of the Students' Temperance Association of Denmark. He is an honorary member of the American Humane So-

ciety, and has been a member of Samfundet til Edrueligheds Fremme ("Society for the Promotion of Temperance") since 1911. He is well known in Denmark as a lecturer on the alcohol question. His home is in Copenhagen.

BENEZET, ANTHONY. French-American philanthropist and reformer; born in Saint Quentin, France, Jan. 31, 1713; died in Philadelphia, Pa., U.S.A., May 3, 1784. His parents were Huguenots who, after the revocation of the Edict of Nantes, fled to Holland and, in 1715, to England, where they allied themselves with the Society of Friends. In 1731 the family crossed the ocean and settled in Philadelphia, Pa., where five years later young Anthony wedded Joyce Marriott, whose "piety, ready sympathies, and open-handed hospitality hallowed and gladdened his home for nearly half a century" (Mary R. Haines, "Sketch of Anthony Benezet"). Soon after his arrival in Philadelphia he was apprenticed to a cooper. In 1739 he became a teacher in a Germantown school, and three years later he began teaching in the William Penn Charter School, the pioneer free school of America. He then established a school for girls and prepared a number of text-books. About 1750 he became actively interested in the abolition of negro slavery. He founded and personally conducted for years a school for negro children, leaving most of his small fortune for its endowment at his death. The school is still maintained under the auspices of the Friends of the Philadelphia Monthly Meeting. Benezet was one of the founders (1756) of the Friendly Association for Regaining and Preserving Peace with the Indians by Pacific Measures, and about the same time he became manager of the Pennsylvania Hospital. He published various pamphlets on the subject of slavery, some of which were bound and published together with similar pamphlets by John Wesley. Several are preserved in the Congressional Library at Washington and by the Pennsylvania Historical Society at Philadelphia. The earliest of these is entitled "A Caution and Warning to Great Britain and her Colonies in a Short Representation of the Calamitous State of the Enslaved Negroes" (1767). In 1772 appeared "Some Historical Account of Guinea, with an inquiry into the Rise and Progress of the Slave Trade." Among other pamphlets of his were: "A Short Account of the Religious Society of Friends commonly called Quakers" (1780); "On the Plainness and Innocent Simplicity of the Christian Religion" (1782); and "Observations on the Indian Natives of this Continent" (1784).

The intense humanity of Benezet was shown during the French and Indian War (1755). The Treaty of Utrecht, by which Nova Scotia was ceded to England, contained a provision that the French inhabitants of the province should retain their homes and that neither they nor their descendants should ever be called upon to bear arms. In 1755 some of them were caught supplying information to the French. This exasperated the British commander, who at once deported several thousand of them and confiscated their property. Five hundred of these "Neutrals" were dumped into Philadelphia, penniless, and ignorant of its language and customs. Benezet, who had no children of his own, promptly

adopted the five hundred refugees, and was kept busy for a long time providing for their wants.

With such broad sympathies it was natural that Benezet should become the pioneer of the temperance reform. The first that

Embarks in Temperance Reform

is known of his temperance work relates to the year 1773 or 1774, when he used extracts from the antialcohol opinions of English medical authorities. The occasion was when Jacob Lindley, a stripling, appeared before the Philadelphia Yearly Meeting and fervently pleaded that the Society clear its skirts from the use or manufacture of spirituous liquors. Lindley met with little encouragement up to the close of the meeting, when Benezet warmly greeted him, invited him to dinner, and asked him to collaborate with him in writing some paragraphs for a pamphlet he already had in preparation, carrying out the young man's views. From that time Benezet was an agitator for temperance. His well-known pamphlet on this subject, and perhaps his only one, was first printed in 1774. It was entitled "The Mighty Destroyer Displayed, In some Account of the Dreadful Havock made by the mistaken Use as well as Abuse of Distilled Spirituous Liquors, by a Lover of Mankind," and was reprinted several times and circulated extensively. As the first pamphlet on the temperance question known to have been written and printed in America, it is here given almost in full:

Observing some years ago the dreadful havoc made by the excessive use of distilled spirituous liquors in this part of the world, I was induced to insert in one of the almanacks an extract of what had been written on that subject by Dr. Hales, fellow of the Royal Society, containing his own remarks, with the sentiments of several persons of note in the physical way, whose knowledge of the nature of distilled liquors, as well as of their effects on the human frame, best qualified them to give a right judgment thereon. And as the excessive and indeed mistaken use of these liquors continues and rather increases on this Continent, 'tis thought a republication of those sentiments, with some additions, may, thro' divine blessing, be beneficial to many, particularly to some well-minded people, who are under mistaken prejudices on this most interesting subject. "My principal and indeed only motive," says this benevolent author, "is to endeavour to rouse the caution and indignation of mankind, against those mighty destroyers and debasers of the human species, FERMENTED DISTILLED SPIRITUOUS LIQUORS, those worse than infernal spirits, which bewitch and infatuate the nations with their sorceries." An evil so amazingly great that, did not woeful experience too fully prove it, it seems incredible, that any whom it concerns could possibly be so negligent as not to use their utmost endeavors to suppress this destructive MAN-BANE.

That eminent physician, Dr. Hoffman, expressly cautions against the use of distilled spirituous liquors. "Because," says he, "they are, above all things, most unwholesome, being caustic burning spirits, which, by inflaming the solids, and thickening the fluids, cause obstructions, which bring on many fatal diseases, such as hectic fevers, jaundices, dropsies, &c., whereby multitudes are yearly and daily destroyed." He also observes, "that they rot the entrails, such as the liver, stomach, and bowels, as it is evident, not only by opening the bodies of those who are killed by drinking them, but also by what is observed in Germany of the effect which the caustic, fiery, remaining wash of the distilleries has on the guts of hogs, which are thereby so tendered, that they cannot make puddings with them." He farther observes, "That the flesh of such hogs will not keep, even when salted, so well as the flesh of other hogs." Dr. Cheyne, in his essay on health and long life, says, "All people who have any regard for their health and lives, ought to tremble at the first cravings for such poisonous liquors. The maladies begot by them, bring forth necessity upon necessity of drams and gills, till, at last, a

kind of dropsy, nervous convulsion, flux, if not a fever, or phrenzy, sets the poor soul free. It has often raised in me the most melancholy reflections, to see the virtuous and sensible bound in such chains and fetters, as nothing less than omnipotent grace or the unrelenting grave could release them from."

Doctor Short, in his "History of Mineral Waters"

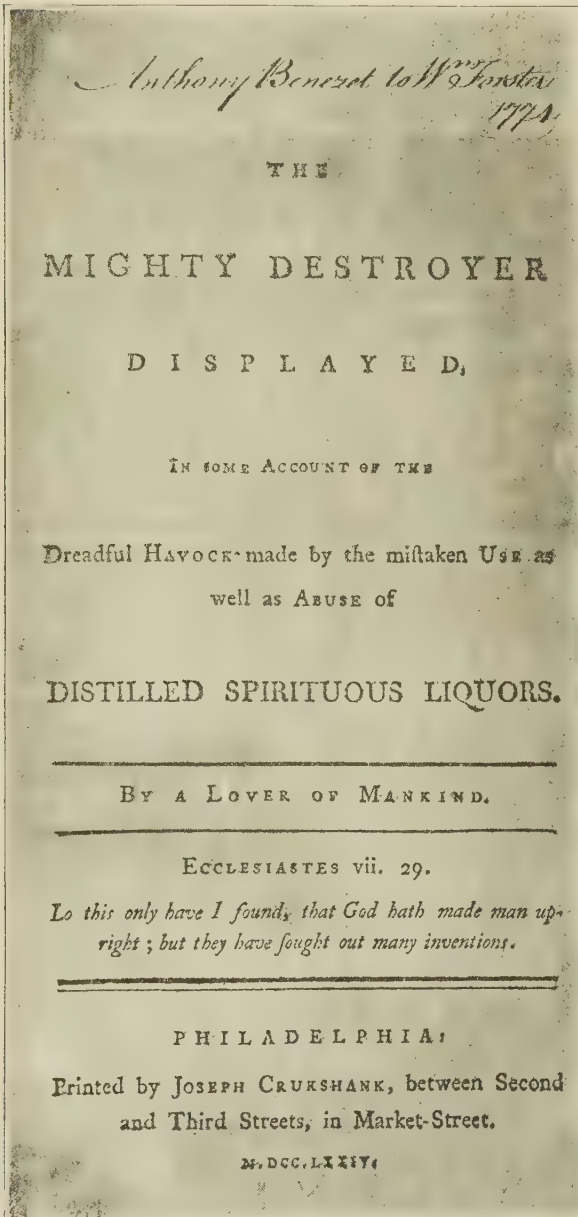
ing with Doctor Allen, in his 'Synopsis Medici' (1633): "THAT THE PLENTIFUL DEVOURING OF THOSE SPIRITS HAS KILLED AS MANY THOUSANDS OF MEN, AS THERE ARE STARS IN THE SKY, NAY, TEN TIMES TEN THOUSAND HAVE DIED BY THESE, MORE THAN ALL THE REST OF THE POISONS WHATEVER."

Doctor Lind, in his treatise on the scurvy, says, "He observed most destructive distempers to be much increased, even to mortality, by distilled spirituous liquors, which sailors are too apt greedily to swallow down." And Doctor Hales observes, from the remarks made to him by an eminent surgeon, "That the stomachs of great dram-drinkers were contracted into half the common natural size, and hard, somewhat like leather, that had been held to the fire. The consequence of which was, loss of appetite, and a wasting consumption."

It is pretended that drams comfort, warm, and defend from the severity of weather, to which men are sometimes exposed; without which, they say, they should perish with cold; which is probably, in a great measure, true of those who are habituated to drink them, the blood of such being thereby so much impoverished, that it is well known many of the drinkers of drams are cold and lifeless in the midst of summer, without frequent repetitions; this is what some of them have owned. But on the other hand, how much more able are sober persons to endure cold and hardships? Their vital heat, not being extinguished by intemperance, does, by its kindly, genial warmth, more effectually secure them from the inclemency of the weather, than the false flash of a dram. Besides, it is well known, that men did not perish in the coldest countries for want of drams formerly, when they were not to be had. Of the undoubted truth of this, Captain Ellis gives a full proof in the account of his voyage to Hudson's Bay (p. 199), where he observes, "That the natives on the very cold coast of that Bay, to whom the French are kinder than to sell distilled spirituous liquors, are tall, hardy, robust, and active; whereas those of them that are supplied with drams from the English are a meagre, dwarfish, indolent people, hardly equal to the severity of the country, and subject to many disorders."

The unhappy dram-drinkers are so absolutely bound in slavery to these infernal spirits, that they seem to have lost the power of delivering themselves from this worst of bondage. How much then is it the bounden duty of those, who have it in their power, to withhold this destructive *MAN-BANE*, either as parents, masters, or rulers to the people committed to their trust.

Since, then, the evil is becoming so notoriously epidemic as to debilitate and destroy multitudes, in most parts of the world, it behooves all who have any bowels of pity for their fellow-creatures, more especially the governors of the nations, as guardians and tender fathers, to guard the people committed to their charge from this MIGHTY DESTROYER. Can there be any consideration, of sufficient weight, to the contrary? Is it sound policy to encourage vice in the people, because a present revenue arises from their debaucheries? Where will the revenues be, when the people, who should pay them, are destroyed? Are not a hardy, industrious, healthy people, always found to be the most able to contribute amply to the support of government? And will not temperance, in the end, be found a more effectual means to increase the real wealth and strength of a nation, than to make drunkenness the cheapest of vices? But if the consideration of the inhumanity of being instrumental to the destruction of multitudes, and in a manner, in some parts of the world, of whole nations, is not of weight enough to influence, yet, sure, the awful consideration that it must needs be highly displeasing to our merciful Creator, to have his favourite creature, man, thus debased, disgraced, and destroyed both in body and soul, ought to have its due weight. Can it in reason be expected that he will always remain an unconcerned spectator of such astonishing proceedings? And will he not in mercy visit



FACSIMILE OF THE TITLE-PAGE OF THE FIRST TEMPERANCE PAMPHLET PUBLISHED IN AMERICA, WITH AUTOGRAPH OF MR. BENEZET TAKEN FROM FLYLEAF
(Photographed from an original copy in the Congressional Library, Washington, D. C.)

(p. 225), says, "The oftener I reflect on the mischief done by distilled spirits, the more I am confirmed that the human race had been happier had drams never, never been known; and I cannot help cordially join-

stroyed both in body and soul, ought to have its due weight. Can it in reason be expected that he will always remain an unconcerned spectator of such astonishing proceedings? And will he not in mercy visit

the nations for these things, to prevent the still much greater ruin of future generations, in conformity to his usual method of proceeding, when Irregularities are arrived to great excesses?

This disease has now attained to so enormous a pitch, that it is much to be feared nothing less than God's severe fatherly correction, will effectually cure it in many of the nations, who seem as supine and unconcerned about it, as if only so many thousands of locusts were destroyed thereby; for if in fifty or sixty years this destructive pest has spread thus far and wide, how vastly greater will the havoc amongst mankind be in a hundred years more . . .

If it had been said, an hundred years ago, to any of the rulers of the nations that they should patiently, and even unconcernedly, see such multitudes of their subjects destroyed both body and soul, and that only for filthy lucre, would they not, with indignation, have said, as Hazeael did to Elisha (II Kings 8:13): "BUT WHAT! IS THY SERVANT A DOG, THAT HE SHOULD DO THIS GREAT THING?" The plain truth is, that it is with the nations as it frequently happens to private persons, that when they grow gradually from bad to worse, they, at the same time, become more and more hardened, so as to be even reconciled to practices for which they had at first the utmost detestation and abhorrence, for familiarity takes away our attention, and robs things of their power to strike strongly upon us.

Though thousands and tens of thousands perish every year by distilled spirituous liquors, yet few appear to lay it effectually at heart. I must here except the heads of the poor wild Indians, of the Six Nations situated back of New York, and other parts of North-America, who being sensible of the great destruction made amongst them by distilled spirituous liquors, have long since, and do still continue earnestly to desire, that no such spirit should be sold to their people. At a treaty held at Carlisle in this province, with the deputies of the Six Nations, the Delawares and other Western Indians, in the year 1753, Scarrooydsy, one of the chiefs of the Six Nations, speaking on behalf of all the Indians present, expressed himself to the following effect, viz.: "The rum ruins us. We beg you would prevent its coming in such quantities, by regulating the traders. We never understood the trade was for whiskey. We desire it may be forbidden, and none sold in the Indian country; but that if the Indians will have any, they may go amongst the inhabitants, and deal with them for it. When these whiskey traders come, they bring thirty or forty cags, put them down before us, and make us drink, and get all the skins that should go to pay the debts we have contracted, for goods bought of the fair traders, and by these means, we not only ruin ourselves, but them too. These wicked whiskey sellers, when they have once got the Indians in liquor, make them sell their very clothes from their backs. In short, if this practice be continued, we must be inevitably ruined. We most earnestly, therefore, beseech you to remedy it" . . .

The destructive effects of distilled spirits, have also extended their baneful influence amongst the people of Africa. It is, in a great measure, through the introduction of those infernal spirits, that the poor negroes have been as it were bewitched, and prevailed upon to captivate their unhappy country people, in order to bring them to the European market; hence devastation, bloodshed and misery have spread in their land; many thousands, and hundreds of thousands, have been doomed to a miserable thralldom, and many, very many, brought to a cruel and untimely end. Innumerable instances might be mentioned, to confirm this melancholy truth, of which I shall mention two, viz.: André Brue, the noted French factor, who resided sixteen years in Guinea, tells us, "That, in general, brandy is the best commodity amongst the negroes, as they love it to excess; that it is easy from hence to estimate the vast profit made by the company, when its store house is well provided with this liquor." And Francis Moor, the English factor, in his account of Africa, says, "That it was due to the king of Bar-silly's insatiable thirst for brandy, that his subjects' . . . families were in so precarious a situation." &c. &c.

It is no uncommon thing for habitual rum-drinkers, when a fit of sickness comes on, which they conclude will be their last, to desire to have plenty of rum by them by which means, they continue intoxicated till death; to so astonishing and deplorable a sottish condition have they reduced themselves. This is a case so calamitous to mankind, that to have a thorough sense of it, and yet not to remonstrate, nor earnestly caution against it, is certainly as criminal as it is unfriendly not to warn a blind person of a dangerous precipice or pit; yet, alas, how unconcerned are the greatest part of mankind at this most enormous ruin

of multitudes! In trials of life, what diligence is used to find the occasion of the loss of one subject! What care will not a faithful physician bestow for the preservation of one life! How did the wise Romans honor him, who saved the life of one Roman citizen? But in the present case, it is not one, nor one hundred, nor one thousand, but probably no less than a million, that perish, yearly, by this worst of plagues. How then dare the governors of nations be unconcerned or silent in a case in which humanity, virtue, and the real welfare of mankind, both civil and religious, are so deeply concerned? A case, which tends not only to the weakening the faculties, enervating the bodies of men, but also in debasing the species and shortening the lives of multitudes.

But the most afflictive and dreadful effect of the common use of distilled spirituous liquors is that it not only heightens the passions of men and depraves their morals, but what is infinitely worse, and ought to be an awakening consideration, they become prophane and abandoned, and to the last degree regardless of their duty to God and man; the feelings of the mind are gradually benumbed, and an insensibility to the healing influence of religion ensues.

The Almighty who has so curiously wrought our wonderful frame out of the dust, knowing how prone we are to disorder it by irregularities, hath of his tender fatherly care of us, not only implanted in us a strong desire of life and self preservation, but has also strictly warned us to avoid all destructive irregularities and vices and to practice those virtues which are so well adapted to our nature, that they have a direct tendency to give health to the soul, as well as marrow to the bones (Prov. 3:8). Yet how is this delicate, this curiously wrought frame, abused and disordered by repeated irregularities of many kinds but never before to the enormous degree that it has of late years arrived at by the excessive abuse of these fermented, distilled, spirituous liquors, which, by their mischievous effects, seem to claim Satan himself for their author. The benevolent author first mentioned, from whose collection great part of the foregoing is collected, observes, "That if any of his readers, should think the subject is overpressed, such are desired to consider that the calamitous urgency of the case absolutely requireth the most pathetic expostulation, to rouse the attention and indignation of mankind, against this greatest of all plagues that ever befell unhappy man, which is both our sin and our most severe punishment."

Dr. Cheyne farther observes, "That if only the profligate, the scoundrel, the abandoned run into these excesses, it were as vain to endeavour to reclaim them, as it were to stop a tempest, or calm a storm. But that now the vice is become epidemical, since it has got not only among mechanics and tradesmen, but among persons of the brightest genius, the finest taste, and the most accomplished parts." And "Oh! that I could," adds the doctor, "give my conscience the lye in not mentioning them, even among the first and last fallen part of the creation itself, and those of them, too, of the most elegant parts and the strictest virtue, even of those who are in other respects blameless, to shew, to the evidence of a demonstration, the folly as well as the fruitlessness of such a course. A fit of the colick, or of the vapours, a family misfortune, the death of a child, or of a friend, with the assistance of the nurse or the next neighbour, often gives rise and becomes the weighty cause of so fatal an effect. A little lowness requires drops, which pass readily down under the notion of physic. Drops beget drams, and drams beget more drams, till they become to be without weight and without measure. Did this bewitching poison actually cure or relieve them from time to time, something might be said to extenuate the folly and the frenzy of such a course; but on the contrary, it heightens and enrages all their symptoms and sufferings ever afterwards, excepting the few moments immediately after taking it down; and every dram begets the necessity of two more to cure the ill effects of the first, and one minute's indulgence they purchase with many hours of greater pain and misery, besides making the malady more incurable. Low spiritness itself is no disease; besides there are remedies that will relieve it so long as there is any oil remaining in the lamp. Exercise, abstinence and proper evacuations, with time and patience, will continually make it tolerable; very often they will perfectly cure. The running into drams is giving up the whole at once, for neither laudanum nor arsenick will kill more certainly, altho' more quickly."

The mistaken use and grievous abuse of rum and other distilled spirits, perhaps in no case appear more palpably than at the time of harvest, a business which, under the Mosaic Dispensation, was particu-

larly enjoined to be carried on with humiliation and thanksgiving, and ought by all means to be observed as such under the gospel; but through the abuse of spirituous liquors, is made an occasion of a greater abuse of the creature and dishonour of the Creator. This arises, in many, from a mistaken persuasion that hard labour, particularly that of the harvest field, cannot be carried on without a quantity of rum or other distilled spirits; and in support of this opinion, we are frequently told of the many people who have died in the field through extreme heat and fatigue, and it is supposed that many more would die, if a plentiful use of spirituous liquors was not allowed. But this I am persuaded is a great mistake, it being much more likely that the free use of rum occasioned the death of those people, the quantity they had swallowed down, sending a greater flow of spirits into the head than the strength of the body could support. Indeed, the repeated large quantities of rum commonly drank during the whole time of harvest, keeps up the blood in a continual ferment and fever, in which state people cannot have a proper restorative sleep; their constitutions are thereby enervated, their lives shortened, and an unfitness for religious impressions generally prevails.

These most solemn and weighty considerations, have induced some well-minded people to endeavour to lead, by their examples, their friends and neighbours into a contrary practice; and under these attempts, experience has made it manifest, that very little or no strong liquor is necessary at these times; indeed, they have been convinced that the harvest and other labourous work, can be very well managed without making use of any spirituous liquors at all. If such labour was carried on with steadiness and proper moderations, there would certainly be no need of a recruit of strength being sought for by that means; more frequent intervals of rest, with a little food, oftener allowed the reapers, and small drinks, such as molasses and water made agreeable with a little cyder, small beer, or even milk and water, would fully enable them to perform their work to their employer's satisfaction and their own advantage; and the overplus wages they would receive, instead of the spirituous liquors usually given, might be sufficient to purchase bread for their families.

This sober and moderate manner of proceeding was certainly the general practice in this province, for a considerable number of years after its first settlement, when but small quantities of strong liquors, and often none at all, could be procured.^① The people in those early times maintained their health, and were enabled to perform their labour to satisfaction. But this did not long continue, the great call for our provisions brought us into connections with those countries from whence rum was procured; and the desire of gain has since, in progressive encrease, induced our traders to bring us plenty of distilled spirits, and together with them DISEASES AND DEATH in return for our flour, and other useful produce.

So early as the year 1728,^② we find the introduction and consumption of rum had made an amazing progress, and began to rouse the attention of some of the considerate, may I not say, of the lovers of their

^①In a printed oration, not long since pronounced by Dr. Rush, before the Philosophical Society of this city, we are told at page 65, "Some of you may remember the time, and your fathers have told those of us who do not, when the diseases of Pennsylvania were as few and simple as those of the Indians. The food of the inhabitants was then simple; their only drink was water; their appetites were restrained by labour; religion excluded the influence of sickening passions; private hospitals supplied the want of public hospitals; nature was their only nurse, temperance their principal physician.

^②Extracts from the *Pennsylvania Gazette*, for the year 1728. Philadelphia, the 7th of the 11th month, 1728. We have the following surprizing tho' authentick account of rum imported in Pennsylvania the last year.

6 Puncheons	{ Which, by computation, is
1,556 Hogheads,	
927 Tierces,	
276 Barrels,	
	{ 224,500 gallons, of which
	{ there was exported but 11,400
	{ gallons.

So that by a modest computation there HAS BEEN consumed in one year at least twenty-five thousand pounds in rum. This excessive drinking of rum, as it has slain its thousands, is likely to destroy its ten thousands, for by its corrosive and fiery property it debauches the stomach, dries up the radical moisture, poisons the juices, inflames the blood, unsheaths the bowels, debilitates the nerves and stupefies the brain.

country in that day. And from the too apparent general use, there is no room to suppose but that it has gone on in an increased proportion to our numbers; tho' not now so easily ascertained, from the additional numbers of ports, and various means of procuring it. Nor ought we to omit, in such accounts, the large quantities of whisky and other liquors distilled amongst ourselves from grain, fruit, and molasses, which cannot well be calculated.

I have heard of several thoughtful people, who, from a persuasion that the common method of giving spirituous liquors to labourers was exceedingly hurtful, have made it a condition with those they have employed, not to use any spirituous liquors in their fields; these have had their work performed to good satisfaction, and without any damage ensuing to their labourers. Nay, where they have remained any considerable time with such employers, they have generally acknowledged themselves sensible of the benefit arising from having thus totally refrained the use of those liquors. A particular instance of this kind occurred last summer, in the case of Joshua Evans, of Haddonfield. This considerate person being convinced that the use of rum and other spirituous liquors, was extremely hurtful to the labouring people, more especially during the time of harvest, apprehended it to be his duty, to become an example in opposition to this pernicious custom, and he concluded to run all risks of loss and damage, which might happen to himself by the delay of bringing in his harvest, rather than comply with a custom which he apprehended to be so destructive of his fellow men.

He therefore offered six-pence per day more than other farmers, to such labourers as were willing to assist in bringing in his harvest, on condition that no spirituous liquors should be used in his fields. Notwithstanding the singularity of such a proposal, a sufficient number of labourers offered themselves, to whom he remarked, That the hurrying manner in which the people drove on their labour in the harvest field, caused an unnatural ferment and heat in their bodies, and of course an excessive thirst ensued, which often occasioned their drinking water, or small liquors, in such immoderate degree as to become hurtful and very dangerous; that this was generally assigned as a reason for the use of spirituous liquors; that, in order to avoid these extremes, he proposed to lead them himself in the harvest work, desiring they would go no faster than he did. They acted accordingly, and his corn was cut down and brought in as well, if not better, than ever it had been before; and tho' the people drank little but water, or milk and water, chusing it rather than cyder and water, or small beer, which they were not used to, they went thro' their business with satisfaction to him and themselves. This person has pursued the same course with labourers he has hired for other work, who, tho' accustomed to spirituous liquors, after having served him several days, have frankly acknowledged they had done very well WITHOUT THEM, finding themselves in a better state, both of body and mind, than when they began to work for him.

This is a plain instance in contradiction to the common prejudice, that labouring people cannot with safety perform their work without using these liquors. Several more examples might be instanced of some considerate people who have made it a rule not to make any use of spirituous liquors, either amongst their workmen in the prosecution of their trades, or on their plantations. To these experience has shown, that their people could not only do as well without it, but found themselves much better in health, and well satisfied in mind.

Several physicians of eminence have declared themselves in favour of this sentiment; amongst others, the celebrated doctor, Buchan, in his "Domestic Medicine, or Family Physician," a work so well esteemed, as to have been, within these two years, twice reprinted in this city. At page 71 of the English edition, he says, "Many imagine that hard labour could not be supported without drinking strong liquors. This, tho' a common, is a very erroneous notion. Men, who never tasted strong liquors are not only able to endure more fatigue, but also live much longer than those who use them daily.^③

But suppose strong liquors did enable a man to do more work, they must nevertheless waste the powers of life and of course occasion premature old age. They keep up a constant fever, which wastes the spir-

^③The few of these, who, notwithstanding their excess, may have attained to a considerable age, it is most reasonable to suppose, would have lived much longer, had they been temperate.

its, heats and inflames the blood, and predisposes the body to numberless diseases.

At page the same, the author tells us, "That all intoxicating liquors may be considered as poisons. However disguised, that is their real character, and sooner or later they will have their effect." It is a prevailing opinion in favour of drinking spirituous liquors, at harvest, and other hard labour, that it gives relief by throwing out the sweat. Now, moderate quantities of any small liquor, even water itself, if not drank too cold, and particularly if sweetened with molasses, and a little sour'd with some proper acid, would certainly answer the purpose, without the bad effects which attend the use of spirits.

It is well known that a pint of good molasses will, in distillation, afford rather more than a pint of good proof rum; therefore must contain as much, if not more real strength than the same quantity of rum, without any of its noxious qualities, being then in the state the Almighty first formed it, the fiery property so clothed and united with the earthy and balsamick parts, as to cause it to be quite friendly to our nature, and not liable to intoxicate, as the spirits alone will, when separated by distillation from the other parts.

Small beer or water mixed with some of our home made wines, or, as before said, water mixed with a due quantity of molasses, made agreeably acid, to such as chuse it, by mixing it with a due proportion of cyder, or some other acid liquor, or even good vinegar, milk and water, or even water itself, if used with caution, will answer all the purposes of common drink for labouring people.

Amongst the several prejudices in favour of the mistaken use of spirituous liquors; there is none gives it a greater sanction or support, than the prevailing opinion, even with persons of reputation, that what they term a moderate quantity of rum mixed with water, is the best and safest liquor that can be drank; hence confirming it, that spirit in one form or other is necessary. To such who have not been accustomed, and think they cannot habituate themselves, to drink water, there may appear to be some kind of plea in this argument, especially to travellers, who often meet with beer, cyder, or other fermented liquors that are dead, hard, sour, or not properly fermented, which tend to generate air in the bowels, producing colicks, &c. But I believe that had those persons suffered the weight of the subject, and the consequence of the encouragement they thereby give to the use of these destructive spirits, to take proper place with them, it might suggest the propriety, if not necessity, of introducing a more salutary practice to themselves and families. The pure fluid (water) which the benevolent father of the family of mankind points out for general use, is so analogous to the human frame, that, except in a very few cases, people might with safety gradually use themselves to it. And as to such well disposed people who still retain a favourable opinion for the use of spirits mixed with water, ought they not, even from love to mankind, to endeavour to refrain from, and example others against it (on account of the prodigious havoc made by the use of spirits), agreeable to the example set us by the Apostle Paul. (1 Cor. 8: 13): IF MEAT MAKE MY BROTHER TO OFFEND, I WILL EAT NO FLESH WHILE THE WORLD STANDETH, LEST I MAKE MY BROTHER TO OFFEND. How much more, then, ought they to refrain from that which may tend to establish mankind in a practice so generally destructive, more especially when they consider the danger themselves are in, of increasing the quantity of spirit with their water; as it has been observed, that the use of this mixture is particularly apt, almost imperceptibly, to gain upon those who use it; so that many otherwise good and judicious people, have, unwarily to themselves and others, fallen with the common herd, a sacrifice to this mighty devourer. And where

④We find by history, that the Roman soldiers in their long march, often thro' parching deserts, loaded with heavy armour, used vinegar and water as the most suitable refreshment. They carried with them two vessels, either of tin or leather, the one filled with water, the other with vinegar. It also appears from Scripture, in the case of Ruth, when in the harvest field of Boaz, that it was customary to make use of vinegar as a suitable refreshment in that labour. (Ruth, chap. ii.). I was informed by a person who resided some time with the Indians, that they made a drink with parched corn, which was very agreeable and refreshing. The corn, after being parched, is pounded and sifted, the mealy part mixed with water, with molasses or sugar; to this some proper acid might be added, which would make it yet more agreeable and wholesome.

water is met with, as is sometimes the case, which is scarce fit to drink, it is vain to think to remove the noxious qualities by mixing it with spirit; for tho' bad water may be made more palatable by mixing spirit with it, yet all the bad qualities of the water will remain, to which will only be superadded the bad qualities of the spirit. There are many ways proposed by which water may be helped without any such condition, as by filtration, thro' porous stones, or thro' an earthen vessel, in the bottom of which there is a quantity of sand, which retains the noxious mixture. Hard water may be made soft by boiling, or by being exposed to the sun and air. Some propose mixing water, which is impure, with loam; this being well stirred and left to settle, the noxious parts will subside with the loam, and the water may be drawn off clear and fit for use.

Dr. Cheyne in his treatise before mentioned, observes, That without all peradventure, water is the primitive original beverage, as it is the only simple fluid fitted for diluting, moistening and cooling—the ends of drink, appointed by nature—and happy had it been for the race of mankind, if other mixed and artificial liquors had never been invented. "It has been an agreeable appearance to me," says this author, "to observe with what freshness and vigour those who, tho' eating freely of flesh meat, yet drank nothing but this element, have lived in health, indolence, and cheerfulness, to a great age. Water alone is sufficient and effectual for all the purposes of human want in drink. Strong liquors were never designed for common use. They were formerly kept in England, as other medicines are, in apothecaries' shops."

Speaking of the effects of wine, a liquor in general much less hurtful than distilled spirits, which he says to have been so much in use at the time he wrote that the better sort of people scarcely diluted their food with any other liquor, he remarks, "That as natural causes will always produce their proper effects, their blood was inflamed into gout, stone, and rheumatism, raging fevers, pleurisies, &c. Water is the only dissolvent or menstrum, and the most certain diluter of all bodies proper for food."

Doctor Short, in his discourse of the inward use of water, speaks much in its commendation. He says, we can draw a very convincing argument of the excellency of water, from the longevity and healthfulness of those who at first had no better liquor, and the health and strength of body and serenity of mind of those who at this day have no other common liquor to drink. Of this the common people amongst the Highlands of Scotland, are a sufficient instance, amongst whom it is no rarity to find persons of eighty, ninety, yea an hundred years of age, as healthy, strong, and nimble, as wine or ale bibbers are at thirty-six or forty. ⑤ "The excellency of water," the doctor says, "may be argued from the great success people otherwise despicable, have attained over other nations, while they remained content with the product of nature for drink. Of this the Persian, Grecian, and Roman monarchies are instances. This was also the case of our ancestors, the Saxons, Danes, and Normans; whilst their manners remained simple, and their food and drink such as nature had provided, they increased to such a degree, that, their country not being able to contain them, they were obliged to send out swarms of people to seek for settlements in the more southern parts of the world; these gradually settled themselves in the different parts of the Roman empire. But since those Northern Kingdoms have forsaken the wholesome customs of their forefathers and habituated themselves to the use of strong liquors, they are so enfeebled, and their numbers have so much decreased, that many parts of their own country now remain uncultivated. The rulers, easy under the pecuniary advantages which arise, themselves enslaved to the practice of drinking to excess, look without concern on this enormous ruin of multitudes of their fellow men. Thus it is in Russia, where a vast revenue is raised from distilled spirituous liquors, and a multitude of people proportionally large, are destroyed thereby." "Again," says the doctor, "There is a ridiculous maxim used by drinkers, that water makes but thin blood, not fit for

⑥I was informed by a person of credit, from his own observations in Scotland, of the strength and hardness of the common people there, and their ability to bear cold and fatigue, tho' the cold is great in winter, and their support in some parts principally, if not wholly when abroad, confined to oatmeal and water; he had seen a shepherd laid down to rest or sleep on the mountain, without any shelter, wrapt up in his plaid, in cold snowy weather, such as would have froze most other people.

business. I say it is water only, that can endue its drinkers with the strongest bodies and most robust constitutions, where exercise or labour is joined with it, since it best assists the stomach and lungs to reduce the aliments into the smallest particles, that they may better pass the strainers of the body, which separate the nutritious parts of the blood to be applied to the sides of the vessels; and exercise invigorates the fibres and muscles; whereas the rapid motion of the blood excited by drinking spirituous liquors, can not fail of being prejudicial to the body; it will cause the watery parts to dissipate and the remaining grow thick and tough, and the event be obstructions, inflammations, impostumations, &c., and tho' strong liquors afford a greater flow of spirit for a short time, yet this is always followed with as much lowness of spirit, so that to gain a necessary stock of spirits, the person is obliged to repeat the same force, till he learns a custom of drinking drams. In this we are confirmed, if we consider the great strength and hardness of poor rusticks in many parts of the world, whose provision is mostly vegetable food, and their drink water." The doctor adds, "That it often happens that persons of tender, weakly, crazy constitutions, by refraining strong liquors and accustoming themselves to drink water, make shift to spin out many years."

Doctor Cadogan, in his treatise on the gout, lately printed in this city, tells us, "That water is the only liquor nature knows of, or has provided for all animals, and whatsoever nature gives, we must depend upon it, is best and safest for us; accordingly we see that when we have committed any excess or mistake of any kind, and suffer for it, 'tis water that relieves. Hence the chief good of bath, spa, and many other medicinal waters, especially to hard drinkers. It is that element that dilutes and carries off crudities and indigestions, &c. The mineral virtues they contain may make them tolerable to the stomach in their passage, but do, as I believe, little more in the body; it is the water that cures. Wine was given us as a cordial."

Cheyne says he has known men of weak and tender constitutions, who could neither eat nor digest upon drinking wine, who, by drinking at meals common water heated, have recovered their appetites and digestion, &c., have thriven and grown plump. Speaking of malt liquors, he gives it as his sentiment, that a weak stomach can as readily, and with less pain, digest pork and pease soup, as Yorkshire or Nottingham ale. He adds, "That they are of so glutinous a nature as to make excellent bird lime, and when simmered sometime over a gentle fire, make the most sticking, and the best plaster for old stains that can be contrived. Even the small beer that is commonly drank at London, if it be not well boiled, very clear, and of a due age, must be hurtful to persons of weak nerves and slow digestion."

Doctor Buchan tells us, "The great quantity of viscid malt liquor drank by the common people of England, cannot fail to render the blood fizy and unfit for circulation, from whence proceed obstructions and inflammations of the lungs. Those who drink ardent spirits or strong wine, do not run less hazard; these liquors heat and inflame the blood, and tear the tender vessels of the lungs in pieces."

Doctor Short, after describing the many distempers produced by drinking of malt and other fermented liquors, adds, "That seeing constitutions differ, it is not to be expected that spirituous liquors should produce all the same symptoms in one and the same person, yet that all drinkers have several of them; and if they come not to that height, it's because they afterwards use great exercise in hard labour, with sometimes thin diluting liquors, which prevent their immediate hurting."

It's customary, and often necessary in the summer season, particularly in the afternoons, for people who are spent by labour or application, to have recourse to some kind of refreshment. This is generally of two kinds, very different in their nature and effect, viz.: The one is a mixture of spirituous liquors, as punch, grog, &c., or fermented liquors, as cyder, beer, &c. The use of spirituous or fermented liquors, for the reasons already given is hurtful, and dangerous; more especially, as the sorrowful experience of many within knowledge, has taught that there is very great danger of even sober people, who use them, with what is termed moderation, becoming habituated, and gradually increasing their strength and quantity, till it proves the ruin of themselves and families.

Doctor Edward Bancroft, in his natural history of Guiana, which includes the colonies of Surinam, Barbices, &c., writes, "That the inhabitants derive no small assistance from the Indians, some of whom re-

side on almost every plantation. These Indians, however, are debauched by luxury and intemperance, and their manners but ill agree with those of the Indians who have preserved their natural innocence and simplicity. They are encouraged in their propensity to intemperance by the whites, who freely supply them with rum, thereby to attach them more firmly to their service, which considerably impairs their health and diminishes their numbers." Speaking of the diseases incident to the country, he says, "These are as numerous as in other countries, where they have been augmented by cookery, with its stimulating, provocative arts, exciting inordinate appetites, by multiplying the variety of dishes, which, blended in the stomach, compose such an incongruous medley that the digestive organs cannot possibly assimilate the pernicious mass to wholesome chyle. Nor has intemperate luxury been confined to this single innovation. WATER, the natural drink of mankind as of all other animals, is now contaminated by the mixture of pernicious spirits, which have poisoned one of the principal blessings of life. From this source are derived those tribes of diseases which oppress humanity."

This caution can scarcely be too often repeated, as it has been so frequently the melancholy situation of persons, otherwise valuable members of society. . . . [Here is given a dissertation on the use of coffee and the various kinds of tea.]

Upon the whole, it may be asked, What can be done toward preventing or putting a check to the prodigious havoc made by the present use of spirituous liquors? To this I shall reply with the respectable author first mentioned. Let such law-makers, governors, and rulers, who retain any love and pity for their fellow men, let THESE be earnestly requested seriously and solemnly to consider, whether it is not THEIR indispensable duty to use their utmost endeavors, that a stop may be put to this dreadful calamity; let not the apprehension of loss or any present inconvenience, deter any from doing their duty in this respect, because there cannot any inconveniences possibly arise from the redress of this grievance, which deserves to be named with those evils which will be the undoubted consequence of its continuance.

The reasons that have hitherto prevailed to the countenancing of this most destructive practice, ought surely to be rejected with scorn and indignation, when the welfare of such vast numbers are so deeply concerned. What multitudes of lives would thereby be saved, and what innumerable outrages, as theft, murder, &c., prevented! To rectify which, were an apparently vain and fruitless attempt while drunkenness is made the cheapest of all vices. A vice which can not otherwise be effectually prevented from raging with its present excessive enormity, and spreading devastation all around, but by laying such high taxes upon distilled spirituous liquors, as well those made amongst us, as those imported from abroad, as will make the drinking it sufficiently expensive to put it out of the reach of so great a number of insatiable drinkers, to use it, at least in its present degree of strength. "Alas," says he, "how astonishing a calamity is this, depraving the morals and shortening and destroying the lives of such multitudes, probably no less than a million yearly all over the world!—were but one fourth of this number yearly destroyed by raging pestilence, with what earnest supplications would mankind deprecate so terrifying and sore an affliction."

How severe a judgment is it, when God leaves men to be their own scourgers! With how unrelenting and unmerciful a heart do they execute the most severe punishment upon themselves! Particulars, who view this matter in its full importance, will query, What can an individual or private man do in the case? To these it may be observed, that as popular amendments consist wholly of the actions of individuals, every one who is sincere in his desires, that a remedy may be applied to this mighty evil, must, to the utmost of his power, discourage the encrease of spirituous liquors, either by importation, distillation, or otherwise, and not deceive themselves or rather suffer the God of this world to deceive them by means of the specious pretences commonly advanced, such as, That other people will be active in augmenting the quantity if they do not; or That however people may abuse themselves thro' excess, yet what is deemed a moderate quantity may lawfully be used. But it may easily be shewn, that these and other arguments commonly advanced, are vain, tho' plausible pretences; that the true motive is the desire of gain; that every new importer and distiller, and on that the vender also may bring his situation to the true balance, becomes a party to the evil, gives fresh strength to the practice, by holding out an additional quantity, and

of course making it in some degree cheaper, at least easier, for their fellow men to come at, to the destruction of their brethren, children of the same father, and who as Christians they profess to love as themselves.

And as for such who, tho' convinced of the impropriety of the practice, yet for fear of not having their labour performed, or for other reasons, can not prevail upon themselves to refrain giving it to their servants and labourers let these at least so weaken and qualify it, as to prevent its immediate destructive effects.

A very eminent physician has given the following direction for the benefit of those who have not wisdom enough left at once to abandon the odious and pernicious practice of drinking distilled spirituous liquors, viz., by degrees to mix water with the spirit; to lessen the quantity every day, and keep to the same quantity of water, till in about the course of a week, nothing of the dram kind be used along with the water. By this means the person will suffer no inconvenience, but reap great benefit upon leaving off drams or spirits, as has been tried by many. If any gnawing be left in the stomach upon quite leaving off, a little warm broth, weak tea, or anything of that kind, will be of service. The appetite always increases in a few days after leaving off drams, unless by the too long continuance of them the tone of the stomach is destroyed. And when the stomach is thus affected, a cup of carduus, camomile tea, wormwood or centaury every morning fasting and every evening will be found a good remedy.

Some general maxims, mostly drawn from the foregoing, which as they cannot be too obviously held up in the view of the young and inconsiderate, it's hoped the observant reader will excuse the repetition. The great rule of diet is to study simplicity. Nature delights in the most plain and simple food, and every animal except man, follows her dictates.

Nothing conduces more to health and long life, than abstinence and plain food, with due labour.

Water alone is sufficient and effectual for all the purposes of human want in drink. It is the universal dissolvent nature has provided, and the most certain diluter of all bodies proper for food; quickens the appetite and strengthens digestion most.—DOCTOR CHEYNE and DOCTOR CADOGAN.

Strong and spirituous liquors were never designed for common use. They were formerly kept in England, as other medicines are, in apothecaries' shops. If freely indulged, they become a certain tho' slow poison.—CHEYNE.

All intoxicating liquors may be considered as poisons; however disguised, that is their real character, and sooner or later they will have their effect.—DOCTOR BUCHAN.

Every act of intoxication puts nature to the expense of a fever, in order to discharge the poisonous draught; when this is repeated almost every day, it is easy to foresee the consequence.

Fevers occasioned by drinking do not always go off in a day; they frequently end in an inflammation of the breast, liver, or brain, and produce fatal effects.

There is no danger, in leaving off drinking strong liquors at once, the plea for continuing them being false and groundless.—CHEYNE.

Strong liquors do not prevent the mischief of a surfeit, nor carry it off so safely as water, tho' they seem to give present relief.—CHEYNE.

Many imagine that hard labour could not be supported without drinking strong liquors. This, tho' a common, is a very erroneous opinion. Men who never tasted strong liquors, are not only able to endure more fatigue, but also live much longer than those who use them daily.—BUCHAN.

Everything that has past the fire, so that it has had due time to divide and penetrate its parts, as in distillation, as far as it possibly can, retains a caustic corrosive and burning quality ever afterwards.

In the continued distillation of spirits, the action of fire is so strong as to reduce them to liquid fire at last; which will of themselves evaporate in visible flames and fumes.—CHEYNE.

The great quantity of viscid malt liquor drank by the common people of England . . . render the blood fizy and unfit for circulation, from whence proceed obstructions and inflammations of the lungs, &c.—BUCHAN.

Malt liquors excepting clear small beer of due age are extremely hurtful to tender and studious persons.—CHEYNE.

There are few great ale drinkers who are not phthisical, nor is that to be wondered at, considering the glutinous and almost undigestible nature of strong ale.—BUCHAN.

Those who drink ardent spirits or strong wines do not run less hazard; these liquors heat and inflame the blood, and tear the tender vessels of the lungs in pieces.—BUCHAN.

Doctor Cadogan, in his late treatise on the gout, says, He cannot allow him to be strictly temperate, who drinks any wine or strong liquors at all, unless it be medicinally.

No complete biography of Anthony Benezet has ever been written, largely in deference to his wishes. Before his death, he delegated one of his friends to use his influence against such a venture, preferring it to be said that "Anthony Benezet was a Poor Creature and through Divine favor was enabled to know it." He uniformly refused to have any likeness of himself made, but tradition says that he was not good-looking. He was the intimate associate of his pupil Benjamin Rush, and it is not improbable that Rush received much of his inspiration as to temperance from Benezet.

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BENGAL TEMPERANCE FRATERNITIES.

Indian associations which were established in the early sixties of the last century, when the drink question began to assume serious proportions in Bengal, as a consequence of the introduction of Western modes of life. Prominent Hindu reformers like KESHUB CHUNDER SEN and SASIPADA BANERJI saw the need of counteracting the evil, and instituted organizations known as "Temperance Fraternities" which flourished for many years. Various vernacular publications were issued and widely circulated. This movement did much to discourage the drinking habit among educated Bengalis and was the forerunner of the modern movement carried on under theegis of the CALCUTTA TEMPERANCE FEDERATION.

BENGAL TEMPERANCE SOCIETY.

One of the earliest organizations of the modern temperance movement in India; founded in the city of Bengal Nov. 15, 1863. Efforts to check the spread of the vice of intemperance had been made in Calcutta as early as 1856 by the Rev. C. H. Dall, who at one time succeeded in obtaining the names of 800 adherents; but it was not until the date given above that a permanent society was organized. The first article of the constitution of the Bengal Temperance Society is noteworthy for its arraignment of alcohol as a physiological and social menace. It read:

1. *Whereas* the use of intoxicating liquors is most fearfully spreading over this country, and causing crime, poverty, disease, and degradation, to an alarming extent; and *whereas* chemical analysis, physiological facts, the testimony of hundreds of medical men of the highest reputation, as well as the experience of nations, have proved beyond question that intoxicating beverages of any sort are not at all necessary either in health or in sickness—as food or condiment—as refreshment or luxury—as a support in labor to the body or mind—as a means of averting disease or prolonging life; but are, on the contrary, the most prolific source of crime, misery, disease, and death; and *whereas* alcohol is a powerful poison, and is injurious even when taken in small doses; and *whereas* it is seen in all countries, and especially in this, that the moderate use of ardent spirits in many cases is but the first step to downright and brutal intoxication: *Therefore* it is necessary to form an association under the name of the *Bengal Temperance Society* to enlist and concentrate the exertions of all well-wishers of this country, towards the practice and promotion of abstinence from all kinds of spirituous

liquors, and to expose and demonstrate the evil effects of drinking.

An early feature of the society was the formation of fraternities among the friends of temperance in Calcutta and the suburbs, which met weekly or fortnightly for the purpose of conversing on matters connected with the general interests of the society and the promotion of the temperance movement in the metropolis. Seventy-two of these subsidiary organizations were formed within the first twelve months, some of them in remote parts of the country. Influential men in many important centers joined the movement and took the lead. Schoolmasters and students were enrolled as members in large numbers. The Society was fortunate in its first secretary, Babu Peary Churn Sircar, professor of English literature at the Presidency College.

In these early days many friends of temperance were content to advocate moderate drinking. The Bengal Temperance Society, however, would hear of no compromise. Among its first resolutions was the following:

That we deprecate as injurious, and wholly disapprove of, the custom of moderate drinking, especially in a climate like ours.

That total and universal abstinence from alcoholic beverages of all sorts would greatly contribute to the health, the prosperity, the morality, and the happiness of the human race.

Among the most active workers in connection with the Society were the European missionaries then resident in Calcutta, and several distinguished Hindus and Mohammedans. The most conspicuous figure, perhaps, was Keshub Chunder Sen who afterward became the well-known leader of the Brahmo Samaj (Theistic Church) of India.

The work of the Bengal Temperance Society was not limited to moral suasion. In 1865 a memorial to the lieutenant-governor of Bengal was presented, asking for the appointment of a commission to inquire into the extent of the evils arising from the use of spirituous liquors, and to suggest remedies for their removal. The affiliated fraternities were urged to gather statistical information as to the number of liquor-shops in different parts of the presidency, the amount of crime and other evils that could be traced to their existence, and the rate at which the numbers of these shops and of their customers were increasing. The principle of local Prohibition was early inscribed upon the banner of the Society. A resolution was adopted in 1867 praying for the introduction of a law in the Legislative Council "prohibiting the opening of liquor-shops in any city, town, or village, or in any portion thereof, wherever two thirds of the inhabitants of such place paying local rates or taxes enter their protest against the traffic."

These and many other resolutions tending in the same direction were duly sent to the Government; but real reforms came very slowly. A few regulative measures were introduced at long intervals; but it was not until 1890 that the theory of local option was recognized by the Government, and then only in a very limited manner. It was hardly ever applied to shops already in existence, and even with regard to proposed new shops the regulation was never properly carried out. Meanwhile the Bengal Temperance Society pursued its labors, undaunted by the coolness of the authorities to-

ward its suggestions. The work among the student community of Calcutta was most successful. Previously it had been customary to regard wine-drinking as an essential of Western civilization and culture. The labors of the reformers changed all that so thoroughly that "young India" began to discriminate more carefully between the virtues and the vices of the West. Peary Chunder Sircar, the secretary of the Society, contributed largely to this result by his able publications, one of which, a monthly journal called *The Wellwisher*, had a large circulation among the educated classes. In 1874 he published a small volume entitled *The Tree of Intemperance*. His death, in 1875, was an irreparable loss to the temperance movement in Bengal. He was succeeded in the secretaryship by A. M. Bose and Dr. Bhoobun Mohun Sircar. A little later Dr. Sircar became sole secretary. Under his direction the work was continued for many years with unabated vigor. Thousands of people were induced to sign the pledge of total abstinence, many large and influential public meetings were held, an enlightened public sentiment was created, and restrictive legislation was gradually placed upon the statute-books. Other organizations have come to the front in later years and most of the early pioneers have passed away, but the temperance societies and temperance workers of Calcutta and Bengal are today influenced by the spirit which animated the original founders of the movement.

See BANERJI, SASIPADA; BENGAL TEMPERANCE FRATERNITIES; INDIA; SEN, KESHUB CHUNDER.

BENGOUGH, JOHN WILSON. Canadian editor, author, and cartoonist; born in Toronto, Canada, April 5, 1851; educated in the public schools of Whitley, afterward spending some time in a law school. He did not finish his law studies, because his aptitude for writing and cartooning led him to engage professionally in this line of work, which had formerly been a matter of recreation. In May, 1873, he established, in Toronto, a humorous periodical entitled *Grip*, which he illustrated profusely with his own cartoons. His political cartoons in particular attracted wide attention. In 1892 he severed his connection with that paper and successively served as cartoonist on the *Montreal Star* and the *Toronto Globe*, his daily cartoons proving decidedly influential, particularly in the heated electoral campaign of 1896. Uniting with the Royal Templars of Temperance, he served for a period as editor of *The Royal Templar*, besides furnishing numerous cartoons for it and for other temperance periodicals. In 1908 he married Annie Robertson of Whitley, Ontario. His home in recent years has been in Toronto. On the lecture platform Bengough has dealt with various social and economic questions together with temperance reform; and in Prohibition campaigns in Ontario, Manitoba, and British Columbia his illustrated lectures have been especially effective. As a speaker for the Ontario branch of the Dominion Alliance he has spent a considerable number of his Sabbaths in field-day engagements, making liberal use of impromptu cartoons to educate public sentiment up to the point of voting the drink evil out. Among his published works are: "A Caricature

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History of Canadian Politics"; "The Up-To-Date Primer"; "A First Book of Lessons for Little Political Economists."

BENGUEH. A drink prepared from herbs and hemp-seeds, possessing narcotic properties, and formerly made in Persia; probably the banga of the parsees. (See Klemm, "Allgemeine Kulturwissenschaft.")

BENHAM, ELBRIDGE H. American lawyer, editor, and Prohibition advocate; born at Salem, Wis., Feb. 5, 1840; died Feb. 25, 1919. He was educated in the local public schools and at Oberlin College, Ohio. He joined the Independent Order of Good Templars in 1855, and later the Sons of Temperance. He enlisted in the Union Army during the Civil War, becoming orderly sergeant of Company I, Thirty-eighth Wisconsin Volunteer Infantry. Soon after the close of the War he completed his law studies and was admitted to the bar at Janesville, Wis. He then settled at Neosho, Mo., where he engaged in the real-estate business in connection with his law practise, and served as county attorney (1866-68). His growing interest in the temperance cause led him at length to take up the dissemination of more correct information on that subject. Beginning in 1884 he edited and owned, either entirely or in part, the *Neosho Tribune*, the *Carthage Banner*, the *Barry County Beacon*, the *Columbus (Kan.) Times*, and the *Kansas Prohibitionist*.

Benham traveled quite extensively through Missouri, Iowa, and Kansas as the representative of the I. O. G. T. and of the Prohibition party, often going many miles on foot for the sake of reaching the smaller communities with the Prohibition message. He was twice married: (1) in 1869 to Louise Ferris, who died in 1873; (2) in 1874 to Mary B. Brown.

BENJAMIN, ANNA SMEED. American temperance worker; born in Niagara County, N. Y., Nov. 28, 1834; educated at Union School, Lockport, at Genesee Wesleyan Seminary, and at Genesee College (now Syracuse University). Miss Smeed was married to G. W. Benjamin, a business man of Grand Rapids, Mich., in 1855. In that city, which has been her home for so many years, she was active in church work and in the temperance cause from the early period of her residence there, and her personal history became interwoven with the progress of the temperance reform. Prominent in the local work of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, she was ready for the organized movement against the saloon which followed the Woman's Crusade. At a convention held at Grand Rapids in 1874 Mrs. Benjamin was made chairman of a committee to draft a constitution and by-laws for the newly organized Woman's Christian Temperance Union of the Fifth Congressional District, later becoming president of that body, and continuing in office for 35 years. She was also president of the State W. C. T. U. for ten years. In 1887 she was elected National Superintendent of Parliamentary Usage, and thenceforward for many years her School of Methods and Parliamentary Drills were popular and attractive features of various Chautauqua assemblies, as well as of W. C. T. U. conventions. Her thorough mastery of these features found expression in a

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series of "Parliamentary Studies," which she issued in the later period of her term of 29 years as superintendent of the department of Parliamentary Usage.

BENNET, ANDREW. Scottish temperance worker; born at Scone, Scotland, March 20, 1856; educated in the public schools. For the first few years of his active life he was engaged in the linen industry. In 1882 he joined the staff of the Scottish Permissive Bill and Temperance Association, and served as district superintendent in Dumfries, Glasgow, and Edinburgh. In 1892 he became secretary of the United Presbyterian Church Union; and when that denomination united with the Free Church, in 1900, he was made organizing secretary of the western division of the United Free Church Temperance Union, and has continued to hold that position to the present time. He is also connected with the Temperance Friendly Society of the Independent Order of Rechabites, and filled the post of High Chief Ruler during 1900-01. In 1903 he became honorary provincial secretary of the Scottish Provincial Council of the same order.

Bennet's lecture tours since 1900 have covered almost every city and town of any importance in the United Kingdom. During this period he has published and circulated widely a "Synopsis of the Temperance (Scotland) Act," which has been accounted the most complete and accurate analysis of the measure now in print. In 1877 he married Miss Barbara Leitch. He is a justice of the peace and resides at 61 Ravenswood Drive, Glasgow.

BENNETT, MARTIN VAN BUREN. American lawyer, soldier, Congressman, and temperance advocate; born in Tuscarawas County, Ohio, Jan. 1, 1830; died Feb. 15, 1917. He was educated at the local school, and at the age of eighteen, began teaching in the village of Willshire in his native State, where he remained for a few years, and then went west to Iowa, settling in Knoxville. Here he continued to teach, read law, and published *The Democratic Standard*. In 1857 and again in 1859 he was elected to the Legislature, and was elector from the First Congressional district of Iowa in 1860, continuing meanwhile to practise at the bar. In 1862 he raised four companies for service in the Civil War and became captain of Company A of the Fortieth Iowa Infantry. In 1864 he resigned on account of sickness. In 1868 he was elector at large on the Seymour and Blair ticket. Two years later he moved to Kansas and settled at Columbus, Cherokee County. Bennett took part in the fight for constitutional Prohibition as a "Democratic Prohibitionist"; in 1883 he established *The Kansas Prohibitionist*; and in the following year he called the Prohibition convention which met at Topeka and which chose him its delegate at large to the national convention at Pittsburgh. He was also delegate at large to the Indianapolis convention, and to that at Cincinnati, and was a member of the national committee of the Prohibition party.

BENNETT, WILLIAM WALLACE. American Methodist clergyman, educator, and temperance leader; born in Richmond, Va., Feb. 24, 1821; died at "Woodbourne," his home in Louisa County, Va., June 7, 1887. He was educated at

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the University of Virginia, graduating from several of its schools; later he received the degree of D.D. from Randolph-Macon College, Ashland, Va. In 1842 he was admitted to the ministry of the Methodist Episcopal Church, South, becoming a member of the Virginia Conference. In 1855 he married Virginia Lee Sangster, of Alexandria, Va. He served pastorates successively at Louisa, Powhatan, Bedford, and Charlottesville, until 1851, when he was elected chaplain of the University of Virginia. In 1852-53 he was pastor of the church of Loudoun, and from 1854 to 1857 was presiding elder of the Washington (D. C.) district. Resuming the pastorate at Richmond, he served at Union Station (1858-59) and Centenary (1860-61). From 1862 to 1865 he was chaplain in the Confederate army. In order to obtain Bibles and literature in England for the soldiers, he successfully ran the blockade of Charleston harbor. On his return from England he became pastor of Nottoway circuit, Va. (1865-66). He was elected editor of the *Richmond Christian Advocate* in 1866 and remained with that paper till 1877. In the latter year he became president of Randolph-Macon College, continuing in that position until the failure of his health compelled his retirement in 1886. Always active in the temperance reform, he established and edited *The Southern Crusader* while president of Randolph-Macon College, and was one of the leading spirits in the work of securing the passage of the first local-option law in the State of Virginia. Among his publications were: "The Great Red Dragon"; "Memorials of Methodism in Virginia"; "A Child's History of Methodism"; and "The Gospel Among the Boys in Grey." He was a member of every General Conference of his church from 1858 until his death. He also represented the Methodist Episcopal Church, South at the Ecumenical Methodist Conference in London, England, in 1881.

BENNETT, WILLIAM WIRT. American lawyer and mayor of Rockford, Ill., for six consecutive years; born at Oregon, Ill., Oct. 10, 1869. He attended the city schools of Rockford and the University of Illinois, was admitted to the bar in 1896, and began the practise of law in Rockford. He married Gertrude M. Scovill on Oct. 6, 1898. He was elected mayor of Rockford in 1911, and was twice reelected. At the time of his first election the city, which then had a population of about 50,000, was under the license system, and the new mayor began to gather evidence concerning the numerous "blind pigs" that flourished despite the presence of the saloons. Securing a list of the men, clubs, and boarding-houses that held Government tax-receipts and sold largely without a local license, he demanded the surrender of the tax-receipts, under penalty of prosecution for intent to defraud and for violation of State and city laws. The tax-receipts were surrendered. In the great national Anti-Saloon League Convention in Columbus, Ohio, during his first term as mayor, Bennett displayed those receipts, taken from the keepers of "blind pigs," and continued the exhibition of them on numerous platforms throughout the country. His activities contributed largely to the vote which made Rockford dry in 1912, and the town has remained dry ever since. Bennett has also taken part in various Prohibition cam-

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paigns throughout the Middle West and elsewhere. He is a member of the board of trustees of Rockford College, and has been twice elected president of the Illinois Mayor's Association. He is also an active member of the Congregational Church.

BENNETTS, JAMES MITCHELL. American Methodist Episcopal clergyman, lecturer, and Prohibition advocate; born at Totnes, South Devon, England, Oct. 1, 1860; educated at Totnes Collegiate Institute, passing the Oxford Middle Class examinations and those of the Science and Art Department, Kensington (honors in mathematics and Queen's Prize in botany and physical geography), and at London University. For a time he followed the profession of public accountant. He began public temperance work in 1883, in connection with the Blue Ribbon Mission in London, making addresses in that city and over a great part of the west of England. He married Louisa Shand Powell in 1887. A member of the Band of Hope from boyhood, and later a Good Templar, he lectured under the auspices of these and other organizations until 1891, when he removed to the United States and entered the ministry of the Methodist Episcopal Church, being ordained in 1897. He held various pastorates in New York and Pennsylvania until 1913, when he entered the employ of the Pennsylvania Anti-Saloon League, becoming superintendent of the North-East district, with headquarters at Wilkes-Barre. Besides his pastoral and temperance campaign work he has done considerable lecturing on a variety of topics.

BENNICK, HANS IVER. Danish educator and temperance advocate; born at Sorø, Denmark, in 1888; died Dec. 22, 1917. He was educated in the public schools and at Sorø Academy, graduating in 1907. By the help of the Scandinavian-American Foundation he was enabled to go to America in 1910 for a supplementary course at Columbia (N. Y.) University. In 1913-14 he taught the Danish language in the University of Paris. In the following year (1915) he accepted an appointment as teacher in the Hasler Grammar School, Denmark. Bennick became a total abstainer in 1907 and was made editor of *Danmarks Studerende Ungdoms Afholdsforbund* (commonly cited as D. S. U. A.), the official organ of the Danish Students' Temperance Society. He was also elected president of the committee for the promotion of temperance education through the publication of suitable articles in the current periodicals. His life of usefulness was accidentally brought to an end by drowning, with his promised bride, Miss H. Selander, of Sweden, while they were skating on Sorø Lake.

BENO or BINO. A term applied by American soldiers to native Filipino spirituous liquors. It is a corruption of the Spanish *vino*, and is especially applied to the *vino de coca*, *vino de nipa*, *anisado*, *basi*, and the various imitations of each. See PHILIPPINE ISLANDS; TUBA.

BENSON, LUTHER. American temperance lecturer; born in Rush County, Ind., Sept. 9, 1847; died June 21, 1898. He was educated at the local school at Fairview, Ind., and at Moore's Hill College, near Cincinnati, afterward taking up the study of law. It was at this time he became a slave to drink. In 1877, having been con

verted at Jeffersonville, Ind., he determined to abandon the drink habit, but unfortunately he yielded to temptation on several occasions. During ten years prior to this time he had practised law at Connersville, and subsequently opened an office in Rushville. After his conversion he determined to devote his life to the aid of others who were slaves to the drink habit, and proceeded throughout the towns of Indiana lecturing. Within three years he had delivered nearly five hundred lectures in his State. He then made a tour through the East, lecturing in Maine and Boston, where he was received with enthusiasm. Throughout his public life he was cordially supported by the press. In the early eighties he received the Democratic nomination for Congress from the Sixth Indiana District, but declined. In 1884 he married Anna C. Slade. In 1894, while attending the National Temperance Convention at Washington, D. C., a request signed by thirty Senators and Congressmen was sent to Speaker Crisp that Benson be invited to speak in the House of Representatives, the request closing with the words: "We assure you that the services of Mr. Benson in the cause of temperance entitle him to this honor." However, the rules of the House prohibited this.

Luther Benson's life was a fearful struggle against his appetite for alcohol. He was the type of the hopeless dipsomaniac; and the following passages from his book strikingly illustrate the battle in which he was always engaged:

I have no recollection of a time when I had not an appetite for liquor . . . My appetite for it was born in me, and was as much a part of myself as the air I breathed . . . It came not to me directly from my father or mother, but from my mother's father, and seemed to lie waiting for me for three or four generations . . . One drink would always kindle such a fire in my blood that it was out of my power to prevent its spreading into a conflagration . . . For five years my appetite has been so fierce at times that, I repeat, had I touched the point of the finest needle in alcohol and placed it to my tongue, I would have got drunk, had I known that that drink would have plunged my soul into hell and eternal torments.

From this time until I tried to break the terrible chain that bound me by lecturing on the miseries and evils of intemperance, my life was one long, hopeless, blank, black night. More than one half of the time for five years I was dead to everything but my own despairing, helpless, pitiable and despicable condition. I was afloat without provision, sail or compass, on an ocean of darkness, and from one period of deeper gloom to another I expected to go down in the sightless oblivion and so end my accursed existence . . . My unrest and nervous dread of some swift, approaching doom too awful to be conceived became so intense and real that I fled from place to place. Not unfrequently I came to myself during these epochs of madness, and found that I was a hundred miles or more from home, without friends, respectable or even sufficient clothing, or money—a bloated and beastly wreck . . . The quantity of liquor which I now required was enormous. I have drunk, on the closing days of a spree, one gallon of whisky within the duration of twenty-four hours, and when I could not get whisky I would drink alcohol, vinegar, camphor, liniment, pepper-sauce—in short, anything that would have a tendency to heat my stomach . . . I descended, step by step, to the lowest depths of wretchedness and degradation. Often my only sleeping-place was the pavement, or a stairway, or a hall leading to some office. I lost my clothes, pawning most of them to rum-sellers, until I was unfit to be seen . . . In ten years I have lost, given away, and pawned over fifty suits of clothes.

Further descriptions by Benson of his terrible experience of alcoholism are given under *DELIRIUM TREMENS*. He was the author of a book entitled "Fifteen Years in Hell," which had an enormous sale.

BENTHAM, JEREMY. English philosopher, jurist, and temperance advocate; born in London Feb. 15, 1748; died there June 6, 1832. The early development of his intellectual powers enabled him to enter Queen's College, Oxford, at thirteen. He received his bachelor's degree two years later, and at once entered Lincoln's Inn and began the study of law. He soon found himself, however, dissatisfied with legal practise. Law and equity were, in his estimation, too widely separated, and he boldly took ground against Blackstone and other eminent authorities in their praises of the English constitution. Instead of the beautiful order, simplicity, and essential justice which they professed to find in current jurisprudence, Bentham found uncertainty, confusion, and a lack of conformity with the immutable principles of natural justice. With insight and philosophical grasp such as no modern writer had yet brought to the task, Bentham set himself to uncover the foundations both of morals and of law. His writings had the merit of crystallizing the convictions of many other thinkers and of elevating into clear view the half-submerged principles on which legal procedure frequently rests. His great work "The Principles of Morals and of Legislation" was published in 1789, and it sufficed to establish his fame. He was made a French citizen in 1792, and leading jurists and statesmen of other countries engaged him in correspondence. He became a bencher of Lincoln's Inn in 1817.

Bentham was among the pioneers of total abstinence in England, bringing to this question the same merciless test of utility that he applied to other customs and indulgences current in his day. He had reached advanced age, and was still hard at work on profound subjects of investigation when, in September, 1819, he wrote to a friend as follows: "I am a single man turned of seventy, but so far from melancholy as a man need be. Wine, I drink none, being in that particular of the persuasion of Jonadab the son of Rechab."

BENTLEY, CHARLES EUGENE. American Prohibitionist; born at Warner, Onondaga County, N. Y., April 30, 1841; died Feb. 4, 1905. He was educated at the Monroe Collegiate Institute and the Oneida Conference Seminary. In 1863 he married Persis Freeman, of Baldwinsville, N. Y. He settled in Iowa in 1866, removing to Nebraska in 1878. In 1880 he assumed the pastorate of the Baptist Church at Surprise, Nebr. He voted with the Republican party up to the time of Garfield's election (1880), was a presiding officer for the first Prohibition convention held for the State of Nebraska (at Lincoln, 1884), in which he supported St. John for the presidency, and was himself nominated for the Legislature on the Prohibition ticket. Bentley ran for Congress on the same ticket in 1886, and in 1890 was chairman of the Prohibition State executive committee, charged with the leadership of the memorable Prohibition constitutional amendment campaign. Since then he has stood successively as the party candidate for governor and United States Senator, polling 25,000 votes in the latter case. In the party "bolt" at Pittsburgh in 1896 he was the nominee of the Liberty, or National, party for president. When, at the ensuing election the leaders who had placed him in nomination de-

serted him for Bryan, he offered no word of criticism or complaint. As executive in charge of the Nebraska campaign of 1900 he made an excellent record, closing the campaign with a surplus in the treasury.

BENTLEY, CHARLES ROBERT MITCHELL. English manufacturing chemist and temperance advocate; born at Bradford, Yorkshire, Oct. 28, 1873; eldest son of JOSEPH BENTLEY; educated at Bradford Technical College. After spending some years (1890-95) as a manufacturing chemist, he changed to another line of work and took service as assistant provincial secretary under the Polytechnic, Regent Street, London. For ten years he was organizing excursion secretary of the Polytechnic Touring Association of London, and had charge of the London, Yarmouth, and Edinburgh personally conducted excursions. He spent some years also in conducting parties through France, Germany, Switzerland, and Norway. A lifelong abstainer and active in church work, his experience as a traveler in different countries served to give him accurate and positive knowledge of the tragedies of drink, and he combined with his professional duties the office of volunteer temperance evangelist. In 1916 he was elected national secretary of the National Commercial Temperance League, an organization which aims to promote the cause of total abstinence among commercial travelers, professional and business men. In addition to providing lectures, concerts, and other high-class public features, great attention is paid to the elevation of social and domestic life from the thralldom of the beverage use of intoxicants. A notable feature of its work was the provision of concerts in hospitals and khaki clubs, and motor drives and excursions for soldiers wounded in the World War. Bentley is also honorary lay secretary of the temperance and social welfare committee of Halifax and Bradford Wesleyan Methodist District Synod, temperance secretary to the Greenhill Wesleyan Circuit, Bradford, and editor of the *National Commercial Temperance League Executive*.

BENTLEY, JOSEPH. English editor and temperance worker; born at Bradford, Yorkshire, June 4, 1850; educated in the public schools and under private tutors in special branches. He served as private secretary to Lord Holden for some years, and subsequently became secretary and general manager of the Bradford Coffee Tavern Company, Limited. At the present time he is managing director of the Metropole Hotels and Restaurants, Limited (Temperance). He has for many years been an active Good Templar, and in 1875 was elected District Chief Templar for Northwest Yorkshire. In the following year he was made president of the Bradford and District Wesleyan Band of Hope Union. In 1897 he became editor of *The Temperance Caterer*, and served very efficiently in that position for twenty years. A Wesleyan local preacher for more than forty years, and a Sunday-school superintendent for the greater part of that time, he always gave temperance teaching prominence. He served for years as secretary of the Bradford Temperance Society, and also as vice-president of the Bradford Branch of the National Commercial Temperance League. He read a paper at the World's Temperance Convention in Chicago in

1893 on "Temperance Restaurants and Coffee Houses in Great Britain," and another at the International Congress in Bremen in 1903. He is the father of C. R. M. BENTLEY. He is a Fellow of the Royal Geographical Society.

BENZOATE OF SODA. See SODIUM BENZOATE.

BENZOIC ACID ($C_7H_6O_2$). An aromatic acid, derived from gum benzoin (*Styrax benzoin*) and other resins and from cranberries. It is also prepared commercially from toluene. It crystallizes in satiny, white flakes. It was sometimes used as a beer preservative.

BEOWULF. Semimythical hero whose exploits are the subject of the Anglo-Saxon poem of the same name. A single manuscript of this epic, probably written about A. D. 1000, has been preserved and is now in the British Museum, London. In its present form, the poem itself dates back to England of the eighth century, but its composer is not known. Several translations of it have been made; and the Rev. Richard Valpy French, in "Nineteen Centuries of Drink in England," gives an outline of it in relation to its bearing on the drinking customs of the period. He writes (p. 11):

The scene is laid in Cimbric Chersonese. A certain king, Hrothgar by name, determined to build a palace, "a great mead-hall." In the neighbourhood lived a giant monster who used to make nightly incursions upon the palace during the ale-carouse; on one occasion killing thirty of its inmates. Beowulf, the brother of Hrothgar, resolved to deliver them from this scourge. With fifteen of his followers he proceeded to his brother's palace. Hrothgar and his retainers were found drinking their ale and mead. The poem describes the visit:—"There was a bench cleared in the beer-hall . . . The thane observed his office. He that in his hand bare the twisted ale-cup, he poured the bright, sweet liquor." Meanwhile the bard strikes up; the queen enters the hall; she serves the liquor, first presenting the cup to the king, then to the guests. Thus do the festivities continue till night-fall. Beowulf and his company sleep in the hall, "the wine-hall, the treasure house of men, studded with vessels." The giant appeared in the night, and after a struggle was slain by Beowulf. The next day there were great rejoicings at the death of the monster. "The lay was sung, the song of the gleeman, the noise from the benches grew loud; cupbearers gave the wine from wondrous vessels." The queen again presented the cup to the king and to Beowulf; the festivities were prolonged into the night. Soon, however, was vengeance on the track; the mother of the giant appeared at the palace and carried off the counsellor of Hrothgar, one of the "beer-drunk heroes of the ale-wassail." Beowulf is again the deliverer, and subsequently ascends the throne of his brother.

BERAM. A fermented, intoxicating beverage made by the natives of Java. It is composed of red rice, sugar, and yeast.

BERESFORD, CHARLES WILLIAM DE LA POER BERESFORD, 1st Baron. British admiral and advocate of temperance; born at Philpottown, Ireland, Feb. 10, 1846; second son of the fourth Marquess of Waterford; died at Langwell, Scotland, Sept. 6, 1919. He was educated for the navy on the "Britannica" training-ship, and early arrived at distinction. At 22 he was a lieutenant; at 29, a commander; and at 32 he commanded the royal yacht "Osborne." At the bombardment of Alexandria, Egypt, in 1882, with the small gunboat "Condor" he engaged the strongest fort, any well-aimed shell from which would have sunk his vessel. He was promoted captain for this exploit. Two years later he served in the Sudan campaign, receiving the thanks of Parliament for his eminent services.

He was made rear-admiral in 1897, was rear-admiral of the Mediterranean, 1900-02, commanded the Channel Squadron 1903-05, was commander-in-chief of the Mediterranean Fleet from 1905 to 1907, and of the Channel Fleet from 1907 to 1909, retiring from service in 1911. Elected to the House of Commons by the constituency of Waterford (1874-80), he afterward represented East Marylebone (1885-89), York (1897-1900), Woolwick (1902), and Portsmouth (1910-16). He was created K. C. B. in 1903 and G. C. B. in 1911, and in 1916 he was raised to the House of Lords as Baron Beresford of Metemmeh and of Curraghmore.

Observing the evil effects of intemperance in the naval forces under his command, Lord Beresford early instituted rigid disciplinary regulations, and both by precept and example sought to banish the use of intoxicants from every arm of the service. As a platform speaker he wielded immense influence in the days when temperance agitation was still unpopular, yet he stood ready to lend his presence as often as possible to small groups of workers and to great assemblies that sought the overthrow of the traffic. His views may be gathered from the following extracts, taken from a speech which he delivered in a temperance meeting at Gibraltar in November, 1904:

When I was a young man I was an athlete. I used to box a great deal, ride steeplechases and races, play football, and go through a number of competitive sports and pastimes. When I put myself into training, which was a continual occurrence, I never drank any wine, spirits, or beer at all, for the simple reason that I felt I could get fit quicker without taking any stimulants. Now I am an older man and have a position of great responsibility, often entailing quick thought and determination and instant decision, I drink no wine, spirits, or beer . . . because I am more ready for the work imposed upon me day or night, always fresh, always cheery, and in good temper.

The teetotalers use a strong argument with regard to some sections of the community—there is no doubt that there are people who, if they drink a very little, must drink a great deal. The people I refer to should exercise their pluck and drink nothing at all . . .

It is our business . . . to reform the present generation; it is our business to instruct those who are young, and on whom will depend the future of our great Empire . . .

Remember that it is not the unhappy, physically unfit people that give way to the vice of intemperance; many of the most manly, powerful, good men give way to the demon drink, and go from their high estate and honorable positions to a low and miserable condition . . . I believe that more can be done by education and training of the mind of the youth of our country than by any other suggestion that it is possible to make . . .

BERG, ANDERS HENRIC. Swedish publicist, pastor, and temperance advocate; born at Tanum, Sweden, Feb. 26, 1841; educated at Goteborg. He was a teacher in the public schools of that city from 1861 to 1869. In the latter year he became a pastor in the Methodist Church, in which capacity he continued until 1877. He was also rector of the Methodist Church School for Preachers.

Berg had become an active temperance worker in 1873. He joined the Independent Order of Good Templars in 1880, and in 1882 he was elected Grand Worthy Chief Templar, which office he held until 1886. He followed the secession movement of Axel Johansson in 1888, but returned to the original Order in 1892. He continued to engage in Good Templar work, and in 1918 made a farewell tour through his native country. He founded more than 100 Templar lodges, and he himself estimates that he has de-

livered more than 14,000 public addresses. Berg is a speaker of considerable force and eloquence, and has often been designated "The Swedish Spurgeon." Among his translations into Swedish is one of Sir B. W. Richardson's "Temperance Lesson Book." To the *Reformatorn* of Feb. 23, 1921 (p. 65) Berg contributes some interesting "Reminiscences of 80 Years."

BERGERON, ÉTIENNE JULES. French physician and temperance advocate; born at Moret, in the department of Seine-et-Marne, France, Aug. 17, 1817; died Dec. 5, 1900; father of JULES BERGERON. His professional life was spent chiefly in Paris, where he became honorary physician in the city hospitals, and, later, president of the Academy of Medicine. On the expiration of his term he was made (1887) perpetual secretary of that institution. He was, also, vice-president of the Consultative Committee on Public Hygiene for France. He was a specialist in diseases of children. Active during the whole of his professional life in the work of counteracting the ravages of strong drink, he was one of the founders of the *LIGUE NATIONALE CONTRE L'ALCOOLISME*. He also wrote much on alcoholism, and was active in promoting the formation of temperance (moderation) societies. Among his published works are the following: "Avis sur les Danger qu'entraîne l'Abus des Boissons Alcooliques" (1871); "Rapport sur la Répression de l'Alcoolisme" (1872); "Allocution Prononcée à la Séance Solennelle de la Société de Tempérance" (1884); "Vulgarisation des Dangers des Boissons Alcooliques" (1890); "Rapport Relatif au Congrès International de la Haye" (1892); "La Lutte contre les Progrès de l'Alcoolisme en Europe" (1893); "Les Mesures Prophylactiques contre l'Alcoolisme" (1895); "Mesures à Prendre pour Diminuer l'Alcoolisme" (1899). Bergeron was a Commander of the Legion of Honor.

BERGERON, JULES. French scientist, educator, and temperance leader; born in Paris, France, May 5, 1853; died in the same city May 27, 1919. He was the son of the noted physician and author, ÉTIENNE JULES BERGERON, who was one of the founders of the first temperance society organized in France. Jules Bergeron received his education in the leading institutions of Paris, and obtained the degree of Doctor of Sciences, also graduating as Engineer in the Arts and Manufactures. He became professor of mineralogy and geology at the *École Centrale des Arts et Manufactures*, and was chosen president of the Society of Civil Engineers of France. He was a Chevalier of the Legion of Honor. After years of active association with his father in the *Ligue Nationale contre l'Alcoolisme*, he was made vice-president of that body. For many years he took a leading part in the antialcohol propaganda among French manufacturers and civil engineers. He was active, also, in work among the leaders of the French Assembly to secure legislative restriction of the traffic in intoxicants.

BERGMAN, JOHAN. Swedish Senator, educator, author, and temperance leader; born at Tydje, Dalsland Province, Sweden, Feb. 6, 1864; educated at Upsala University (Ph. D. 1888). After some years of teaching in the North Latin

College at Stockholm and in the colleges at Djursholm and Norrköping, he was appointed professor of ancient history and classical antiquities in the new University of Stockholm in 1901. Bergman has for many years been especially interested in archeology, and while studying in the German institutes at Rome and Athens, took part in excavations (1898) in the latter city. Besides giving regular courses of lectures in several European centers, Bergman is the author of a number of books on archeology and classical antiquities. He is also recognized as one of the leading Latinists of Sweden.

Long identified with the Swedish temperance movement as publicist and lecturer, Bergman founded the Students' Total Abstinence Home at the University of Upsala in 1887, raising a national subscription for that purpose. He became a member of the Independent Order of Good Templars in 1892, and has filled several of the higher offices in it. He has represented Sweden in several of the international temperance congresses. In 1913 he was chosen president of the Swedish Prohibition Propaganda Committee at Stockholm. In 1918 he was elected to the Swedish Parliament, becoming a member of the Senate. In that body he introduced a Prohibition bill which was defeated, but the same bill was passed in the lower house.

In 1907 Bergman was elected president of the International Temperance Bureau (*Bureau International contre l'Alcoolisme*) at Lausanne, Switzerland. He is also a member of the Permanent Committee of the International Congress Against Alcoholism.

Among the more important of Bergman's temperance books are: "History of the Swedish Temperance Movement," and "History of the International Temperance Movement" (2 vols.), both in Swedish.

BERLIN. The capital and largest city of the German Republic. Its population in 1910 was 2,070,695; in 1920, by the fusion of suburbs and some adjacent rural communes, the city of Greater Berlin was created, with a population of 4,000,000 ("Whitaker's Almanack," 1922). The city lies in a plain 110 feet above sea level, on both banks of the navigable Spree. The facts concerning its origin are very obscure, but it is generally believed to date from the latter half of the tenth century. What is now Berlin was originally two towns, Kölln and Berlin, concerning which the first reliable documents bear the dates 1237 and 1244 respectively. The first attempt to combine the councils of the two towns was made in 1307, but the experiment failed after four years, and Kölln and Berlin continued their separate existence until 1432, when the institution of a common council led to disorders of which the result was that Frederick II in 1442 abolished this arrangement and established a castle at Kölln. After a six-year feud the Berliners were forced to yield to the elector, and from 1448 Berlin was the seat of the Hohen-zollerns.

Greater Berlin is no exception to the rule that the large cities are in a great degree centers of the alcohol trade and of alcohol consumption. Opportunities for the latter are very numerous there. At the end of the year 1912 there were 15,358 inns and public houses to 28,519 pieces of

"improved property" (lots with buildings on them), or one place where drink could be bought for every two such pieces of property. It was asserted about ten years ago of the famous Friedrichstrasse ("Frederick Street"), a center especially frequented by foreigners, that it had more places where alcoholic beverages were sold than it had house numbers.

Naturally Berlin is a center of other manifestations of "civilization" and so also of capital invested in the liquor business. There are concentrated here huge firms for trade in beer, brandy, and wine, as the recently established united brewery and liquor factory of Schultheiss.

Among the drinking-places stand first of all the brilliant beer and wine palaces. Chief among these is the greatest wine-hall in the world, the "Rheingold," with seats for more than 4,000 people. Then come the bars and halls, liquor-rooms, and night restaurants, that have increased so rapidly during recent years. They are patronized by the richer class. After these come the countless host of ordinary drinking-places.

In this connection, of course, must be considered the large proportion of strangers in the number of customers these places have—members of the numerous commissions of the Entente; wealthy visitors to the capital from different parts of the Empire; foreign guests; and, besides, the "new rich," war profiteers, social climbers, and such people.

In 1921 more than 100 drunken persons in Berlin were consigned to the custody of the police every night. The Central Committee for Tuberculosis, Alcoholism, and Cancer in 1921 cared for 2,000 cases, as against 1,335 in 1920, and 1,274 in 1919.

The various temperance organizations are striving to the utmost of their power to oppose these wrongs and dangers. In Berlin and several of its suburbs the local groups of the German Society Against Alcohol (*Deutscher Verein gegen den Alkoholismus*) work on the principle of strict moderation, though they number among their members many who are total abstainers. The largest and most active group is the Berlin Women's League Against Alcohol.

Among the abstinence organizations in Greater Berlin the strongest in numbers is the Order of Good Templars (*Guttempler-Orden*), which on July 31, 1921, had 106 lodges, with about 3,900 adult members, besides a number of lodges for juveniles, and which owns its stately lodge-house. In addition, there are engaged in this work the Blue Cross, which has five local groups of the German League of Evangelical (Protestant), Blue Cross unions (*Deutscher Bund evangelisch-kirchlicher Blaukreuzverbände*), 24 local groups of the German Chief Union of the Blue Cross (*Deutscher Hauptverein vom Blauen Kreuz*), besides a number of juvenile divisions of both organizations, 13 adult and 21 juvenile groups of the Catholic Alliance of the Cross (*Katholischen Kreuzbündnis*), the Working Men's Abstinence League (*Arbeiter-Abstinenzbünd*), and other abstinence organizations. Along with other customary methods, the Women's League, mentioned above, is carrying on the struggle by means of practical preventive measures, non-alcoholic refreshment halls, and similar agencies. For some time the antialcoholic organizations of Greater

Berlin have united in a working partnership which, from the questions of immediate importance, has selected as its special task the fight against the too numerous liquor-rooms (*Likorstuben*).

So far as the local regulations for the sale of alcoholic beverages are concerned, the opponents of alcohol and other friends of the people are urging the authorities to grant no new licenses for liquor-rooms and similar places and to diminish the number of existing places of this kind as much as possible; further, that the closing hour, which for some time in Greater Berlin has been one o'clock A. M., should be made earlier. The license tax which has been imposed for some time, and also the new luxury tax (*Vergnügungssteuer*, literally "pleasure-tax") are to some extent restrictive. The latter, introduced by the local administration, has been in effect since April 1, 1922. Under it all social meetings held in inns and wine-rooms after 1 A. M. (provided meals and drinks are sold therein) are taxed.

BIBLIOGRAPHY.—This article is based mainly on manuscript material courteously supplied by Dr. J. Flaig of Berlin.

BERMUDA or THE BERMUDAS. A British island-group in the North Atlantic Ocean, about 580 miles southeast of Cape Hatteras, in North Carolina. It is comprised of about 300 small islands (less than twenty inhabited) and reefs whose combined area is estimated at 19 square miles. The capital, Hamilton (population 2,627), is situated about the center of Main Island, or Great Bermuda. The civil population on Dec. 31, 1920, was 21,869 (including 7,441 whites). The colony is administered by a governor, assisted by an executive council of 7 members appointed by the Crown, a legislative council of 9 members, also appointed by the Crown, and a representative House of Assembly of 36 members. There are about 1,400 electors.

The islands take their name from their discoverer, Juan Bermudez, who visited them in the year 1515. The first settlement was established by Sir George Somers, an Englishman, in 1609, and for a considerable time the group was known as the "Somers Islands." Bermuda is noted for its climate and scenery, and is a popular winter resort for Americans. An important trade in fresh vegetables is carried on with the New York market during the winter months. An important naval and coaling station is maintained here by Great Britain; and, owing to their favorable strategic position in mid-Atlantic, the islands are strongly garrisoned.

All intoxicating liquors are or were imported into the colony from England, the United States, and the West Indies, none being manufactured on the islands. The sale of intoxicants is regulated by the Bermudian Government under the following Acts: The Liquor License Act, 1908; The Liquor License Act, No. 2, 1908; The Liquor License Act, 1913; The Liquor License Act, 1917. By an agreement, made some time ago, between the governor of Bermuda and the American senior naval officer present, liquor-dealers on the islands were liable to punishment and forfeiture of their licenses if found guilty of selling intoxicants to any person wearing the uniform of the United States Navy.

Intemperance is very limited throughout the

Bermudas, and it has been claimed that crimes due to alcoholism are fewer on the islands than on any of the West Indies.

The Citizens' League, of which H. Hallett is the president, has for its objective the discouragement of the sale of intoxicating liquors. In 1918 a joint committee of the League, the Ministerial Association, and the Victory Campaign Committee organized a post-card plebiscite for the purpose of ascertaining the views of the electors of Bermuda on the question of legislation regarding the liquor traffic. Of 1,060 cards sent out 536 were filled up and returned. To question 1, "Are you in favor of the prohibition of the liquor traffic?" 302 persons replied "Yes" and 98 "No." To question 2, "Are you in favor of local option?" the replies were: "Yes" 291; "No" 79; "Yes, if Prohibition is not obtainable," 9.

The World's Woman's Christian Temperance Union has a branch in the Bermudas, the secretary being Mrs. Jeannette C. Boyle, St. George's.

BERNARD. A saint of the Roman Church; born at Fontaines, near Dijon, France, in 1091; died at Clairvaux Aug. 20, 1153. One of the most famous of the mediæval churchmen, he strongly denounced the corruption which existed at Rome, as well as the persecution of the Jews by the Crusaders, who had celebrated their departure for Palestine by general massacres of these people. In 1113 he entered the Cistercian monastery of Cîteaux, and two years later became abbot of Clairvaux, continuing in that office until his death, refusing all offers of preferment. Bernard exercised a profound influence throughout Europe, and was chiefly instrumental in obtaining the recognition of Innocent II as Pope by England and France. He procured the condemnation of the writings of Abelard at the Council of Sens in 1140, and preached the second crusade six years later. He was a strong opponent of the use of wine among monks. For his advocacy of temperance see **MONASTIC ORDERS**.

BERRIA. A fermented effervescent beverage of the Indians along the Orinoco River, in South America. It is made by covering a pile of cassava-cakes with plantain-leaves and leaving it to ferment in the heat. The product is dissolved in warm water and placed in earthen jars. (Joseph Gumilla, "Historia Natural...del Rio Orinoco," ii. 243, Barcelona, 1791.)

BERRY, JOSEPH FLINTOFT. American bishop, editor, and Prohibition advocate; born at Alymer, Canada, May 13, 1856. Ill health interfered much with his early education and delayed his progress in the public schools, but he removed this handicap by a course at Milton Academy supplemented by special work under private instructors. He later received the following degrees: D. D., Lawrence College, 1898; LL. D., Cornell College, Ia., 1904, and Syracuse University, 1905. He married Olive J. Johnson, of Wallaceburg, Canada, Oct. 19, 1876.

Ordained to the ministry of the Methodist Episcopal Church in 1874, he served pastorates in Michigan at Algonac, Port Huron, Caro, and Mt. Clemens. While serving in the pastorate at Mt. Clemens, he was called to the associate editorship of the *Michigan Christian Advocate*, continuing in that relation from 1884 to 1890,

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when he was chosen editor of the newly established *Epworth Herald*, organ of the Epworth League, published in Chicago. By Berry's efforts the paper attained a wide circulation, and by his platform and organizing ability he accomplished much in the way of extending and developing the young people's movement in the churches of Methodism. In May, 1904, at the General Conference held in Los Angeles, Cal., Berry was elected a bishop of the Methodist Episcopal Church. For some years past his residence has been in Philadelphia, Pa.

Throughout his entire career as pastor and editor, and since his elevation to the episcopacy, Bishop Berry has bitterly opposed, both in the



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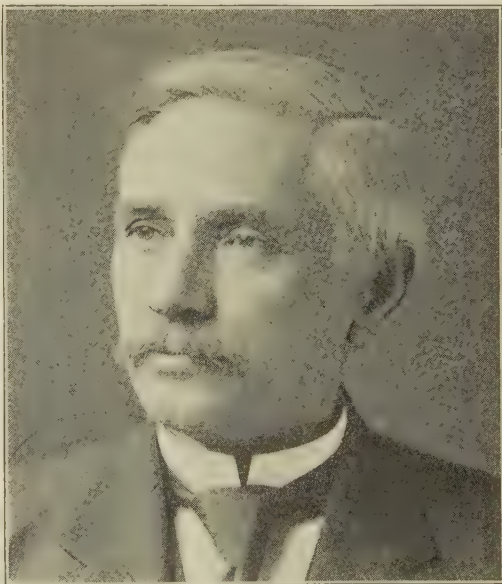
pulpit and in the press, the manufacture and sale of alcoholic beverages. His editorials on the liquor question have been remarkably comprehensive and convincing, covering the moral, physiological, economic, and religious phases of the subject. The following sentences, taken from one of his editorials, published in the *Epworth Herald* of Aug. 29, 1903, are characteristic of his forceful style of appeal:

The next "forward movement" in the Epworth League is to be a temperance crusade . . . The awful effects of liquor upon the body and mind and soul need to be emphasized . . . Our crusade contemplates a series of agitation meetings . . . In the name of God and righteousness and of besotted men and suffering women and starving children, we call upon you to get ready! . . . This means WAR. The distiller is against us. The brewer is against us. The saloonist is against us. The respectable citizen who rents his property for whisky purposes is against us. The gambler is against us . . . The politician is against us. The weak-kneed merchant and professional men who think more of their business than their principles are against us . . . The time-serving Christian who thinks more of his party than of his fealty to Christ is against us . . . Before we get through the crusade a good many of us will suffer . . . Every such war has its martyrs. If it shall be necessary, will you be one?

See EPWORTH LEAGUE.

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BERRY, WILBUR FISK. American clergyman and Prohibition advocate; born at Camden, Me., Nov. 24, 1851; educated at Maine Wesleyan Seminary and Wesleyan University, Middletown, Conn. (hon. D.D. in 1907). He married Livonia S. French, of Solon, Me., July 16, 1878, entered the ministry of the Methodist Episcopal Church, and was ordained in 1884, serving pastorates in Maine at Saco, Woodfords, Lewiston, Farmingham, Waterville, and Portland. During his pastorate at Waterville (1892-97) he helped to organize an enforcement league to secure a better observance of the Prohibition law in that city, and was elected chairman of the executive committee. The success of this and similar organizations led to the formation, in 1897, of the Christian Civic League of Maine. Berry became its first field secretary, in 1899, making speaking tours throughout the State, and organizing local leagues. Three years later (1902) he was elected president of Maine Wesleyan Seminary and Female College, which position he held until 1909, when he returned to the secretaryship of the Civic League. He was elected superintendent of the League in 1910, and has occupied that position ever since. He was a member of the General Conferences of the Methodist Episcopal Church in 1892, 1896, and 1904. He is also editor of the *Civic League Record*. In the latter capacity his advocacy of



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law enforcement has been so earnest that his utterances have involved him in legal difficulties. In 1913 Berry published in his paper an article charging that Justice Haley had dealt too leniently with the liquor-sellers. On being sued by Judge Haley for libel, the case went against Berry in the local court, but was thrown out on appeal.

BERRY, WILLIAM HARVEY. American engineer; born at Edwardsville, Ill., Sept. 9, 1852; educated in the public schools. He re-

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moved to Buffalo, N. Y., when he was seventeen years old and proceeded to learn the machinists' trade, supplementing his practical experience with a night course in Mechanics' Institute. He married Susan Schofield, of Philadelphia, Oct. 1, 1879. In 1905 he became the head of the Berry Engineering Company at Chester, Pa., of which town he was elected mayor the same year. At the fall election he was a successful candidate (Democrat) for the office of State treasurer. During the two years in which he occupied this position particular attention was attracted to his department in consequence of an investigation, started by him, which resulted in the conviction of the principal culprits involved in defrauding the State of more than \$4,000,000 in the furnishings of the new capitol.

In August, 1910, a group of representative Pennsylvanians, disgusted with the domination of both the Republican and Democratic parties by the liquor interests, held a convention in Philadelphia and organized the Keystone party. The choice of the convention for governor fell on Berry, who had long been a conspicuous opponent of the traffic. After a hotly contested campaign, in which he spoke for local option in nearly every county in the State, Berry was narrowly defeated by his Republican opponent, John K. Tener. The defeat was never conceded by Berry's supporters, who charged that the election ballots in many Philadelphia wards had been tampered with in order to put him out of the running. In 1920 Berry was a delegate to the Democratic national convention at San Francisco, where he fought actively for a dry platform.

He is the author of several books on finance, and is an active layman in the Methodist Episcopal Church.

BERTCH, GEORGE EDWIN. American clergyman and temperance worker; born at Elkhart, Ind., May 7, 1870; died in Kansas City Sept. 5, 1920. During his infancy his parents moved to Iowa, and settled near Carlisle. He attended the public schools and later became a student at Ackworth Academy, conducted by the Society of Friends, at Ackworth, Ia. There he defrayed his expenses by editing a school paper (1888). Returning to Carlisle, he taught school, worked as a typesetter in a printing-office, and finally became editor and owner of the *Carlisle News*. He married Miss Anna V. Beauchamp, of Carlisle, Jan. 8, 1890. He had joined the Church of the United Brethren in Christ in 1888, and the following year he was licensed to preach the Gospel. He became a member of the Des Moines conference of the United Brethren Church in 1890, and upon the completion of his course of reading and study, in 1895, he was ordained. His first pastorate was at Patterson, Ia., in 1891, and subsequently he served charges at Sidney (1892-96) and Lake City (1897-1906). He was then appointed to the pastorate of the United Brethren Church in Pittsburg, Kan., transferring his conference membership to Neosho conference. He was elected superintendent of this conference in 1908 and served six years in that capacity. In 1914 Neosho conference was merged with Kansas conference, and Bertch was appointed to the pastorate of the First United Brethren Church

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of Parsons, Kan., which he served for one year.

Bertch thoroughly hated the liquor traffic, and his speeches and activities in the interest of temperance reform made him a recognized force in this line of work early in his career. He was offered the superintendency of the Des Moines district of the Anti-Saloon League of Iowa in 1906, but at this time he had already pledged his word to take the Pittsburg pastorate, and therefore did not accept the Anti-Saloon League offer. He became connected with the latter organization, however, on Sept. 1, 1915, when he accepted the position of assistant superintendent of the Kansas City district of the Missouri Anti-Saloon League. On the death of Dr. Albert Bushnell, March 20, 1916, he became district superintendent. The outstanding feature of Bertch's work with the League was his management of the district in the State-wide campaign in the fall of 1916, as the result of which the wet majority of 20,000, given by the city six years previously, was overcome and a dry majority of 1,400 secured in Kansas City. In January, 1918, he was offered the State superintendency of the Anti-Saloon League of South Dakota; but, upon the urgent appeal of his Missouri colleagues, he declined this offer, and became one of the legislative superintendents of the Missouri organization. In recognition of his faithful and distinguished service in the ministry, Kansas City University, in May, 1920, conferred upon him the honorary degree of Doctor of Divinity.

BERTHELOT, PIERRE EUGÈNE MARCEL-LIN. French chemist; born in Paris Oct. 25, 1827; died there March 18, 1907. Educated at the College of Henry IV, he won prizes in history and philosophy, and specialized in the chemistry of acids and fats and in fermentation. A new chair of chemistry was created for him in the College of France in 1865; he became a member of the Academy of Science in 1875; and later succeeded Pasteur as permanent secretary. During the Franco-Prussian War he was chairman of the scientific committee of defense, and during the siege of Paris (1870-71) engaged in the manufacture of cannon and munitions. From 1876 to 1886 he was inspector-general of higher education. His scientific work was largely devoted to synthetic chemistry and thermochemistry. He developed the theory of the polyatomic alcohols. Among the subjects which he discussed in various articles in French chemical journals were: the action of red heat on alcohol and acetic acid; the oxidation of alcohol; the formation of alcohol and of carbonic acid and the absorption of oxygen by plant tissues; the proportion of ethers contained in wines and the changes they produce on the bouquet of wines; and methods of ascertaining the purity of alcohols and of ethers. He succeeded in producing alcohol synthetically, and in a report to the Academy of Science (1897) described the chemical reactions "producing transformations physically and theoretically analogous to alcoholic fermentation."

Of this scientist's views as to the beverage use of alcohol, Blocher (in *Internationale Monatschrift zur Erforschung des Alkoholismus und Bekämpfung der Trinksitten*, June, 1908) says that while Berthelot was not an abstainer, and

drank diluted wine moderately, he thought there was no necessity for the regular use of alcohol as a daily factor in life, and that it appeared to him to be injurious, save as a temporary excitant for the sick or exhausted.

BERTI, DOMENICO. Italian statesman and temperance advocate; born at Cumiana, Piedmont, Italy, Dec. 17, 1820; died in 1897. He took his law degree at Turin, and subsequently held professorships in the universities of Turin and Rome. In 1866 he became minister of public instruction in Piedmont, and after the union of Italy in 1870 held the same office under the new government. In 1883 he was appointed minister of agriculture, and while holding this office became president of a temperance society in Milan, the parent of the more successful Lega Italiana di Temperanza ("Italian Temperance League"), founded in Florence in 1892 by GIOVANNI ROCHAT. Berti was the author of many books, mainly biographical.

BES. An ancient Egyptian divinity, identified by some as a god of drink.

BESSBORODKO, Count KUSCHELOFF. See RUSSIA.

BETSABETSA. A primitive variety of rum, made by the Betsimisaraka, a tribe inhabiting the east coast of Madagascar. See MADAGASCAR.

BEVAK. A name given by the natives of parts of Alaska to the liquor distilled by them from molasses and flour.

BEVDA. A term signifying literally "double"; applied to a twice-distilled native Indian spirit consumed principally in the Bombay Presidency. It is made from the dried flowers of the mahua or mahwa tree (*Bassia latifolia*), which is common in various parts of the presidency. Large quantities of mahua flowers are also imported from the Central Provinces. The still used in the distillation of the spirit is an ordinary copper still, the vapor from the boiling pot being made to pass through a worm placed in a condenser. Only one or two distillers use Pontifex and Woods' steam still.

The mahua flowers are steeped from three to five days in a wooden fermenting-vat. The vat is first filled about three fourths full of a mixture of spent wash (the refuse which remains after the first distillation) and water, and allowed to ferment for a day. Mahua flowers are then put in, and the contents of the vat are stirred with long bamboo poles twice a day for from three to five days, according to the season. The cold season is the best, for then the fermentation does not turn sour. The rapid evolution of carbonic-acid gas from the surface of the fermenting fluid is a sign that fermentation is proceeding satisfactorily. When it is complete the liquid is put into the still and submitted to distillation, and spirit of the strength of 60 per cent underproof is drawn off. This liquor is sometimes contaminated with a small quantity of copper derived from the apparatus in which it has been prepared. The spirit is nearly colorless, but, like other spirit, when kept in wood it gradually acquires a slight tinge. This weak liquor is distilled again, and spirit of the strength of 25 per cent underproof is then drawn off. This is called "bevda." It has a strong and somewhat nauseous flavor; hence

it is popularly known among Europeans as "Billy Stinks." This spirit is contaminated with a certain percentage of fusel-oil, which varies from very slight traces (less than .0008) to as much as .4513 per cent, according to Dr. Warden, chemical analyst for Calcutta. Before the present oppressive Abkari laws came into force, the people used to store up quantities of bevda, flavored with various drugs, for domestic consumption only. As this spirit was kept in bond for several years it mellowed with age; and, the fusel-oil having evaporated, the people got a "stuff" which was certainly better than the present highly harmful, if not actually poisonous, liquor. It has been computed that eleven Bengal maunds (a maund = 1.24 bush.) of mahua flowers yield 52 gallons of mahua spirit 25 per cent underproof. The average cost to the distiller per gallon is about 8 annas, or 16 cents in United States money. The duty on mahua spirit varies in different parts of the presidency. In the town and island of Bombay it is Rs. 3 (about 96 cents) per gallon; in Poona it is Rs. 4; elsewhere, 12 annas (24 cents).

BEVER. A collation taken between meals. The word is derived from the Latin *bibere* ("to drink"), and hence implies the partaking of alcoholic refreshment.

Some twenty mark a year! Will that maintain
Scarlet and gold lace, play at th' ordinary,
And bevers at the tavern?

—Middleton, "Anything for a Quiet Life," i. I.

BEVERIDGE, CHARLES CARTER. Temperance advocate and evangelist; born at Geneseo, Ill., Aug. 11, 1860; died at Excelsior Springs, Mo., Aug. 8, 1903. He completed the public-school course at Geneseo, spent two years on his father's ranch in Nebraska, and then took a three-year course in the Cook County Normal School at Chicago, where he met Frances A. Weeks, whom he married at Battle Creek, Mich., in 1882. In 1888 he entered upon temperance work, at the same time casting his first Prohibition ballot. Both he and his wife possessed unusual voices, and were soon in great demand at local temperance and Prohibition meetings. They attracted the attention of Artemas Roberts and other State leaders, and were sent out as "singing evangelists," on a remarkably successful career. For fifteen years the Beveridges were almost constantly in the field, touring the whole country east of the Rocky Mountains. In his later years "Charlie," as Beveridge was affectionately called, developed strong qualities as a speaker; and so, instead of traveling in association with some other speaker, the Beveridges became a team by themselves. On Sept. 5, 1901, Beveridge was elected chairman of the Nebraska Prohibition State committee, and held the office up to the time of his death. He had the peculiar faculty of injecting good cheer into a downcast Prohibition gathering, and hundreds of conventions which met under adverse and discouraging circumstances were turned from failure to signal success by the cheery aid of himself and Mrs. Beveridge. No temperance evangelists ever acquired a warmer place in the affections of the people than did these two singers.

BEVERIDGE, WILLIAM. English ecclesiastic and Orientalist; born at Barrow, Leicester-

shire, about 1637; died at Westminster, London, March 5, 1708. He received his education at Cambridge, became Archdeacon of Colchester in 1681, and Bishop of St. Asaph in 1704. He is famous as the author of "Institutionum Chronologicarum" (1669), a treatise on chronology, and "Συνόδικον, sive Pandectie Canonum S. Apost. et Concil." (Oxford, 1672), on the canons of the Greek Church. Bishop Beveridge's views on drinking were somewhat in advance of his times, and he was outspoken against the evil. His sermons include one on "The Duty of Temperance and Sobriety," from which the following extracts (ii. 436-439) are taken:

For which purpose we must call to mind what I observed before, that as God made, so he maintains us out of the Earth, having appointed and empowered several Parts of it to nourish and preserve us in Health and Life, so long as he sees good. And as the Dust of the Ground, out of which God made Man, was not perfectly dry, but had some Moisture in it, out of which he formed the blood, and the whole radical Moisture of the body; so our Bodies are still preserved, not by mere dry Earth, but by some kinds of Earth moistened or mixed with Water, which he therefore created together with it, as part of the Globe of the Earth, and caused it to circulate so as to run not only upon the Surface, but likewise within the Bowels of the Earth, as our Blood circulates through all the Parts of our Body. By which Means, as all the parts of the Earth, especially those which are designed for Nourishment, are moistened, so Moisture, passing through several Sorts of Earth, is turned into several Sorts of liquors, according to the Quality of that Earth through which they pass. And hence it is, that besides plain Water, which is the only Drink of the greatest Part of Mankind, there are some liquors of so subtil and spirituous a Nature, that they do not only moisten the Body, but actuate and quicken it, and being taken in too great a Quantity enflame, and overpower the animal Spirits that are in it.

Hence therefore it being necessary to use some Kind of Liquors to moisten what we eat, and so to make it fit for Nourishment, hence, I say, it can not but be lawful to use either Water itself, or any Sort of Liquor that will serve for that Purpose; as the Mixture of Corn with Water, which we call Beer or Ale, or else the Juices of several Sorts of Fruits, or Plants, and particularly the Vine, which God hath fitted and designed both to nourish and refresh us: As David observeth, where he saith, That God made Grass to grow for the Cattel, and Herbs for the Use of Man, that he might bring forth Food out of the Earth, and Wine that maketh glad the Heart of Man, and Oyl to make him a cheerful Countenance, and Bread which strengtheneth Man's Heart, Ps. civ, 14, 15, where as he plainly asserts all our Food to come out of the Earth, as I observed, so he saith particularly of Wine, that it maketh glad the Heart of Man; which it would not do, had not God designed it for that end. And to use it for that End for which he designed it, cannot be unlawful. And therefore we find our blessed Saviour himself did not only use it, but when he was at a Feast where they wanted it, he exerted his infinite Power in turning Water into Wine, John ii. Which certainly he would never have done, if it was not lawful to drink it, and to drink to as they do at a Marriage-Feast, to cheer and refresh their Spirits.

But wherein then lies the Sin? Not in using, but in abusing the Creatures that God hath made for our Use; not in drinking, but in drinking too much, in drinking to Excess, more than your Bodies require, or your Heads and Hearts can bear; as our Saviour himself here explains it, requiring you, that your Hearts be not over charged with Drunkenness; whereby he plainly shows wherein the Sinfulness of it consisteth, even in the Heart's being overcharged with drinking; when instead of being refreshed, you are depressed, as the Word signifies, and born down with it, being made more dull and heavy, or any way disturbed or discomposed in your Minds, and so more unfit for business than you were before.

Look upon a Man in Drink, what an hideous Creature is he now become? More like a Brute than Man. His Colour is changed, his Eyes flare, his Tongue falters, his Head and his Hand shake, his Breath is short, his Knees weak, so that he staggers to and fro, and at length perhaps falls down into a

Kennel, the fittest Place for such Brutes to lie in. Insomuch that the very Sight of a drunken Man is enough to make Men abhor and loath the very Thoughts of being drunken. And yet this is nothing in Comparison of what they must needs feel inwardly. For if they look into their inward Hearts you might there see, their stomachs are sick, their Lungs pant, their Hearts beat, their Heads ach, their Blood ferments and boils, and at length breaks forth into a fever or some other mortal Distemper, which usually shortens their Days, and puts an End to their miserable Life by a more miserable Death . . . that it is almost a Miracle that any common Drunkards live out half their Days. And if any of them do happen to hold out the usual Age of Men, it must be imputed unto God, either to his Mercy waiting for Repentance, which is very rare; or else to his justice, continuing them longer in this World, to punish them the more severely in the next; which he has given them sufficient warning of by making this Sin itself in some Measure its own Punishment; and so beginning to punish them for it, so soon as ever they have committed it; as they always experience, and sometimes have confessed, being forced to do so by the Pains and Diseases their bodies are afterwards tormented with. And it would be well for them if it went no farther. But Drunkenness disorders the Soul as much as it doth the Body; or rather, disordering the Body, it disorders the Soul too. For the Soul, whilst it is united to the Body, making use of the animal Spirits that are in it, as its instruments whereby it performs its several Operations; when they are out of Tune, the Soul can do nothing as it ought, no more than an Artificer can work without Tools, or such as are not fit for his Purpose. But excessive Drinking causeth such Fumes and Vapours in the Stomach, which flying up into the Brain where the animal Spirits chiefly reside, put them all out of Order, either scattering them out of their Places, or overpowering them so as to make them stupid and unactive, no Way fit for the Soul to make use of. Hence, some by drinking to excess are deprived of all Sense and Reason, as if they had no Souls at all, but were mere Stocks, fit for nothing but to be cast into the fire and burnt, as they will be e'er long. And though it doth not go so far, but they have still something like Reason left them, yet it serves them to very little Purpose. They cannot think a wise Thought, understand nothing clearly, nor judge of any Thing aright. Their Imaginations are disturbed, their Consciences stupefied, and their Passions all in a hurry, all irregular and extravagant; so that at present they are in a Kind of Delirium or Phrensy, not knowing what they say, or what they do, or what is done to them; as the Wise Man excellently describes it, where forewarning Men of Drunkenness, he saith by that, "*Thou shalt be as he that lieth down in the midst of the Sea, or as he that lieth upon the Top of a Mast. They have stricken me, shall thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again*" (Prov. xxiii, 34, 35). And although this Delirium continues in its height only while the Liquor is working in their Brains, yet their Brains are thereby so clouded, their Understanding so darkened, and all their Faculties discomposed, that they are never wise when sober, as the Wise Man observes, saying, "*Wine is a Mocker, strong Drink is raging; and whosoever is deceived thereby is not wise; or as the Word in the Original signifies, 'shall not be wise'*" (Prov. xx, 1). So that as no Wise Man will be ever drunk, so no Drunkard is ever a Wise Man.

BHAJEKAR, BALCRISHNA NARAYAN. Hindu attorney, author, and temperance leader; born at Bhaje, Pund District, Bombay Presidency, India, in November, 1862; educated at Poona High School, St. Vincent's High School, St. Xavier's School, and Deccan College (B.A., 1882; LL.B., 1888). He became a pleader in the High Court of Bombay in 1888, and has since continued in that profession. He has been actively engaged in temperance work for many years, holding membership in the Bombay Temperance Council, the Bombay Presidency Social Reform Association, and the Poona Temperance Association. For some years he was Bombay Provincial Temperance secretary. A Hindu in religion, he has been able to cooperate cordially with the various church and temperance bodies

that aimed to free his country from the drink habit and the domination of the traffic in civic and political affairs. He is the author of a book on local option, and the translator of "Temperance History," by Dr. Dawson Burns. He has also published in Mahrati a collection of temperance songs and some stories bearing on the drink question.

BHANG. East-Indian name of the hemp plant (*Cannabis sativa*). It is now confined principally to the dry leaves prepared for use as a narcotic drug. The Indian plant yields a resinous exudation, which is absent in the European variety. Three products of the plant are used in India as narcotic and intoxicating drugs: bhang, ganja or gunja, and charas or churrus. A writer in the "Encyclopaedia Britannica" says:

Bhang consists of the large leaves and capsules of the plant on which an efflorescence of resinous matter has occurred. The leaves are in broken and partly agglutinated pieces, having a dark-green color and a heavy but not unpleasant smell. Bhang is used in India for smoking with or without tobacco; it is prepared in the form of a cake or manian, and it is made into an intoxicating beverage by infusing in cold water and straining.

Sugar candy, milk, cardamoms and other spices are sometimes added to it to give taste and flavor.

Ganja is "the flowering or fruit-bearing tops of the female plants." It is gathered in stalks several inches in length, the tops of which form a matted mass, from the agglutination of flowers, seeds, and leaflets by the abundant resinous exudation which coats them. The proportion of pure resin in ganja is about 6 or 7 per cent, according to the analysis made by Messrs. T. & H. Smith. Some of the favorite kinds of HASHISH are prepared from ganja. Surgeon-general Sir William Moore, in his evidence before the Opium Commission, said: "The effects of ganja are vivid illusions of the brain, which may turn to insanity"; and his statement was borne out by the statistics of admission into the lunatic asylums of the various Indian provinces. During the decade ending 1890-91 the cause of insanity in 53 per cent of admissions, where the cause of disease could be traced, was either the use or the abuse of ganja.

Charas (ch pronounced as in "church") is "the crude resinous substance separated from the plant." According to Dr. O'Shaughnessy, it is obtained by men dressed in leathern aprons, brushing forcibly through the growing stalks, and the resin which thereby adheres to the leather is scraped off with knives. In Nepal the resin is sometimes gathered on the naked bodies of coolies who brush through the standing stalks. Dr. Royle says that the secretion is collected by pressing the upper part of the young plants between the palms of the hands and scraping off the secretion.

The physiological action of the drug is exhilaration, great mental excitement with pleasant and often gorgeous visions, a state of ecstasy with loud laughter, loss of sense of time, or a feeling as if pleasurable sensations were infinitely prolonged. The pupils become dilated; the person feels loss of strength; and is overcome by drowsiness, sleep, and eventually coma. The poisonous dose varies much with different specimens: $\frac{1}{8}$ grain may cause marked effects;

2 to 3 grains are dangerous. It is, however, seldom fatal. An emetic of mustard and water is useful. If depression comes on, small doses of alcohol do good.

The production, importation, and sale of hemp drugs for human consumption are prohibited in Burma. The recent Hemp Drug Commission recommended "that the total prohibition of the cultivation and sale of these drugs in India is neither necessary nor expedient," and that a policy of control and restriction be adopted.

The average consumption of hemp drugs per head of population is greatest in the Bombay Presidency, followed closely by the United Provinces, and is least in Madras.

The use of hemp preparations is very general among the Hindus and Mohammedans, and seems to date from very early times. It obtains among the Arabs, the Egyptians, and the inhabitants of central Asia, and is found even among the negroes and Hottentots of South Africa. See HASHISH.

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BHAVANAGAR, Maharajah of. See INDIA.

BHIKSHU. A society of Buddhist monks who abstain from all intoxicants.

BHIKSUNI. An order of abstinent Buddhist nuns.

BHOPAL, JAHAN BEGUM, Begum of. See INDIA.

BIANQUIS, (ALFRED BARTHELEMI)

JEAN. French pastor and temperance leader; born Aug. 31, 1853, at St. Hippolyte du Fort, Gard, France; educated at the *lycées* of Montpellier and Rouen, and in the faculty of theology at Montauban (Bachelor in Theology). He is also a licentiate in letters (Academy of Caen). Ordained to the ministry of the Reformed Church, he held pastorates at Marsanneux, Eure et Loire (1876-1883), and Rouen (1883-1897). From 1897 to 1912 he was general secretary of the Evangelical Missionary Society of Paris (*Société des Missions Évangéliques de Paris*); and since the latter year he has been director of the same society.

Bianquis has been one of the most influential of the temperance leaders of France. He first became an avowed adherent of temperance in 1891, and the following year he founded the Rouen section of the Blue Cross (*La Croix-Blue*). From 1892 to 1898 he was president of the French National Blue Cross Temperance Society (*Société Française de Tempérance de la Croix-Blue*), and from 1898 he has been honorary president of that organization. In 1892 he founded *La Croix-Blue*, which is the official organ of the society of the same name. In the early days of the National Blue Cross Society, as has been aptly said of him, "he was everything, in charge of all the jobs," and his influence as editor of the first popular temperance paper in France, as well as a writer of temperance pamphlets, hymns, and posters, has been of the highest value to the temperance cause.

BIB. To drink. Chaucer writes:

This meller hath so wysly bibbed ale.

—"Reeve's Tale," i. 242.

BIBLE TEMPERANCE ASSOCIATION. An organization formed in Belfast, Ireland, April 21, 1875, for the purpose of contesting the claim that the Bible contains divine sanction for the use of intoxicants, and to promote the teaching that it supports total abstinence. The organization was the outgrowth of the labors of the Rev. JOHN PYPER, who, later, became the editor of the *Bible Temperance Educator*, its organ.

In 1850-60, when Mr. Pyper was principal of the Belfast Mercantile College, he became convinced that the Bible clearly favored total abstinence, and began propagating his belief with voice and pen. He persistently urged the duty of the Church to abandon the use at the communion table of the wine customarily administered. His success in inducing various congregations to adopt a non-alcoholic substitute aroused bitter opposition in ecclesiastical quarters. Numerous controversies on the platform and in the press ensued, resulting in the formation of the Association by friends of Mr. Pyper. In January, 1881, the *Bible Temperance Educator* was founded as a quarterly journal. Many books, pamphlets, and leaflets bearing upon the question were issued by the society. The first five presidents of the Association were: The Rev. John Pyper (1875-77), C. D. H. Campbell (1877-96), Dr. A. H. H. McMurry, The Rev. Joseph Corkey, and Alfred E. Eccles of Chorley, Lancashire, England.

According to Dawson Burns ("Temperance History," ii. 244), the original name of the society was "Irish Sacramental Wine Association." This was later changed to "Bible Wine Association," and this, in turn, to "Bible Temperance Association."

BIBLE WINE ASSOCIATION. See BIBLE TEMPERANCE ASSOCIATION.

BIBLE WINES. See WINE IN THE BIBLE, under WINE.

BICHLORID OF GOLD. A term sometimes used by physicians and chemists synonymously with DOUBLE CHLORID OF GOLD; but by them always understood to mean a combination of drugs, as no such chemical substance as "bichlorid of gold" exists. About the year 1891 patients taking the KEELEY CURE at Dwight, Ill., formed themselves into an organization called the "Bichlorid of Gold Club," supposing that "bichlorid of gold" and "double chlorid of gold" were synonymous terms. The organization was short-lived; but it existed long enough to give currency to the term, which was afterward adopted by other institutions for the treatment of inebriety by specific remedies.

BIDALE. In early English times a gathering, at the home of some needy man, of friends who had been "bid" or invited, when ale was drunk, the profits going to his relief. Brand, in his "Popular Antiquities" (p. 339), says:

There was an ancient custom called a bid-ale or bidder-ale, from the Saxon *bidden* (*biddan*), to pray or supplicate; when any honest man decayed in his estate, [he] was set up again by the liberal benevolence and contributions of friends at a feast, to which those friends were bid or invited. It was most used in the West of England, and in some counties called a help ale.

Sometimes the neighbors made a present of money, in which event the recipient was expected

to hold an ale-feast and spend a goodly part of it in drink. See HELP-ALE; SCOT-ALE.

BIDDULPH, Lady ELIZABETH PHILIPA (YORKE). English humanitarian and temperance leader; born in England, Nov. 15, 1834; died in 1916. She was a daughter of the 4th Earl of Hardwicke, and first married to Henry John Adeane, M. P., who died in 1870. In 1877 she was married to Michael Biddulph, afterward Baron Biddulph of Ledbury, Herefordshire, a member of the banking firm of Cocks, Biddulph, and Co., London. Lady Biddulph was led to join a temperance society in Ledbury through the unwillingness of her physician, the eminent Sir Andrew Clark, to prescribe alcoholic stimulants for her during an attack of illness. His prescription of total abstinence resulted in such positive benefit that she took the total-abstinence pledge and put on the blue ribbon, becoming an active worker in the cause of temperance reform. She was



LADY BIDDULPH

soon afterward elected president of the Ledbury Temperance Union. She also united with the Rechabites and the Good Templars. During 1896-98 she was president of the Women's Total Abstinence Union. Mr. Biddulph was raised to the peerage in 1903.

Besides her activities in the temperance cause, Lady Biddulph devoted much of her time to the relief of the poor, and the promotion of various movements for the better care of the sick and dependent classes. Lady Biddulph was a member of the Royal Order of Victoria and Albert.

BIDWELL, ANNIE ELLICOTT (KENNEDY). American temperance leader; born at Meadville, Pa., June 30, 1839; died at Chico, Cal., March 9, 1918. She was educated at Madame Burr's School, Washington, D. C., and joined the Presbyterian communion at fifteen years of age. She served as a volunteer nurse in Union hospitals during the Civil War. She early became

an active member of the Woman's Christian Temperance Union. In 1868 she married Congressman Gen. John Bidwell and accompanied him to his California ranch at Chico. Here she assisted in his extensive horticultural and farming operations, held religious services, and preached regularly to the two hundred or more Indians located on the ranch. She became Western vice-president of the National Indian Association, honorary president of the California Indian Association, vice-president of the California Dry Federation, and honorary president of the Butte County W. C. T. U.

In 1892, when General Bidwell was the candidate of the Prohibition party for the presidency, Mrs. Bidwell materially assisted in his campaign, and continued her contributions and active interest in the campaigns of that party till the end of her life. Prominent in the social life of the nation's capital in her earlier career, she was recognized in her maturity as the foremost woman of northern California. President Lincoln had been a close personal friend of the family, and President Johnson, together with Generals Grant and Sherman, had been present at her marriage in Washington in 1868. Her remains were accompanied to her grave by the tribe of sorrowing Indians to whose welfare she had ministered for so many years. *The Amethyst* for April, 1918, said of her:

When the victory at last has been won and the licensed saloon driven from the land she loved so well, the name of Mrs. Bidwell will be written large in the history of the great reform.

BIDWELL, JOHN. American soldier, Congressman, and Prohibitionist; born at Ripley Hills, Chautauqua County, N. Y., Aug. 5, 1819; died at Chico, Cal., April 4, 1900. In 1829 he accompanied his parents to Erie, Pa., and two years later removed to Ashtabula County, Ohio, where he was educated at Kingsville Academy. After teaching for some years in Ohio and Missouri, he started, in 1841, overland for California. He served in the war with Mexico until its close, attaining the rank of major. A member of the California State Constitutional Convention in 1849, he became a member of the Senate of the new State in the same year. At the Charleston Democratic Convention in 1860 Bidwell was the only member to oppose secession from the Union. During the Civil War he commanded the Fifth Brigade of the California Militia. In 1864 Bidwell was a delegate to the National Republican Convention, was elected to the Thirty-ninth Congress, and was appointed to the chairmanship of the Committee on Agriculture, serving in Congress from December, 1865, to March, 1867. In 1868 he married Annie Ellicott Kennedy, of Washington, D. C. Bidwell was a delegate to the Philadelphia convention in 1866, and was nominated for governor of California on an Anti-Monopoly ticket in 1875, but was defeated. He was a member of the Anti-Chinese convention held at Sacramento in 1886, and was Prohibition candidate for governor in 1890. As the Prohibition party's nominee for president in 1892 he polled 264,133 votes. In accepting his nomination in 1892 General Bidwell said:

In my judgment no political party is organized at this time to save the country except the Prohibition party. There are sure signs of decay and corruption. Great monopolies, which are swallowing everything,

are signs of menace. The great liquor power is a source of corruption, and must be overthrown if this government is to continue; and the Prohibition party is the only one that proposes to do this.

General Bidwell was highly esteemed in California for his interest in the temperance cause and for his liberal contributions to benevolent enterprises.

See BIDWELL, ANNIE ELLICOTT (KENNEDY).

BIEN-ÊTRE SOCIAL, LE. A temperance league of the province of Liège, Belgium, founded by Abbé Lemmens Oct. 27, 1895, on the initiative of Mr. L. Foidert. Its object is to check alcoholism in every possible way and to develop the idea and practise of temperance habits. It seeks the cooperation of all who respect as social fundamentals religion, the family, and propriety, and of all who believe that a barrier should be erected against the evils due to the immoderate use of alcoholic beverages. It has two classes of members: (1) abstainers from alcoholic beverages and those who pledge themselves to abstinence from distilled liquors and to moderation in the use of beer, wine, cider, and similar intoxicating drinks; (2) those who pledge themselves against the immoderate use of all intoxicating beverages. These aggregate about 600.

Similar societies were organized in nearly all the Belgian provinces. In 1904, in order to strengthen the antialcohol movement among Catholics, Abbé Lemmens founded the Belgian Federation of Catholic Temperance Leagues (*LA FÉDÉRATION DES LIGUES DE TEMPÉRANCE CATHOLIQUES DE BELGIQUE*), and *Le Bien-Être Social* affiliated therewith.

The methods of work employed by *Le Bien-Être Social* before the World War (1914-18) were temperance meetings and the publication and distribution of educational pamphlets, plays, postcards, and sermons, the last especially for priests who, for the most part, heartily cooperated with the work of the league. The society issued *Le Bien Social*, a monthly journal of news and general temperance information, and *L'Autre Cloche*, which continued after the War.

With similar societies *Le Bien-Être Social* suffered seriously in membership and financial support during the War and, therefore, in activity after its close, especially as the Belgian Government was not immediately able to resume the helpful pre-War grants of funds. The officers are: President, Abbé Joseph Lemmens; secretary, Joseph Bronchart (Bronkart), both of Liège.

BIENVENUE. The French word for "welcome." It was formerly commonly used in English, and among employees it denoted a fee exacted by the companions of a new workman. Benjamin Franklin, in his "Autobiography" (New York ed. 1856, p. 79) says: "A new *bien venu* for drink, being five shillings, was demanded of me by the compositors. I thought it an imposition, as I had paid one to the pressmen." The term is synonymous with FOOTING. Compare ENTRY; BROTHERING; GARNISH.

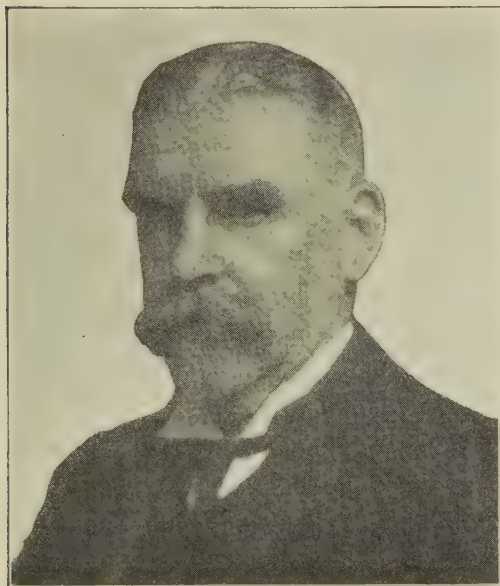
BIIRU. Japanese term for beer. *Kuro-biiru* is the term used for porter.

BIMBO PUNCH. See PUNCH.

BINDING MONDAY. In early English times, the day preceding Hock Tuesday. See HOCKTIDE OR HOKETIDE.

BINGHAM, SOLON WILLEY. American company director and song-composer; born at Hadley, N. Y., July 17, 1871; educated in the public schools; graduated from the English High School, Boston, Mass. He became a traveling salesman in the upholstery and drapery business of Andrew Dutton Company, Boston, and is now a director in that concern. He married Miss Mabel E. Freeman, of Buffalo, N. Y., Oct. 17, 1900. Bingham's interest in the temperance cause was awakened early, and found expression through his musical gifts. He organized and led through various campaigns the Puritan Male Quartet, and later became a composer of Prohibition campaign songs. Among the best known of his songs are: "Keep on with the Fight"; "Way Down Below"; "Victory Bells of Prohibition"; "No Booze, More Shoes"; "Chew the Rag"; and "The Water-Wagon Song." He was made chairman of the Massachusetts State committee of the Prohibition party in 1911, and with the exception of about two years he has served continuously to the present time. He was also for a number of years editor of the *Water Wagon*, the State organ of the Massachusetts Prohibition committee. His home is at Dorchester, Mass.

BINGHAM, WILLIAM. English company director and temperance leader; born at Kings-



WILLIAM BINGHAM

worth, Kent, Nov. 5, 1851. He was early intensely interested in the literature pertaining to the temperance reform, and at eighteen years of age became a member of the United Kingdom Alliance. A few years later he was elected to a place on the staff of that body. He soon established a reputation as a speaker and organizer, and was given charge successively of Essex, Suffolk, and Birmingham districts. After ten years of strenuous work the impairment of his health led him to resign from the staff of the Alliance.

He then became agency superintendent for the Sceptre Life Association, Limited, an association which made a specialty of the abstainers' section. The abstainers and non-abstainers were kept in separate sections, the amount of profits accruing to each becoming thus a matter of public knowledge. During a long series of years the abstainers' bonus was always higher than that of the non-abstainers. After serving as agency manager and director, Bingham was made managing director. He came to be enlisted also in various other business enterprises besides serving as chairman of the Norwood Sanatorium, Ltd., an institution where victims of the drink and drug habits are treated. He is also a director of the Temperance Permanent Building Society, one of the largest building societies in England. He is officially connected with a number of local temperance bodies and active in promoting their efficiency. For many years he has been a valued member of the executive of the United Kingdom Alliance.

In 1919 Bingham visited America and was one of the signatories to the constitution of the World League Against Alcoholism, formed at Washington, D. C. in June, 1919.

BINO. See BENO.

BINZ, KARL. German professor of pharmacology and a pioneer in experimental pharmacology; born at Berncastel, Moselle, July 1, 1832; died Jan. 11, 1913. He studied at Würzburg and Bonn, Prussia; became privat-docent in the latter university in 1862; and, later, was professor there. In 1868 he founded a pharmacological institute. Among the objects of his investigations were the use of quinin in malaria, the effect of anesthetics, narcotics, ethereal oil, iodine, oxygen, and ozone.

Binz conducted, also, investigations as to the action of alcohol, and held and defended the theory that it was a stimulant. He found, like other experimenters, that alcohol considerably lowered the bodily temperature. He discussed the effect of alcohol in numerous publications, his more important articles being: "Über Alkoholgenuss" (On the Use of Alcohol), in *Wiener Medizinische Wochenschrift*, xxxi (1881); "Über Alkoholgenuss und Alkoholmissbrauch" (On the Use and Abuse of Alcohol), in *Allgemeine Wiener Medizinische Zeitung* (1881); "Neuere Versuche über Weingeistwirkung" (On New Experiments on the Action of Alcohol), in *Therapie der Gegenwart* (1899); "Weitere Versuche über Weingeistwirkung" (On Further Experimentation on the Action of Alcohol), *ibid.*; "Die Ausscheidung des Weingeistes durch Nieren und Lungen" (The Secretion of Alcohol Through the Kidneys and the Lungs), in *Archiv für experimentelle Pathologie und Pharmakologie*, vi. (1877); "Der Weingeist als Heilmittel" (Alcohol as a Medical Drug), in *Verhandlungen des siebenten Kongress für Innere Medizin* (1888); "Die Wirkung des Alkohols auf die Temperatur des Gesunden Menschen" (The Action of Alcohol on the Temperature of Healthy Persons), in *Archiv für pathologische Anatomie* (Virchow) liii. (1871); "Über den Einfluss des Äthylalkohols auf die tierische Wärme" (On the Influence of Ethyl Alcohol on Animal Heat), in *Bericht der Chemische Gesellschaft* (1872); "Neue Versuche der die Atmungstätigkeit erregenden Ei-

genschaften des Weines" (New Experiments on the Exciting Characteristic of Wine on Respiratory Activity), in *Deutsche Medizinische Wochenschrift*, xxiv (1898); "Über den Alkohol als Arzneimittel gemäss den Ergebnissen und Forschungen des Letzten Jahrzehnts" (On Alcohol as a Remedy, According to Results and Investigations of the Last Decade), in *Berliner Klinische Wochenschrift*, xl (1903); "Alkohol als Antipyretikum" (Alcohol as an Antipyretic), in *Vorlesung über Pharmakologie*, (Berlin, 1881); "Der Weingeist als Arzneiliches Erregungsmittel" (Alcohol as a Medical Stimulant), in *Berliner Klinische Wochenschrift* (1897).

BIRCH-WINE. A fermented liquor made from the juice or sap of the birch. In Norway it is a popular beverage. To obtain the juice a hole is bored in the trunk of the tree and stopped with a cork. Through the latter a quill, open at both ends, is thrust, and the sap passes slowly through it. Two pounds of sugar are added to every gallon of juice, which is then boiled. When sufficiently cooled, a small quantity of yeast is added to promote fermentation. According to Morewood ("History of Inebriating Liquors," p. 472), the better classes in Norway employ lemons and raisins, also, in making the wine.

BIRD, ARTHUR RICHARD. English merchant and temperance leader; born at Cheddington, Buckinghamshire, Sept. 14, 1862; educated in a private school at Luton, Bedfordshire. Always a total abstainer, he commenced active temperance work at an early age in connection with the Band of Hope, and later with the Prayer Leaders' Union. In 1886 he was licensed as a local preacher in the Wesleyan Methodist Church. He married Sophia O. Sykes, of Huddersfield, in 1890. All through his life he has associated evangelism with his temperance activities, and in 1885 he was one of a group of five men who initiated lantern-mission work, a movement which at first encountered considerable opposition, but has since achieved wide popularity. He assisted in organizing these missions in many cities. He was the chief founder of the Luton Temperance Federation in 1894, and of the South Bedfordshire Federation in 1896, of which societies he was honorary secretary for many years, as well as of the Bedfordshire United Temperance Council, which he assisted in founding in 1898. Through his efforts several branches of the British Women's Temperance Association were formed. Owing to the partial failure of his health, he was compelled some years ago to lay aside much of his platform and organizing work, but he has continued to aid the cause with his busy pen and his valuable counsel. His home is in Luton.

BIRKETT, GEORGE HARRISON. Irish business man and temperance leader; born in Dublin, Ireland, Jan. 31, 1792; died Dec. 12, 1848. Except for the period 1828-31, his life was spent in the city of his birth, where he was widely known as a pioneer in the cause of temperance reform. A leading member of the Society of Friends, he worked enthusiastically with people of all churches and of no church in the attempt to open the eyes of the public to the true nature and harmful influence of alcohol. He was a member of the Hibernian Temperance So-

ciety, and about 1832 he assisted in starting the National Temperance Society in Dublin. In 1828 he went to Manchester, England, where, in association with Mr. William Wood of that city, he formed the first temperance society in Manchester (May 12, 1830). A few weeks earlier (April 4) the Warrington Temperance Society had been started, largely through his instrumentality. He came to be known, both in England and Ireland, as the "Quaker apostle of temperance." The historic document "A Few Arguments in Favor of Temperance Societies, Addressed to the Inhabitants of Warrington," a temperance library in itself, which later had wide circulation in tract form, is believed to have come from his pen.

BIRL. A Scottish term meaning to ply with drink; to pour out drink; to carouse or drink in company; also to toss out or spin a coin as a contribution to the drink bill of those present.

BIRTH AND INTOXICANTS. Various customs and traditions coupling the use of intoxicants with birth celebrations have prevailed, and in many cases still obtain, among both civilized and savage races. The general custom of "treating," by the father of a newly born child, has



SWIFT AT THE CHRISTENING SUPPER IN THE ST. JAMES'S COFFEE HOUSE

been long established and is a very familiar one. Strype, in his "Annals of the Reformation," says that "at the christening of a son of Sir Thomas Chamberlayne, in 1659, there was provided wafers, comfits, and divers banqueting dishes, and hypocras and muscadine wine, to entertain the guests." In the same writer's edition of Stow there is an account of a christening banquet in 1562, at which the company was regaled with wafers, hypocras, French, Gascon, and Rhenish wines "with great plenty." At a later period, even down to the middle of the nineteenth century, it was customary to offer all friends and neighbors a cup of CAUDLE when they came to see the baby and its mother. This drink, compounded specially for such occasions, had for its foundation ordinary oatmeal gruel, flavored with lemon-peel, mace, and nutmeg, to which a recipe-

in an old cookery-book adds, "Sweeten it to your taste, and add a quart of ale that is not bitter, and half a pint of white wine or brandy. When you do not put in white wine or brandy let it be half ale." This beverage was known as "brown caudle." A more simple kind, called "white caudle," and made, it would seem, for the mother, contained only as much alcohol as may be supposed to have been covered by the direction "what wine you think proper."

Christening suppers, at which various kinds of punch were served, were much in vogue during the seventeenth and eighteenth centuries and are frequently mentioned among the social events of the time. An issue of *The Tatler*, published by Sir Richard Steele (1709-11), takes note of the fact that Steele and Swift were in attendance at a christening supper held at St. James's Coffee House, London.

In the past, drinking to unseemly excess was regrettably common on these occasions, but the modern tendency is toward a quiet observance of the ceremony as befits its religious nature. In middle-class families, tea and not wine is the refreshment usually provided on the return home of a christening party.

George Downes, in his "Letters from Mecklenburg and Holstein," refers to an ancient German baptismal custom. He says: "At the dinner after the ceremony of baptism, the mother was presented by the male sponsor with a glass of wine and a piece of money, to relieve her from the beer-soup, the sole aliment which she was permitted to taste during her confinement."

Morewood, in his "History of Inebriating Liquors," gives (p. 413) a description of a unique practise in the island of Cyprus, where, he says, "it is a custom to bury large vessels of wine on the birth of a child, which are not raised till the solemnization of its marriage, which is perhaps upwards of twenty years after."

The Laplanders—in Morewood's time, at least—must have had great faith in the efficacy of strong drink as a medicine; for he tells us that lying-in women were accustomed to drink brandy, seasoned with pepper, "partly for the sake of its intoxicating quality, by way of narcotic, and partly to hasten and ease the pains of labour. The mothers even pour it down the throats of infants; and at all their christenings and funerals, intoxication prevails, the ceremonies of rejoicing and mourning being made mere pretexts for dram-drinking." (*id.* pp. 483-484.)

Of the Croats he says that, although they are generally very, very poor, "yet they go to great expense in their marriage and funeral ceremonies, the anniversary of a saint, or the baptism of a child. An entertainment on one of these occasions will last for several weeks, and will cost more than would support a family for half a year." (*id.* p. 430.)

In America, birth celebrations and kindred events have, for the most part, long since been abandoned as pretexts for drinking intoxicating liquors. The traditional spirit of paternal joy and gratitude upon the birth of a child is quite commonly expressed among intimate friends by the offer of non-alcoholic refreshments or, in the case of smokers, by the proffer of a cigar.

BISBEE, ALMON SYLVIRO. American temperance worker and State insurance officer; born

at Rumford, Me., Aug. 22, 1874; educated in the public schools of his native State. In 1918 he was appointed special agent of the Maine State Insurance Department. His interest in the temperance cause was enlisted through the activities of the Independent Order of Good Templars; and, after joining that organization, he was successively elected to the various offices within the gift of the Order, including those of Grand Chaplain and Grand Councilor of Maine Independent Order of Good Templars. His popularity on the platform and his success in the work of organization received merited recognition in his appointment as a delegate from the Grand Lodge of Maine to the International Session at Belfast, Ireland, in 1905. During the same year he made a tour of Great Britain, under the auspices of the United Kingdom Alliance, delivering addresses in favor of Prohibition in all the large cities of England and Scotland. He made a second tour of Great Britain (visiting Ireland also) in 1907. In 1908 he was appointed district superintendent of the Maine Anti-Saloon League. In 1905, at the request of Governor Cobb, the State Legislature passed a law authorizing the creation of a commission of three to secure the enforcement of the prohibitory law. Under this law Bisbee was appointed Deputy Enforcement Commissioner. In 1917 he represented the National Committee of Sixty on War-time Prohibition in Washington. He has resided for some years past in Portland, Maine.

BISHOP. An intoxicating drink, which became common in England after the advent of the Normans. It is made by pouring red wine, especially port, upon a roast orange, and is then sugared and spiced. **Archbishop** is similarly made, but with claret; **Pope**, with Tokay or Burgundy; **Cardinal**, with champagne, or other white wine. The methods of concoction vary considerably.

BISHOP, ROBERT FRANCIS. American Methodist minister and temperance advocate; born at Bath, England, Nov. 11, 1846; died April 6, 1923. In 1854 he removed, with his parents, from England to the United States, the family settling at Frostburg, Maryland. He was educated at Fort Edward Collegiate Institute, Fort Edward, New York, and took a special course for ministers at Baltimore, Md. In 1870 he was admitted to the Baltimore Conference of the Methodist Episcopal Church. He served pastorates in Maryland, Virginia, and Ohio, and two terms as district superintendent: one in the Gulf Coast country of Texas, and one in Ohio. In 1876 he married Mary E. Fox of Shepherdstown, West Virginia. He received the honorary degree of D.D. from Ohio University, Athens, Ohio, in 1900. From 1914 to 1920 he was on the editorial staff of the American Issue Publishing Company at Westerville, Ohio. Throughout his entire career he gave himself unsparingly to the Prohibition movement, rendering effective service as lecturer and campaigner. Dr. Bishop was the author of "Uncle Zeb," "Camerton Slope," and various short stories and review articles.

BISMARCK, OTTO EDOUARD LEOPOLD VON BISMARCK, Prince. German statesman; born at Schönhausen, near Berlin, April 1, 1815; died at Friedrichsruh, near Hamburg, July 31, 1898. In 1847 he married Johanna von Putt-

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kamer. The same year he entered public life. A member of the Junker party, he first achieved the supremacy of Prussia among the German states. He then gradually formed a confederation of the North German states which, upon the close of the Franco-Prussian War, had, as its sequel, the crowning at Versailles (Jan. 18, 1871) of King William of Prussia as Emperor of Germany. Bismarck was appointed chancellor of the new empire, and continued in office till 1890, when, in consequence of a disagreement with Emperor William II, he resigned. Bismarck held strong views on the evils of intemperance. Although he was not an abstainer, and did not advocate total abstinence, he repeatedly asserted that any legislation for the working classes must include a settlement of the drink question. According to



PRINCE OTTO VON BISMARCK

Busch ("Bismarck und seine Leute"), he is said to have declared that "beer makes people stupid, lazy, and incapable." He desired to establish a monopoly of alcohol for the benefit of the revenue, but found himself unable to consummate the plan.

BISSELL, THOMAS JEFFERSON. American Prohibitionist; born at Hartwick, N. Y., July 23, 1834; died at Rochester, N. Y., June 13, 1904. At the age of fourteen he joined the Cadets of Temperance, and subsequently the Sons of Temperance and the Good Templars. At eighteen, as valedictorian, he graduated from the Delaware Literary Institute, at Franklin, N. Y., and three years later from Wesleyan University, at Middletown, Conn., which later conferred upon him the degrees of M. A. and D. D. He was principal of the school at Sandwich, Mass., for one year, and married Mary J. Bourne in 1855. In 1856 he entered the ministry of the Methodist Episcopal Church, the remainder of his life being passed in pastoral charges at Bainbridge, Brookfield, Clinton, Vernon, Skaniateles,

BITTENBENDER

Fulton, Liverpool, Phelps, and Rochester. He was a delegate to the General Conference of 1884, reserved delegate to those of 1888, 1892, and 1896, and was several times vice-president of the New York State Temperance Society. Twice he was a candidate on the State ticket, and four years a member of the Prohibition national committee. In September, 1875, while arranging the details of a ratification meeting in Canadaigua, N. Y., at which ex-Governor Myron H. Clark presided, he succeeded in inducing Frances E. Willard to deliver her first political address, an event to which she refers in her "Glimpses of Fifty Years" (page 402, note).

Bissell was chairman of the New York delegation to the Prohibition Convention at Pittsburgh in 1884, and in the campaign of that year made a specific contribution to the defeat of Blaine, in the shape of a manifesto signed by 150 acting pastors of the Genesee conference of the Methodist Episcopal Church. The manifesto pled for the "support of St. John and Daniel, and the movement they represent, as the only hope, politically, of the home, the church, and the nation." For more than nineteen years he was a trustee of the Genesee Wesleyan Seminary, at



MRS. ADA M. BITTENBENDER

Lima, N. Y., and from 1899 president of its board. For nine years he was trustee, and for three years president, of the Silver Lake Assembly.

BITTENBENDER, ADA MATILDA (COLE). American lawyer, woman suffragist, and temperance pioneer in Nebraska; born in Macedonia, Pa., Aug. 3, 1848; educated at Lowell's Commercial College, Binghamton, N. Y., Pennsylvania State Normal School, Bloomsburg, and Froebel Normal Institute, Washington, D. C. Miss Cole taught school until 1878, when she married HENRY CLAY BITTENBENDER, a lawyer, of Bloomsburg, Pa. She moved with her husband to Osceola, Neb., in 1878, and four years

later to Lincoln, Neb., where they have ever since made their home. She studied law with Mr. Bittenbender and, after being admitted to the bar, became his law partner in 1882. Mrs. Bittenbender was the first woman lawyer in Nebraska and the third woman to be admitted to practise in the United States Supreme Court. For five years she was superintendent of legislation and petitions for the National Woman's Christian Temperance Union, as well as its attorney at Washington, D. C., charged with general temperance interests, but with special reference to the Prohibition amendment to the national Constitution. She was president of the Nebraska Woman Suffrage Association in the campaign of 1882, and was the candidate of the Prohibition party for Supreme Judge in Nebraska, in 1891. Mrs. Bittenbender is the author of: "National Prohibitory Amendment Guide"; "Tedos and Tisod"; "A History of Unions in Nebraska"; and "Uncle Sam's Drunkard Factories"; also, of various pamphlets and articles.

BITTENBENDER, HENRY CLAY. American lawyer, editor, and real-estate dealer; born at Afton, Columbia County, Pa., June 19, 1851. Educated in the public schools, Bloomsburg State Normal School, Pa., and Princeton University, New Jersey (graduated, 1874), he studied law and was admitted to the Pennsylvania bar in 1877. In the following year he married Ada M. Cole (see BITTENBENDER, ADA MATILDA COLE), at Rome, Pa., in 1878, and removed to Osceola, Neb., settling four years later at Lincoln in the same State. He joined the Prohibition party in 1884; assisted in the establishment of the *New Republic* in 1885 and was its business manager during the next two years; was its editor and publisher, 1895-1901; and was secretary of the Nebraska State Prohibition Committee in 1883, 1891-92, and 1895-96. He also campaigned for the Prohibition amendment to the State constitution, which was adopted by popular vote Nov. 7, 1917.

BITTEN BY THE BARN MOUSE. An old euphemistic expression for being drunk. It has its equivalent in "bitten by the barn weasel," a phrase given, along with several others, by Heywood in his "Philocothonista, or The Drunkard Opened, Dissected, and Anatomized" (1635).

BITTER BEER. A light ale in the brewing of which an extra proportion of hops is used. It is very popular in England, and large quantities are exported thence to India and other tropical countries.

BITTERS. Specifically, liquors (generally spirituous) in which bitter herbs have been steeped. They are taken in small quantities before meals as appetizers. Gentian is the root employed as a basis in most of these preparations. This is mixed with cinnamon and caraway-seeds, with a smaller amount of juniper berries and cloves. These are macerated in spirits, and to the product is added a sirup composed of fine sugar dissolved in water. Cochineal coloring is often added. This is a typical method of preparation, but the compounds vary considerably. *Angostura bitters* are a well-known variety. They and others are much used in the West Indies as preventives against malarial fever. They were originally made at Angostura or Ciudad Bolivar, in Ven-

ezuela, but are now made also at Port of Spain, Trinidad. Bitters were first made by the Dutch.

BJERRE, GRAVERS KRISTIAN JAKOBSEN KOKHOLM, commonly known as **KRISTIAN BJERRE.** Danish pastor and temperance worker; born Dec. 3, 1859, at Saarden Kokholm, Jutland; educated in the local common schools (1866-74) and Latin School (1875-80). In 1881 he graduated as *Candidatus philosophiae* and in 1886 as *Cand. theologiae*. In 1893 he married Karen Marie Elizabeth Möller. He has been high-school inspector at Sorø, Member of the Lower House (*Folketing*) of the Danish Parliament (1889-1901), and pastor of Skydebjerg, which is still his home.

Bjerre has been an active worker in the cause of temperance. He became a total abstainer Jan. 29, 1889 (being the third abstaining priest in Denmark), and from 1889 to 1901 was a member of the executive council of the Danish Total Abstinence Society. He has been a prolific writer of articles on temperance topics, and is justly regarded as one of Denmark's veterans in the cause of reform.

BJÖRKMAN, ALEXIS. Swedish Senator, lecturer, writer, and temperance advocate; born at Mortorp, Småland, Sweden, Dec. 15, 1853; educated in the grammar-school of Kalmar. In 1880 he married Amy Roos of Kalmar. Uniting with the Independent Order of Good Templars in 1884, he held several confidential posts in District and Grand Lodge, and was then appointed lecturer for the Order. He has delivered more than 6,000 addresses on temperance. He has also been a prolific writer, numerous articles and tracts on various phases of the temperance question having issued from his pen in the intervals of his lecturing tours. For some time prior to 1904 he was editor of *Södarhamns Kuriren*; and then to 1909 editor of *Reformatorn*, the official publication of the Swedish Grand Lodge of the I. O. G. T. From 1910 he was director of the Swedish Temperance Societies Information Bureau (*Sverges Nykterhetssällskaps Upplysningsbyrå*). In 1919 Björkman, whose home is in Stockholm, was elected a member of the Upper House of the Swedish Parliament. In 1920 Senator Björkman was a delegate from Sweden to the Fifteenth International Congress Against Alcoholism, held at Washington, D. C., U. S. A., at which he read a valuable paper on "The Bratt System in Sweden." At the Sixteenth International Congress Against Alcoholism, held at Lausanne, Switzerland, in August, 1921, the Senator read an important paper on "Wie wird man in Europa über das amerikanische Verbot unterrichtet?" ("How the People of Europe are Informed Concerning American Prohibition").

BJÖRNSON, BJÖRNSTJERNE. Norwegian novelist and dramatist; born at the Björgen farmstead in Kvike, Österdal, Norway, Dec. 8, 1832; died April 26, 1910. He spent his childhood at Noeset in Romsdal and attended the local schools and, later, one at Christiania. He entered the University of that city in 1852, and soon began work as a journalist and dramatic critic. He published, at the age of twenty-five, the novel "Synnöve Solbaken," which at once became famous throughout Norway, and has since, like his other works, been translated into

most European languages. Thereafter appeared at intervals "Arne," "A Happy Boy," "The Fisher Maiden," "The Heritage of the Kurts," "In God's Way," together with lesser novels, plays, and poems. The earlier works are marked by a singularly simple, naive, and touching style; the later are more reasoned and complex.

In the very faithful mirror of Norwegian life which the art of Björnson constructed, drunkenness and its inevitable effects are often reflected. "Arne," his second work, is colored in several passages by its author's acquaintance with peasant drunkenness. *Arne's* mother is nearly strangled by her intoxicated husband, and, later, having seen her son the sole time he was ever overcome by drink, grieves over him with pathetic reproach. In the drama "Leonard" the theme, in part, is the attempt to save a husband from drunkenness in a somewhat peculiar fashion. In the satirical play "The New System" drunkenness has a prominent part.

The story "Mother's Hands," according to H. H. Boyesen ("Scandinavian Literature," New York, 1891, p. 101), is "a bit of pathological psychology apropos of intemperance. Tastes imprisoned, genius cramped and perverted, joy of life denied, will avenge themselves. They will break out in drunkenness," so Björnson seems to think. The hero of the short story "One Day" is afflicted with drunkenness also.

The effect of alcohol in coloring the mental vision and disturbing the calm judgment is curiously shown in "The Glove," a play on a social theme. Two women are discussing the unfaithfulness of many men, including their own husbands. Presently champagne is brought in and they drink several glasses. Almost immediately their tone changes. They become more complaisant, and finally conclude that such men make the best husbands after all.

"In God's Way," one of Björnson's later novels, contains many passages which illustrate the baneful effects of drink. He says of his hero, *Kallem*, whose ideas probably stand largely for those of the author (Lovell's ed., 1890, p. 189): "Kallem hated and despised both tobacco and punch and all tavern life, and especially those men who could not dance without requiring stimulants."

The most interesting exhibit of Björnson's sober convictions upon the drink habit is found in his "Heritage of the Kurts." The novel is a study in fiction of heredity, by which a line sinks, generation by generation, lower in degeneracy, and at last is saved by environment and endless maternal patience. In the recurrent tragedy alcohol plays a prominent part, as shown in the following genealogical chart:

- | | | |
|----------------------------------|---|--|
| 1. <i>Skipper Kurt.</i> | { | Generally in liquor when wooing. Drunk on wedding day, and struck one of the guests. Practised abominable social immorality. |
| 2. <i>Parson Max Kurt.</i> | | At times unable to preach because of liquor. Would get drunk and then insult women. While drunk assaulted his brother and indirectly caused his death. Became mad at last. |
| 3. <i>Birgitte Mogensdotter.</i> | { | Drank heavily out of fear of her husband. |

4. *Konrad Kurt.*

5. *John Kurt.*

6. *Tomas Kurt.*

Taciturn, impetuous, well-meaning. Every evening he got drunk on whisky today.

(Illegitimate). Was a pervers from childhood, crucified a cat when a boy; was terribly profane and a chronic liar, and committed acts of bizarre cruelty and obscenity. Was a coarse, dissolute man, but not a drunkard. Had a terrible fight with his wife, drank heavily the same night, and fell dead.

Showed obstinancy, temper, and other bad traits in early childhood; but by the endless patience and anxious care of his mother these were checked, and he became impetuously persistent in carrying out his advanced theories of social reform.

The following extract from the first chapter of "The Heritage of the Kurts" is composed of words put into the mouth of one of Björnson's characters; but it probably represents as well as any which could be chosen his views regarding the process of reforming drunkards:

Pastor Green was one of the first men in Norway who came forward to combat intemperance, and who gave up their lives to the work. It was his axiom that it is useless to preach against drunkenness otherwise than by facts and action, and that it is quite hopeless to expect to convert the individual drunkard without knowing what cause has driven him to drink. There always is one; and, if drinking is not hereditary, or become a long-established habit, it is to the removal of the cause that you must look for his cure.

BLACK, ALEXANDER. Scottish temperance parliamentary agent; born in the parish of Keir, Dumfriesshire, Scotland, Aug. 20, 1852; died Dec. 8, 1917. At the age of ten he joined the Band of Hope, afterward becoming secretary of the first Good Templar lodge in the parish of Penpont. He was connected also with the Abstainers' Union at Thornhill, serving first as secretary and then as president. Later he took an active part in the formation of a Rechabite tent at Thornhill and served as its secretary. On his twenty-seventh birthday he joined the staff of the Scottish Permissive Bill and Temperance Association as the financial agent of the organization. In this position he proved himself not only an able and energetic financier, but equally capable of making friends for the cause among classes of men who had hitherto stood aloof from it. On the death of Robert Mackay, secretary of the Association, in 1900, Black was promoted to the position of parliamentary agent, while still retaining the financial agency. It was in his tactful dealings with Members of Parliament that his most conspicuous services were rendered to the temperance cause in Scotland. When the Temperance Act was placed upon the statute-book, the Right Hon. T. McKinnon Wood, M. P., acknowledged his indebtedness to Black for help afforded in the difficult task of piloting that measure through the House of Commons.

Black was the plaintiff in what was known as the "Whiteinch Case," an action brought in denial of the right of any minor group of magistrates to issue licenses. The result of the hearing was that a most important deliverance on

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the Scottish licensing laws was given by the Court of Session in January, 1899, which determined beyond all dispute that a license could only be granted by a majority of the licensing magistrates assembled on the bench, and not by a majority of those voting. Black was one of the founders of the Glasgow Unfermented Wine Association, an organization which induced many congregations to adopt the use of unfermented wine at the sacrament of the Lord's Supper. He was, also, a director of the National Sabbath School Union, and for a long time a member of the Glasgow United Free Church Presbytery's Temperance Committee.

BLACK, JAMES. American lawyer and first candidate of the Prohibition party for the presidency of the United States; born in Lewisburg, Pa., Sept. 23, 1823; died at Lancaster, Pa., Dec. 19, 1893. He lived on a farm until he was twelve years of age, occasionally working as a canal driver during the summer months. His parents removing to Lancaster in 1836, he found employment there in a sawmill, earning enough to pay for tuition during the winter. Two years later he entered the Lancaster high school. In 1839 he joined an engineer corps at work on the Susquehanna and Tide-Water Canal; and his savings enabled him to enter the Lewisburg Academy, which he attended for three years. The engineers with whom he worked were all drinking men, and in their company he once became intoxicated; but that experience was enough to make him a total abstainer and a radical temperance worker for the rest of his life. In 1840 he joined the Washingtonians, the first temperance organization in his neighborhood, and helped (1846) to institute the Conestoga division of the Sons of Temperance. In 1845 he married Eliza Murray.

Prior to his marriage he had begun reading law with Col. W. B. Fordney, and in 1846 he was admitted to the bar in Lancaster. In 1852 he was elected chairman of the Lancaster County Prohibition Committee by a convention of men determined to carry the temperance question into politics and secure a State Prohibition law. A temperance legislative ticket was nominated, and a few days later Black made his first public Prohibition speech at a mass meeting held in the woods. For three successive years he was a member of the State central Prohibition committee, and for one year chairman of the committee to interrogate gubernatorial and other candidates.

It was largely due to Black's efforts that the Maine Law movement became popular in Lancaster County and resulted (1855) in the election of two of the five temperance legislative candidates. Besides making speeches and writing for the cause, he contributed generously to it. On Oct. 1, 1858, he joined the Good Templars (I. O. G. T.) and two years later was elected Grand Worthy Chief Templar of Pennsylvania, being twice reelected to the office. In 1864 he was chosen Right Worthy Grand Counselor, which office he held for three consecutive years.

In 1866 Black took the first step toward the formation of a district political party to champion the prohibitory idea, presenting to the Grand Lodge of Pennsylvania (I. O. G. T.) a resolution authorizing the calling of a State con-

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vention to consider the propriety of making the Prohibition question a political issue. This convention met in Harrisburg, in February, 1867, and Black was made chairman. In the following year, at a national convention held at Cleveland, Ohio, he was chairman of the committee on resolutions, and was permanent chairman of the national convention held at Chicago in the same year.

At the new party's Columbus (Ohio) convention, in February, 1872, Black was nominated as candidate for president and in the election that followed he received 5,608 votes. From 1876 to 1880 he was chairman of the national committee of the Prohibition party. Black was always an active temperance worker, and was one of the founders of the National Temperance Society and Publication House. In a paper read at a national convention held at Saratoga (1865) he presented the plan of this society, and afterward prepared its charter, constitution, by-laws, rules of publication, etc., and was chairman of the committee appointed to raise \$100,000 as a basis of operations. In 1864 he prepared and presented to President Lincoln a memorial for the abolition of whisky rations in the United States Army. It was Black's "cider tract" that caused the Good Templars to declare against the use of cider as a beverage. Prominent as a layman in the Methodist Episcopal Church, Black was one of the twenty-six men who (1869) organized the Ocean Grove Camp Meeting Association, which conducts one of the most delightful seaside resorts in the country.

In his business life Black was much interested in railway management and finance. During the years 1850-52 he was financial agent of the Atlantic and St. Lawrence Railway (now the Grand Trunk), and in 1882 aided in the rehabilitation of the affairs of the Danville, Hazleton, and Wilkes-Barre Railway. He had collected a very remarkable temperance library, probably the fullest in existence, which at his death, he bequeathed to the National Temperance Society. Among the pamphlets therein are some of his own publication: "Is there a Necessity for a Prohibition Party?" (1875); "Brief History of Prohibition" (1880); and "History of the Prohibition Party" (1885).

BLACK BEER. See DANZIG, OR DANTZIC, BEER.

BLACKBURN, ALBERT EDWARD. British temperance worker; born in Huddersfield, Yorkshire, Feb. 12, 1869. Trained for a commercial career in a large merchant-shiping house, he, while still a young man, was sent to South Africa as a representative of his company. In that country the ravages of strong drink upon the native races and the ruthless attitude of the traffic managers made such a deep impression on him that he appeared in court on various occasions on behalf of the debauched and impoverished sufferers. He became associated with the South African Temperance Alliance and served for many years as honorary secretary of that body. Traveling extensively in various foreign countries, his crowded business affairs have never absorbed him to the exclusion of his early awakened interest in the native races. A careful student of the problems relating to their peculiar situation, he became an authority thereupon, and

BLACK DRINK

is frequently consulted by the different missionary societies and other organizations laboring for the uplift of the native races. For several years he has been the secretary of the Native Races and Liquor Traffic United Committee, and he is associated with many other movements which seek to promote business and social intercourse between the various races, chiefly by restraining the white man's tendency to exploit the native peoples. Of late years he has made his



ALBERT EDWARD BLACKBURN

home at Sevenoaks, Kent, England. In 1920 he visited Africa again and spent eleven months in that country.

BLACK DRINK. See ASSE.

BLACKFEET INDIANS. See ABORIGINES OF NORTH AMERICA.

BLACK-JACK. (1) A capacious drinking-vessel, formerly made of waxed or tar-coated leather, now usually of japanned metal.

There's a Dead Sea of drink in the cellar, in which goodly vessels lie wrecked; and in the middle of this deluge appear the tops of vessels and black-jacks.—Beaumont and Fletcher, "The Scornful Lady," ii. 2.

(2) Burnt sugar or caramel, used for coloring spirits.

BLACKSNAKE. A Seneca chief and temperance reformer. See ABORIGINES OF NORTH AMERICA.

BLACKSTRAP. Any of various early New England drinks; generally a mixture of rum, or whisky, molasses, and water, sometimes with the addition of vinegar.

A mug of the right black-strap goes round from lip to lip.—Hawthorne, "Twice-Told Tales," ii.

The term is applied by sailors to any dark, strong liquor, especially to the dark-red wines of the Mediterranean coasts, which they call, also, "blackstripe."

BLACKSTRIPE. See BLACKSTRAP.

BLAINE

BLACKTHORN COCKTAIL. A mixture of orange bitters, Old Tom gin, and sloe gin. See COCKTAIL.

BLAIKIE, MARGARET CATHARINE. Scottish temperance worker; born at Banff, Scotland, Dec. 6, 1823; died July 25, 1915. She was educated at home by a governess, and married William Garden Blaikie of Edinburgh, in 1845. Her interest in church work and in the temperance question in particular led to her selection as president of the Scottish Christian Union, one of the affiliated societies of the British Women's Temperance Association, on the formation of that body in 1877, and she continued to hold that position until the infirmities of age compelled her resignation in 1906. She was the first president of the Free Church of Scotland Manse Ladies' Temperance Association, formed in 1884, and became one of the two presidents of the United Free Church of Scotland Manse Ladies' Temperance Association, when the two churches (United Presbyterian and the Free Church of Scotland) united in 1900. On her retirement from active service in 1906 she was made honorary president, and she continued to hold this position until her death.

BLAINE, JAMES GILLESPIE. American statesman; born in West Brownsville, Washington County, Pa., Jan. 31, 1830; died in Washington, D. C., Jan. 27, 1893. He graduated from Washington College in his native county in 1847 and became a teacher in the Military Institute at Blue Lick Springs, Ky., where he married Miss Harriet Stanwood. He afterward returned to Pennsylvania, where, after studying law, he became a teacher in the Institution for the Blind at Philadelphia. He next settled in Augusta, Me. (1854), where he became editor of the *Kennebec Journal*, and was a delegate (1856) to the first Republican national convention. The following year he took editorial charge of the *Portland Advertiser*, but abandoned journalism on his election to the Legislature (1858). He remained a member through successive annual re-elections for four years, during the last two of which he served as speaker. From 1858 to 1878 he was chairman of the State committee; in 1862 he was elected to Congress, and continued to serve in one branch or the other for eighteen years. Blaine took a vigorous part in discussions of war questions and in framing the measures for the reconstruction of the Southern States after the Civil War. He was the first man in Congress to oppose the proposal to pay the public debt in greenbacks. He was chosen speaker of the House of Representatives in 1869, and was reelected for six consecutive years.

In 1876 Blaine was proposed for the Republican nomination for president, but was defeated in the convention by the supporters of RUTHERFORD B. HAYES, the successful candidate. He was immediately appointed Secretary of the Treasury, in which capacity he favored a bimetallic currency and advocated the subsidy of steamships. In 1880 he was again a candidate for the presidential nomination, but was defeated by the nomination of Garfield, and he became Secretary of State.

During his temporary retirement from public life (1881-1884) he wrote "Twenty Years of Congress." Blaine at last gained the nomination for

president in 1884, but was defeated by Cleveland. He always supported the Maine prohibitory law, but bitterly opposed the Prohibition party.

The defeat of Blaine was ascribed to the Prohibitionists, who were instrumental in losing New York State for the Republicans. Many persons, however, have claimed that the loss of New York State to Blaine was due to a phrase, "Rum, Romanism, and Rebellion," used by the Rev. S. D. Burchard to characterize the Democratic party in an address made by him for a party of clergymen who waited on Blaine at the Fifth Avenue Hotel in New York city Oct. 29, 1884. The unfortunate phrase was at once taken up by the Democrats, and the Democratic press charged Blaine with being a rabid anti-Catholic. Naturally the Catholic votes were cast against Blaine, and it is believed that their loss was sufficient to throw the national election to Cleveland. There was a great outburst of party wrath against the Prohibitionists akin to that heaped on the Abolitionists forty years before when Henry Clay lost the presidency. The Prohibition leader JOHN P. ST. JOHN was burned in effigy throughout the country; ministers who had supported him were dismissed from their pulpits; and saloons were brought back to local-option towns. Blaine, speaking at Farmington, Me., in September, 1888, said:

Maine for the last 37 years has been under a prohibitory law. I think the State has derived great advantage from it. I think that the State is far richer and far better because of the law than it would have been without it.

Concurring with a letter written by Senator Frye, and printed in *The Voice* of Oct. 9, 1890, Blaine said:

On the point of the relative amount of liquors sold at present in Maine and in those States where a system of license prevails, I am sure, from personal knowledge and observation, that the sales are immeasurably less in Maine.

At Augusta in 1884 Blaine said:

The issue of a temperance amendment to the Constitution has been very properly and very rigidly separated from the political contest of the State to-day. Many Democrats voted for it, and some Republicans voted against it. The Republican party, by the desire of many leading temperance men, took no action as a party on the amendment. For myself, I decided not to vote at all on the question. I took this position because I am chosen by the Republican party as the representative of national issues, and by no act of mine shall any question be obtruded into the national campaign which belongs properly to the domain of State politics. Certain advocates of Prohibition and certain opponents of Prohibition are each seeking to drag this issue into the national canvass, and thus tending to exclude from popular consideration questions which press for national decision. If there be any question that belongs solely to the police power of the State it is the control of the liquor traffic, and wise men will not neglect national issues in the year of the national contest. The judicious friends of Protective tariff, which is the practical issue of the campaign, will not divert their votes to the question of Prohibition, which is not a practical issue in a national campaign.

In a letter to the *Philadelphia Press* (Nov. 29, 1883), in which he discussed the proposition to repeal the tax on spirits, he wrote as follows:

Instead, therefore, of repealing the tax on spirits, the National Government can assign it to the States in proportion to their population. The machinery of collection is today in complete operation. A bill of 10 lines could direct the Secretary of the Treasury to pay the whole of it, less the small expense of collection, to the States and Territories in the proportion of their population, and to continue it permanently as a part of their regular annual revenues. . . . It (this plan) makes the taxes on spirituous and malt liquors

a permanent resource to all the States, enabling them thereby definitely to readjust and reduce their own taxation.

BLAINE, SUESSA BALDRIDGE. American writer of temperance pageants; born at Varick, N. Y., Feb. 25, 1866; educated at Geneva (N. Y.) High School, Wheaton College (Ill.), and Washington University (St. Louis, Mo.). She was married to Don P. Blaine, of Romulus, N. Y., March 13, 1890, and after her marriage lived at Ovid, N. Y., until 1894, when she removed to Washington, D. C. She still retains a summer residence at Ovid.

Mrs. Blaine was reared in a Prohibition home, and while still a little girl she became a very active participant at temperance meetings, where she won great favor for her songs and recitations. While at Wheaton College she joined the Young Woman's Christian Temperance Union, and in her home town she became an officer of that organization. After her mar-



MRS. SUESSA BALDRIDGE BLAINE

riage she served as president of the Ovid W. C. T. U. and as an officer of the county organization. Upon her removal to Washington she became a W. C. T. U. local president and general secretary of the Loyal Temperance Legion. In 1903 she became general secretary of the District of Columbia Young Woman's Christian Temperance Union and inaugurated an organizing campaign which won the national prize banner for the largest increase in membership in the United States. She was appointed a national Y. W. C. T. U. organizer and retained this office, making frequent trips afield until, in 1910, she was elected to the position of organizer and lecturer of the National W. C. T. U. In 1916 she was obliged to resign this position because of serious illness which permanently affected her health. Mrs. Blaine was for many years a trustee of the District of Columbia Anti-Saloon League and an active worker in

the campaign for Prohibition in the District. In 1913 she was a member of the delegation which represented the United States Government at the Fourteenth International Congress against Alcoholism at Milan, Italy. She was also a member of the American Executive Committee, appointed by the U. S. Department of State to arrange for the Fifteenth International Congress, which was held at Washington Sept. 21-26, 1920.

Mrs. Blaine's special contribution to this convention was a very remarkable pageant, entitled "The Spirit of Temperance," which she wrote and presented, with excellent professional assistance in its direction, at the east front of the Capitol on the first evening of the Congress. She has long been noted for her unusual ability in employing music and drama in the presentation of temperance truths, having written numerous songs and exercises for children and young people, which she has presented in connection with her work in Washington and in the field. Her most pretentious effort, a pageant-play called "Columbia's Congress," was launched in Washington in 1910, and later this production was presented in some of the largest cities in the United States. From 200 to 350 persons appeared in the cast.

Another feature of her work has been the organization of temperance mass-meetings of Sunday-school children, usually preceded by a formal parade. The largest of these was held in Washington in May, 1913, when 3,000 children marched in the parade and three auditoriums were used simultaneously for the mass-meetings, which were addressed by Secretary of the Navy the Hon. Josephus Daniels and by Mrs. Blaine who gave an illustrated talk, assisted by children in costume.

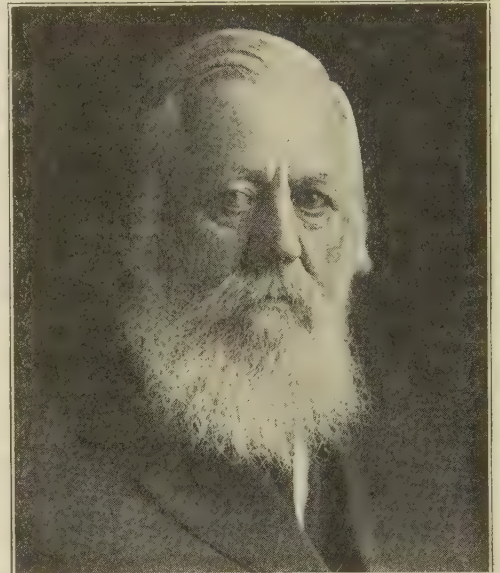
BLAIR, HENRY WILLIAM. American lawyer, Senator, and temperance advocate; born at Campton, N. H., Dec. 6, 1834; died at Washington, D. C., March 14, 1920. He gained his early education in his native State and was admitted to the bar in 1859. The same year he married Eliza Ann Nelson of Plymouth, N. H. In the Civil War, during which he was twice wounded, he rose from the rank of captain to that of lieutenant-colonel. Dartmouth College conferred the degree of M. A. upon him in 1873.

Blair was elected to the lower house of the New Hampshire Legislature in 1866; served in the State Senate 1867-69; was a member of the Forty-fourth, Forty-fifth, and Fifty-third Congresses (1875-79; 1893-95) and was also United States Senator 1879-91. He was appointed U. S. minister to China, but resigned upon the objection of the Chinese Government to his vote in favor of the Chinese Exclusion Law. He drew the Blair Bill to extend Federal aid to education in the States, which, however, failed of enactment after having been passed thrice in the Senate.

He was for many years active in labor reform measures, as chairman of the Senate committee on education and labor. He drew the original Sunday Rest Bill in 1888, to stop unnecessary Sunday work in the postal and military services and in interstate commerce, and presided at two great hearings on the subject in the Senate reception-room, at which petitions for the Bill were

presented from the national conventions of the Brotherhood of Locomotive Engineers and of the Knights of Labor, from the Central Labor Union of New York city, from Cardinal Gibbons, and from the great conferences and assemblies of the Protestant churches.

While in the United States Senate, Blair introduced and championed many temperance measures. He prepared and advocated a constitutional amendment to secure the prohibition of the liquor traffic, and another providing for instruction in the principles of Christian morality in the common schools. He wrote a study of the temperance question, under the title "The Temperance Movement: or, the Conflict between Man and Alcohol" (Boston and Philadelphia, 1888) and a pamphlet entitled "The Future of the Temperance Reform," the latter insisting that the



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Church should take up temperance as a regular branch of its work, just as it took up the neglected work of foreign missions a century ago, giving reform a regular place in its schedule of activities and benevolence. In this pamphlet he writes:

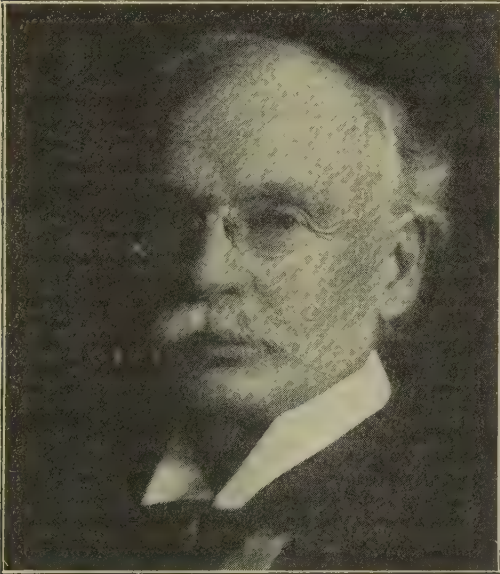
The present seems to me to be the time for consultation among the forces which make for man in his conflict with alcohol. This conflict has been strong and deadly for a century. Alcohol is gaining upon man. What is to be done? Evidently there must be some great change in the general plan of battle, or in the handling of the forces, or in both; and the whole future of the temperance reform, and all that is involved in it, must be seriously affected by what is or is not now done by us.

Now there does not seem to me to be any right plan for the destruction of evils of alcohol but that of total abstinence for the individual and of absolute Prohibition by the State, the nation and the world. I BELIEVE THAT A WORLD-EMBRACING PLAN OF ACTION IS NECESSARY, AND THAT ALL THE GREAT AGENCIES OF CHRISTIAN CIVILIZATION SHOULD COMBINE AND COOPERATE WITH EACH OTHER LIKE ALLIED ARMIES IN CONTINENTAL WARS. It was thus that the African slave trade was swept from the earth; and inasmuch as alcohol is now an article of production, interchange and con-

BLAIR

sumption among all nations, and its transportation can be effectively controlled only by the combined action of the commercial powers, we must constantly aim to secure in all civilized nations the public sentiment and governmental action covering the whole world . . .

I think that any student of our history will admit that among organized bodies of men the pulpit has been the pioneer and principal promoter of the great steps taken by our nation in civil, social and moral reform. It is the business, as well as the inclination, of the American pulpit to be right, and to be aggressive. The pulpit was the real leader of the people up to and through the Revolutionary War. Giving due credit to all other men, organizations, and agencies, ever since the Revolutionary war, and to-day, the pulpit has been and now is the real leader of the American people, whenever they are led toward higher and better life. The pulpit largely inspires and controls the platform, the press, and all other agencies for good. With this power goes corresponding responsibility. If, in the future, the Temperance Reform is to be more fortunate than in the past, there



REV. FRANCIS DURBIN BLAKESLEE

must be more general, united and efficient action for its promotion by the pulpit than there has been in the past.

The clergy of all denominations might well unite in one vast association (taking in lay persons of both sexes and of all beliefs) for the prosecution of the Temperance Reform, the success of which is next to the success of godliness, and without which it is impossible to bring home to the individual man the truths of a religion which can exist only in a clear head and honest heart. If the pulpit, regardless of denominational distinctions, would unite for the promotion of this great cause, and would make it a part of their primary work, support it by regular presentation to their congregations, calling for contributions to its support, until they come to be as much a part of Christian voluntary taxation to be enforced by a sense of duty, as is the case with missionary and Bible societies and other general causes, the support of which is recognized to be obligatory upon all who claim to live a practical Christian life, the future of the Temperance Movement would be as sure as the triumph of the Gospel . . .

Blair never lost interest in the work of temperance reform. All through his later years, and even during his last days which were spent in a hospital in Washington, D. C., he kept constantly in touch with the various temperance movements that were going forward.

BLEBY

BLAKESLEE, FRANCIS DURBIN. American clergyman, educator, and temperance advocate; born at Vestal, Broome County, N. Y., Feb. 1, 1846; educated at Syracuse University (A.B. 1872; A.M. 1875). He received the degree of D.D. from Wesleyan University, Conn., in 1889; and that of Litt.D. from Iowa Wesleyan University in 1905. He was quartermaster's clerk during the Civil War at Rappahannock Station, Va., and in the Quartermaster's Office in Washington, and was ordained to the ministry of the Methodist Episcopal Church in 1870, serving pastorates at Canisteo, N. Y., East Groveland, N. Y., and Newport, R. I. He was principal of the East Greenwich (R. I.) Academy from 1873 to 1884; traveled in Europe 1884-85 (and 1889), and was again principal of the East Greenwich Academy, 1887-99. He was successively president of Iowa Wesleyan University (1899-1900) and of Cazenovia (N. Y.) Seminary (1900-1908).

Blakeslee entered the service of the Anti-Saloon League in 1908 as superintendent of the Binghamton (N. Y.) district, retaining that position till 1915, when he became field secretary. In 1918, he, for the third time, became president of the East Greenwich Academy.

During his tenure of office in various educational institutions, Blakeslee frequently gave his Sundays to the visitation of churches in the interests of the Anti-Saloon League. At Greenwich, R. I., where he was president of the town council, he conducted a notable liquor raid and succeeded in putting a number of the principal violators into prison. He married (1) Augusta Miranda Hubbard, of Genesee, N. Y., in 1869 (d. 1911), and (2) Harriet B. Badeau, of Amsterdam, N. Y., in 1918. In 1922 he went with his wife to Australia, where he joined the staff of campaign speakers of the Victorian Anti-Liquor League.

BLAOSG. A marine shell, used by the ancient Irish as a drinking-vessel. Formerly liquor was served in it at feasts; hence the expressions "Feast of Shells" and "Hall of Shells," occurring in Irish poetry.

BLEBY, EMILY ROSE. British temperance worker; born June 2, 1849, in Jamaica, British West Indies; died at Penarth, Wales, May 3, 1917. Miss Bleby was educated chiefly in London, England. Returning to her early home in the West Indies, she was for some years associated with her father, the Rev. Henry Bleby, in missionary, Sunday-school, and educational work in the various islands of the group, also in the Bahamas and in British Guiana. Later she took up her residence in Cardiff, Wales, and devoted herself largely to temperance propaganda and work among the poor. She was appointed a poor-law guardian for Cardiff in 1894. She became a member of the British Women's Temperance Association, the Sons of Temperance, the Independent Order of Good Templars, and the Band of Hope Union. She was made a member of the national executive of the British Women's Temperance Association in 1895, and in 1897, superintendent of the World's Missionary Department of the same organization. In 1903 she was appointed superintendent of missions for the World's Woman's Christian Temperance Union also. During the latter years of her life she resided at Penarth, South Wales, and, until

BLEND

disqualified by failing health, continued to be abundant in labors for the good of those about her. Under various names she wrote frequently on temperance and general subjects for the magazines and other periodicals.

BLEND. A mixture of different kinds of wines or of whiskies by which it is sought to improve the flavor, taste, and strength.

BLENTON COCKTAIL. A mixture composed of orange bitters, Plymouth gin, and French vermouth.

BLIGH, WILLIAM. English admiral; born of Cornish parentage in 1754; died in London in 1817. He entered the navy and accompanied Captain Cook on his second voyage round the world (1772-74) as sailing-master on the "Resolution." He discovered the bread-fruit at Tahiti, an exploit which gained him the sobriquet "Bread-fruit Bligh." He became a lieutenant in the Royal Navy, was at the sea battles off the Dogger Bank in 1871 and off Gibraltar in 1782. In 1787 he was appointed to command the "Bounty," for the purpose of introducing the bread-fruit into the West Indies from the Society Islands, and sailed for Tahiti. After staying there about six months Bligh sailed from Tahiti; but, in the course of the voyage his strict discipline brought about a mutiny. Bligh with eighteen others was set adrift in an open boat with a few provisions and no chart. They sailed 3,618 miles and, after suffering much from storms, hunger, and thirst reached Java in safety. The mutineers returned to Tahiti, whence some of them sailed to PITCAIRN ISLAND and became the founders of the present teetotal settlement there. Others were ultimately apprehended and hanged.

Bligh, who was a courageous and persevering officer, became (in 1794) captain of the "Warrior" and (in 1797) of the "Director." He served at the battle of Camperdown and at Copenhagen. In 1805 he was appointed captain-general and governor of New South Wales, where he strove to combat the drunkenness then rife in that colony by prohibiting the unlimited importation of ardent spirits. This led to a military revolution, in which he was deposed. He subsequently became a vice-admiral. See NEW SOUTH WALES.

BLIND PIG and BLIND TIGER. Synonymous slang terms used, in the United States of America, to designate any place where intoxicating liquor is sold surreptitiously and illegally. "Speak-easy" is a corresponding term. Prior to the advent of nation-wide Prohibition in the United States, illicit liquor-dealers, as a rule, were unwilling to run the risk of violating the United States revenue laws, and therefore held federal licenses while evading the liquor laws of the States. Disparity between the number of licenses issued in any community was thus conclusive proof of the existence of clandestine liquor-shops; and the approximate number of "blind pigs" operating in a given locality could easily be arrived at by deducting the total number of State or local permits from the total number of federal permits.

Contrary to the oft-repeated declarations of the liquor interests that "blind pigs" flourished to a greater extent in dry than in wet territory, exactly the reverse was true. Making due allowances for differences in State laws and federal

BLIND PIG

laws, the accompanying Table I strikingly demonstrates that the amount of illicit traffic tended to increase with the number of saloons licensed

TABLE I
SHOWING THE PREVALENCE OF "BLIND PIGS" IN
LICENSE STATES

STATE	NUMBER OF STATE LICENSES	NO. OF FEDERAL LICENSES	EXCESS FEDERAL LICENSES
Ohio	5,355	11,419	6,064
Michigan	①3,983	②7,187	3,204
Texas	3,100	4,964	1,864
Washington	2,340	2,802	462
New Hampshire....	606	867	261
Rhode Island.....	397	2,502	2,105
Florida	354	1,051	697
Idaho	226	624	398
Kansas .....	.....	③515	515

①Both wholesale and retail. ②Retail only. ③June 30, 1914.

by the State. The statistics are taken from data which were secured by the Board of Temperance of the Methodist Episcopal Church, following a nation-wide canvass of the situation in the fall of 1914. In all cases the federal figures cover only the retail dealers in liquors and retail dealers in malt liquors. All State figures are for State licenses or are totals of local licenses. It should be noted that the States are representative of practically every section of the Union.

The figures of the table indicate the existence of 515 "blind pigs" in the Prohibition State of Kansas at the time the investigation was made; but it should be added that, in contrast to the license States, where many such places continued in operation from year to year with impunity, the illicit trade in Kansas was extremely hazardous, and few "blind piggers" were able to remain in business 60 days without being convicted and severely punished.

Common sense teaches the outlaw liquor dispenser that his trade may be more safely plied in the shadow of the saloon, where drunkenness does not arouse suspicion, than in dry territory, where intoxication attracts attention and is more likely to cause his exposure. Moreover the shipment of liquor for illegal sale is much less perilous in license than in no-license territory.

There is much other information leading to the conclusion that licensing the sale of liquor encourages, rather than deters, the sly grog-seller. For example, an investigation was made in Massachusetts in 1910 for the purpose of comparing the number of legal liquor licenses or certificates of fitness granted—both of which required the payment of a federal internal-revenue tax—and the actual number of federal permits issued. The investigation, which was made by Mr. George M. Alden for the Massachusetts No-License League, showed that in the no-license cities and towns 682 druggists' licenses and certificates of fitness were granted, while 1,103 persons paid internal-revenue liquor-dealers' taxes—an excess above legal of 421. In the licensed municipalities 2,972 local licenses and certificates were issued, while 4,245 persons paid the internal-revenue tax; that is, there were 1,273 more federal licenses than local licenses.

Mr. Alden's canvass showed further that in the license towns there was one "blind pig" to each 1,479 population, while in the no-license cities there was only one to each 3,557 inhabitants. Thus there were, on the average, about two and

one third times as many "speak-easies" in wet communities as in dry communities.

In Boston, which had 1,218 licensed saloons, there were 1,695 persons who paid the federal tax, thus indicating that there were at least 477 liquor-sellers who were evading State and local taxes.

The State Liquor Licensing Board of Ohio reported for the year ending June 30, 1916, that the State liquor license inspectors had prosecuted 902 cases against alleged illicit liquor-dealers and had secured 726 convictions.

Pennsylvania was frequently referred to by the advocates of license as the "model" license State. In 1913 the official liquor license directory of the State contained nearly 14,000 names, while the records of the Internal Revenue Department disclosed that there were at the same time 23,443 persons in Pennsylvania paying the federal liquor tax. Obviously there were at least 9,443 "blind tigers" in operation in the State with the so-called "model" license law.

Before Prohibition was adopted in West Virginia the friends of liquor pointed with pride to the State license law as "the best in the country." But the fact that it was repudiated (in 1912) by a majority of nearly 100,000 voters is convincing evidence that even this alleged paragon of license legislation was unsatisfactory to the decent citizens of the commonwealth. When Prohibition went into effect there were 498 licensed dealers and 929 unlicensed dealers, that is there were 929 who had paid the federal tax, but not the local taxes. It can hardly be doubted that there was a greater number of illicit dealers, in this case, than the above figures indicate, since there were some dealers in the notorious "moonshine" product who managed to evade even the United States revenue officials.

In 1913 there were in New York, according to the liquor press, 23,472 saloons paying the State tax. At the same period the Internal Revenue Department issued federal permits to the number of 34,522—a difference of 11,050 "blind pigs."

In Illinois the liquor press credited the State with 12,708 licensed saloons in 1917; but there were 22,754 dealers paying federal taxes. The most significant comparison that is possible between the wet and the dry States is in connection with the State population. For example, in 1917 the wet States of New York and Illinois had respectively 1,239 and 1,784 "blind pigs" to the million of population, while the dry State of Kansas had but 305 to the million.

The "blind pig" flourished in the western license States as well as in the East. In the year that Colorado voted out the saloons, Denver had 483 authorized liquor-shops; yet the number of federal tax receipts in force in the fall of 1914 exceeded this figure by 500. At the same time the city of San Francisco had 4,213 licensed saloons and approximately 1,300 "blind pigs."

The Hon. Daniel C. Roper, of New York, speaking on "The Dispensary System" at the Fifteenth International Congress Against Alcoholism (1920), described a curious situation with regard to "blind tigers" at the time of the Whisky Rebellion in South Carolina in 1894. He said:

The illicit sales of whisky sprang up very rapidly. Illicit sale-places were called "blind tigers." The supplies for these were at first secured from

"moonshine stills" located in the mountainous districts or from territory across the State borders. The Dispensary opposed its rival by opening beer dispensaries, which were conducted with much latitude, and by putting on the market a whisky known as "80 proof" which sold at a lower price than the "moonshine" product. This "80 proof" whisky was merely a mixture of whisky and water in the proportions of 80 to 20.

The Dispensary was now fighting its rival by conducting establishments competing with "blind tigers" and by selling adulterated whisky. In a short time, under these conditions, the illicit sellers discovered that it would be to their interest to buy their supplies from the dispensaries, and the dispensary keepers found that they could enlarge their trade by cultivating closer relations with the illicit sellers. An understanding was alleged to have been reached that the "blind tigers" would supply themselves exclusively from the dispensaries and that the dispensaries should, in turn, protect the "blind tigers," as far as possible, from the clutches of the law; and the dispensaries thus degenerated largely into supply stations for "blind tigers."

In February, 1902, or nine years after the Dispensary Law went into effect . . . there must have been more than 500 illicit sale-places in the city of Charleston alone.

Local dispensaries closed in accordance with the law at nightfall and remained closed during the night and on Sundays, while the "blind tigers" remained open all night and Sundays.

Two other speakers at the Congress made reference to "blind tigers." Miss Ruth E. Spence of Toronto, Canada, said:

We have tried the beer and wine public sale proposition on the very cleanest possible basis, and have demonstrated that it is a great success—from the standpoint of the brewer . . . In 1916 the illicit sale of liquor—"blind tigers"—increased from 365 to 573 convictions.

Dr. Matti Helenius-Seppälä, in addressing the Congress on "Prohibition in Finland," showed that in a single county in Finland the number of "blind tigers" had decreased from 159 in the first three months of 1919 to 97 in the same months of 1920.

The accompanying Table II, giving the number of holders of federal tax-receipts in States which were dry in 1915 and the number of such receipts in 1907, is instructive as showing the repressive effects of Prohibition.

TABLE II
SHOWING REDUCTION IN THE NUMBER OF FEDERAL LIQUOR LICENSES ISSUED IN DRY STATES

STATE	HOLDERS OF FEDERAL TAX-RECEIPTS	
	1907	1915
Kansas	3,220	412
Tennessee	2,260	1,318
North Dakota	1,905	373
Oklahoma ^①	1,754	610
West Virginia	1,732	230
Georgia	1,634	1,509
North Carolina	1,144	202
Maine	826	1,228
Mississippi	580	342

^①This includes Oklahoma and Indian Territory in 1907, both now embraced in Oklahoma.

The illegal traffic in liquor since the Eighteenth Amendment to the Constitution of the United States became effective is treated under the topic heading PROHIBITION.

BIBLIOGRAPHY.—The tables and much of the material in this article are based on the article "Blind Pigs" in the *Cyclopedia of Temperance, Prohibition, and Public Morals* (Methodist Book Concern), New York and Cincinnati, 1917; *Proceedings of the Fifteenth International Congress Against Alcoholism*, pp. 68, 194, 275, Washington, D. C., and Westerville, O., 1921.

BLOCHER, EDUARD. Swiss clergyman and temperance worker; born at Neue Welt near

Basel, Switzerland, Nov. 16, 1870; educated at the universities of Basel, Marburg (Prussia), and Berlin. He was married in 1894 to Mathilde Wigand, of Marburg. In 1893-94 he served as vicar in the French town of Pfarrgehilfe, relinquishing this post to accept a pastorate in Sidi-bel-abbes, Algeria. He returned to Europe in 1898 and settled at Sitten (Valais), Switzerland, where he remained as pastor until 1905. At this time he became chaplain (*Geistlicher*) to the Zurich Hospital.

Blocher has been active in temperance work since 1890 when he became a member of the Blue Cross. He was one of the founders of the DEUTSCHER ALKOHOLGEGNERBUND, and in 1893 helped to launch the temperance periodical *Die Freiheit* ("Freedom"). From 1904 to 1917 he was editor of this publication, and from 1912 to 1914 he also edited the *Internationale Monatschrift zur Erforschung des Alkoholismus und Bekämpfung der Trinksitten*.

BLOCHER, HERMANN. Swiss editor; born March 11, 1872, at Neue Welt, near Basel, Switzerland. He pursued economic, historical, philosophical, and literary studies in Basel, Leipzig, Berlin, and Paris, receiving the Ph.D. degree. For a time he was cantonal industrial inspector at Basel, and councilor. From 1892 to 1895 he was editor of *Die Freiheit*, Basel; and in 1894 he became associated with the antialcohol monthly review *Internationale Monatsschrift zur Erforschung des Alkoholismus und Bekämpfung der Trinksitten*, serving as editor (1894-1905), as one of the managing editors (1906-1915), and as contributing editor from 1916.

Blocher was secretary of the Fifth International Congress Against the Abuse of Alcoholic Drinks, held at Basel in 1895.

At the Sixth International Congress (Brussels, 1897) he presented a report on the work of the temperance societies in the leading countries, concluding that all their efforts tended to diminish the use of alcohol as a beverage, although this could not be statistically measured, and that the organizations based on the principle of total abstinence had the largest measure of success, as they sought, first, personal abstinence, and then inevitably tended to Prohibition.

He wrote many articles for the review which he edited, and compiled "Wider unser Erbfeind" (Against Our Hereditary Foe), a collection of statements as to the handicap of alcohol on human effectiveness and progress, obtained from 181 physicians, jurists, economists, statesmen, naturalists, theologians, teachers, and philosophers.

BLOM, JOHANNE. Danish educator; born at Hadersleben (Haderslev), Schleswig, April 17, 1859. Since 1909 she has been a member of the Copenhagen town council, elected by women and temperance advocates outside of political parties. The temperance group in the council is called "Miss Blom's party." She is a teacher in the public schools of Copenhagen, and is prominent in the temperance work of Denmark.

BLOOMER, AMELIA JENKS. American woman suffragist, editor, and temperance advocate; born at Homer, Cortland County, N. Y., May 27, 1818; died at Council Bluffs, Iowa, Dec.

30, 1894. While still a child she removed with her parents to Seneca County, in the same State, where, in 1840 she was married to D. C. Bloomer, of Seneca Falls, and for more than a dozen years made her home. She was led to enter public life through her interest in the temperance cause. The Washingtonian movement was then stirring a number of the eastern cities, and public attention was centered on the helplessness of women in any attempt to defend their homes from the many evils occasioned by the drink traffic. Mrs. Bloomer began to write on that subject, her contributions appearing in the *Water Bucket*, *Temperance Star*, *Free Soil Union*, and other papers.

On Jan. 1, 1849, she began the publication of the *Lily*, a semimonthly periodical devoted to temperance and the interests of women. The venture proved a success, and was acclaimed as the first enterprise of the kind ever owned, edited, and controlled by a woman. Susan B. Anthony, Elizabeth Cady Stanton, and other able writers of the period contributed to the pages of the *Lily*.

Several years later Mrs. Bloomer gave her indorsement to an innovation in woman's dress which aimed at simplicity and greater freedom of movement. Curiously enough, this new style came to be called by her name, though she was not the originator of it. The "Bloomer costume," consisting of skirts reaching just below the knee and Turkish trousers, was the invention of Elizabeth Smith Miller, daughter of Gerrit Smith; but many American women first heard of it through Mrs. Bloomer's paper. Like most of the women who adopted it, however, Mrs. Bloomer herself discontinued its use after a few years' trial.

In 1853 she removed with her husband to Mt. Vernon, Ohio, where she continued the publication of the *Lily*. Two years later, changes in her husband's business required the removal of the family home to Council Bluffs, Iowa, where the remainder of her life was spent. She made her first appearance on the lecture platform in 1852, when, in company with Susan B. Anthony and Antoinette L. Brown, she lectured in all the principal cities and towns of her native State from New York to Buffalo. Beginning with urgent pleas for the temperance cause, she came at length to advocate the entire suffrage platform as the only means by which the temperance and other needed reforms could be obtained. In 1856 she appeared before the Nebraska Legislature, on invitation of that body, to discuss the right of women to the ballot. She assisted in organizing the Iowa State Suffrage Association and was for a time its president. The decline of her health compelled her retirement from the platform in the later years of her life.

Mrs. Bloomer was an active Good Templar. She was a member of Seneca Chief Lodge, No. 22, of New York, and founder of the first I. O. G. T. lodge in Ohio, at Alliance in 1853.

BLUE, FREDERICK OMAR. American lawyer, legislator, and State Prohibition commissioner; born at Grafton, W. Va., Nov. 25, 1872; educated in the public schools, including the Grafton High School, and under private tutors; studied law and was admitted to the bar in 1893. He began practise at Philippi, Barbour County, W. Va., to which place he had removed

BLUE

in 1891. In 1895 he married Margaret J. Ice. In 1907 he was elected to the State Senate, where he took a leading part in the debate to promote the passage of the Prohibition amendment to the State constitution. Following the adoption of that measure and its ratification by the people in the general election of 1912, Blue was appointed State tax commissioner; and this position under the provisions of the new law made him *ex officio* commissioner of Prohibition, chief inspector and supervisor of public offices. West Virginia's central position exposed her to attack on every side in the determined efforts of the organized traffic to evade the law and prove Prohibition a failure. Every trick of the boot-legger and every legal artifice that greed and cunning could suggest were employed to compass



FREDERICK OMAR BLUE

that end. It seemed necessary for the Commissioner to multiply himself. He must needs be in all the courts, including the Supreme Court of the United States; yet he won in the courts, and he landed so many of the illicit peddlers behind prison bars, that both they and their masters discovered at length that Prohibition had come to stay in West Virginia. In September, 1912, he was appointed by the Governor of West Virginia a member of the West Virginia Mining Strike Commission. Commissioner Blue was the author of "When a State Goes Dry" (Wester-ville, Ohio, 1916). Since 1911 he has resided in Charleston, W. Va., and at the expiration of his term of office as State tax commissioner, in 1917, he resumed his law practise in the firm of Blue & McCabe of that city.

BLUE BLAZER. A mixture of Scotch whisky and hot water, with sugar and lemon peel, ignited for a couple of minutes before serving.

BLUE CROSS. See *FÉDÉRATION INTERNATIONALE DES SOCIÉTÉS DE TEMPÉRANCE DE LA CROIX-BLEUE*.

BLUE

BLUE LAWS. A reputed drastic code of laws enacted by the New Haven (Conn.) and Connecticut colonies. The basis of these laws was the Mosaic Code. The second stated meeting of the General Court of New Haven (April, 1644) decreed "The judicial laws of God as they were delivered by Moses" to be in full force and effect and binding on all courts of the jurisdiction "till they be branched out into particulars hereafter."

The "Blue Laws" as presently known, are in the main those of the New Haven Colony, with which the Connecticut Colony was later united. They partook largely of the characteristics of the times in which they were produced. The Inquisition had not yet ceased in Europe. The laws of England were even more stringent than those of New Haven Colony.

The Blue Laws prohibited trial by jury; provided death penalties for adultery and conspiracy against the jurisdiction; enjoined a strict observance of the Sabbath, and provided heavy fines for "concealing or entertaining Quaker or other blasphemous hereticks." Sales of "wyne and strong waters" were permitted under license regulations. Towns were required to provide adequate hotel accommodations for all "strayngers and passengers" ("Public Records," vol. 1, pp. 100-103).

Much of the grotesque, absurd, modern misconception of the blue laws is directly traceable to a series of forty-five of these laws quoted in a "History of Connecticut" (London, 1781) by the Rev. Samuel Peters, a loyalist clergyman of the Church of England, who was driven out of Connecticut by the patriots. As a historian, he is regarded as unreliable. Many scholars now regard the Blue Laws as gross exaggerations, possibly forgeries.

BLUE RIBBON ARMY. See *BLUE RIBBON MOVEMENT*.

BLUE RIBBON LEAGUE. A temperance organization established in the Hawaiian Islands toward the year 1890. See *HAWAII*.

BLUE RIBBON MOVEMENT. A temperance movement, begun in the United States of America and extending to England, which took its name from the small piece of blue ribbon worn as a badge by its supporters. The idea of wearing a blue ribbon is said to have been taken from Numbers xv. 38-40, in which passage the children of Israel are commanded to put a "ribband [Revised Version, "cord"] of blue" upon the fringes of their garments, so that they may look upon it and remember the commandments of the Lord, and do them.

The Blue Ribbon movement originated with J. K. Osgood, of Gardiner, Maine, who through intemperance had wrecked his business and his home. Abandoning his bad habit, he began mission work with a former drinking companion, and issued the following notice:

REFORMERS' MEETING.—There will be a meeting of reformed drinkers at City Hall, Gardiner, on Friday evening, January 19 [1872], at 7 o'clock. A cordial invitation is extended to all occasional drinkers, constant drinkers, hard drinkers, and young men who are tempted to drink. Come and hear what rum has done for us.

The meeting proved a great success, and resulted in the formation of the Gardiner Temperance Reform Club, which soon had 100 former drinkers

among its members. The following June, Osgood carried his work into Massachusetts, where he founded about 40 clubs, one of which, at Haverhill, had more than 3,000 members. In New Hampshire he was assisted by a Dr. Drew, and the two organized more than 100 similar clubs. According to Winskill, Osgood called his movement "The Temperance Reform Club and Blue Ribbon Movement."

The Blue Ribbon movement received great impetus through the labors of FRANCIS MURPHY, an Irish-American of Portland, Maine. Having been reclaimed from drunkenness himself, he set about rescuing others, and initiated an organization which he named "The Gospel Temperance or Blue Ribbon Army." Murphy made his first temperance speech on April 3, 1870 (or 1871) at Portland, Maine, and his meetings were successful from the very first. In 1874, at the invitation of Miss Frances E. Willard, he carried the Blue Ribbon movement into the West, where thousands of drinkers took the temperance pledge. He went also into Ontario, Canada.

Murphy was a very firm believer in providing places of amusement for young men, so that the grog-shops might not have the monopoly of them. At Clinton \$3,000 was taken in for the building of a temperance house, and at Fort Dodge \$5,000 was secured for a similar purpose, at the Blue Ribbon meetings.

In the fall and winter of 1876-77 Murphy held a remarkable series of Gospel Temperance, or Blue Ribbon, meetings at Pittsburgh, Pa. They extended over several weeks, the cost being borne by business men of the city, who raised at a single meeting \$15,500 for the campaign. At the end of the fourteenth week 40,000 persons had taken the pledge. The pledge adopted by Murphy bore his portrait, was countersigned by himself, and read as follows:

GOSPEL TEMPERANCE

"With malice Toward none, and charity for all"

I, the undersigned, do PLEDGE my word and honor,
 GOD HELPING ME
 to abstain from ALL Intoxicating Liquors as a beverage and that I will, by all honorable means, encourage others to abstain.

At the time of this campaign there were about 1,000 saloons in Pittsburgh. Mainly as the result of the Blue Ribbon campaign these decreased within 17 years to 100. During the campaign about 80,000 persons signed the Gospel Temperance pledge.

In 1877 Mr. William Noble of Hoxton, London, visited the United States and was much impressed by Murphy's success. On his return to London he organized a series of Blue Ribbon meetings at the National Standard Theatre in Shoreditch, and afterward at Hoxton Music Hall, which was purchased for the purpose through the generosity of Mr. William I. Palmer, a Friend, of Reading.

In 1881 Francis Murphy and his son T. E. Murphy visited England and created a remarkable enthusiasm in temperance circles. The blue ribbon was to be seen on the breasts of noblemen and shoeblacks, on the humble domestic servant and the fashionably-gowned mistress. Two publications were devoted to the movement, *The Gospel Temperance Herald* and *Blue Ribbon Official Gazette* and *The Blue Ribbon Chronicle*. Of the

result of this mission Winskill says (iv. 33):

That this mission was productive of good results is an indisputable fact . . . Like the voice of God, this Blue Ribbon movement spoke to the Christian churches, and their response thereto was a benefit to them and to the world.

The same author, however, holds that

these American Blue Ribbon advocates had no difficulties to contend with—real or imaginary—but had everything in their favour; money, influence, music, enthusiasm, and organization, etc. They found the fields well cultured, the golden grain ripe for the harvest, and all the appliances likely to ensure success at their disposal; they had simply to ask and have. Verily they "reaped where they had not sown, and gathered where they had not strawed," carrying away the spoils.

It is only fair to say that criticism of this nature is a general sequel to mission campaigns of many kinds.

The Blue Ribbon movement was carried into Scotland and then into the larger towns of England. At Norwich the carriage in which Murphy rode and the horses drawing it were festooned with blue ribbon. In Manchester 50,000 persons signed the pledge. On his return to England Murphy continued his work in connection with the Blue Ribbon movement until illness overtook him. His lamented death (June 30, 1907) deprived the Blue Ribbon army of its greatest leader.

As with the Red Ribbon movement (see REFORM CLUB MOVEMENT), the operations of the Blue Ribbon movement were overlapped and superseded toward the close of the nineteenth century by efforts having for their aim the legislative control or constitutional prohibition of the liquor traffic; but while they were active their influence for good was immense, and they undoubtedly prepared the soil for subsequent temperance work in more than one field.

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BLUE RUIN. An English slang term for bad gin or rum, probably having some connection with the expression "till all's blue," meaning a prolonged debauch.

BLUES. See WORT.

BLUE STAR. See ÉTOILE BLEUE, l'.

BLUME, ASTRID. Danish educator and temperance advocate; born in Jutland May 12, 1872. She was president of the Danish branch of the World's Woman's Christian Temperance Union and editor of its organ from 1905 to 1915, and is a member of the executive of the Young Woman's Christian Association of Denmark. She is also principal of the Women's Seminary at Aarhus, Denmark.

BLUME, HERMANN ARNOLD. German temperance leader; born at Wriezen, on the Oder, Jan. 24, 1862. On completing his educational course at the gymnasium he entered the service of the Customs Department, with which he has since continued to be associated. In 1884 he was stationed at Berlin; from 1884 to 1886 he was in Aachen; from 1886 to 1889 in Cologne; and from 1889 in Hamburg. On Aug. 31, 1887, he married Anna Goltz, of Berlin.

Blume has long been an active worker in the temperance field. On July 21, 1897, he became a member of the Independent Order of Good

Templars, and the following year was elected Grand Chancellor of the Grand Lodge of German Good Templars. In 1899 he was chosen Grand Templar. Under his leadership the Order flourished, extending throughout Germany. As the representation in Grand Lodge meetings became unwieldy, he introduced a plan by which local lodges agreed to forego their right of representation in Grand Lodge in favor of the district lodges, or corresponding provincial lodges. Blume worked out, also, a plan of cooperation with the *DEUTSCHER VEREIN GEGEN DEN MISSBRAUCH GEISTIGER GETRÄNKE*, with which there had been friction. The activities of both organizations were thereafter united, greatly to the advantage and strengthening of the temperance movement in Germany. Blume introduced, also, into the Good Templar Order a death benefit department and a life-insurance society. He, likewise, led a movement favoring State monopoly of the liquor traffic along the lines of the Gothenburg system, and depending for its adoption on a local poll. Blume is now treasurer of the International Supreme Lodge of Good Templars.

BOARD OF TEMPERANCE, PROHIBITION AND PUBLIC MORALS OF THE METHODIST EPISCOPAL CHURCH. See *METHODIST EPISCOPAL CHURCH*, under *METHODISTS*.

BOCAL. A vessel with a narrow neck in which, in ancient times, wine or water was cooled. See *BAUKALIS*.

BOCK BEER. A very popular variety of beer drunk in Germany and in Germanic countries, also in Belgium. It is especially strong and dark, and of a highly intoxicating nature. It is brewed in the winter months and kept until the early summer. The term is probably derived from *Eimbecker bier*, a beer formerly manufactured in the town of Einbeck or Eimbeck, in Prussia. See *BEER*; *BREWING*; *MALT LIQUORS*.

BODE, (FRIEDRICH) WILHELM. German editor and temperance advocate; born at Hornhausen, in the district of Magdeburg, March 30, 1862; educated in the universities of Freiburg, Berlin, and Strasbourg (Ph. D. 1884). In the last-named university he became examiner in German, French, and English. In 1885 and 1886 he was a teacher in London and at Mittweida, Saxony, and in 1887 a soldier. From 1888 he was the secretary of various societies, editor, and writer, first at Dresden, from 1893 to 1899 at Hildesheim, and since then at Weimar, where he has been chiefly occupied with studies of Goethe and his contemporaries. He married (1) Amalie Strenli, of London, in 1888, and, after her death, (2) Anna Mellert, of Baden-Baden, in 1900.

Bode has been active in temperance work, especially as editor and author. In 1888 he was secretary of the Dresden branch of the German Society Against the Abuse of Spirituous Liquors (*Deutscher Verein gegen den Missbrauch Geistiger Getränke*), of which society he later (1892-99) became the general secretary. In 1889 he founded the *Alkoholgegnerbund*, the first German total-abstinence society after the order of the Good Templars and the Blue Cross. In 1901 he, with Baron Diergardt, founded the Society for Tavern Reform (*Verein für Gasthaus-Reform*), and was secretary of it until 1906. Besides edit-

ing a number of temperance periodicals Bode has written many books and leaflets on the alcohol question which have had a wide circulation. Among the more important of these are the following (the titles being given in English translations): "Alcohol and Company, Court Purveyors to His Majesty King Death"; "Alcohol Speaks"; "The German Alcohol Problem"; "Women and Drink"; "The Greatest Deceiver"; "Why our Children Should not be Given Either Wine or



WILHELM BODE

Beer"; "Drunkenness as a Disease and its Treatment"; "German Comment on German Drinking."

BÓDEGA. A Spanish word signifying a vault or warehouse where wine is sold or stored; also an abundant vintage, store-room, grocery, or the hold of a ship. The word has passed into English, where its significance is restricted to the first of these meanings.

BODEN, MARY SHUTTLEWORTH. British temperance worker; born in 1840; died at Derby July 21, 1922. She was the daughter of Edward Anthony Holden, of Aston Hall, who was high sheriff of Derbyshire in 1838. In 1867 she married Henry Boden. Mrs. Boden took the total-abstinence pledge in 1882, when she became a member of the Church of England Temperance Society, thus beginning her long career of devoted service to the temperance cause. Soon she became a leader in the work, and about 1889 joined a band of pioneer women laboring with the Derby Temperance Society. Among them was a Women's Committee which ultimately became the Derby Branch of the British Women's Temperance Association. For many years she was a member of the national executive of the B. W. T. A., besides holding office as president of the Derbyshire County Union and occupying a similar position in the Derby Branch. In other temperance organizations she was a prominent figure,

occupying at various times the following offices: President of the Derby Temperance Society; trustee of the Temperance Hall; vice-president of the Derby and Derbyshire Band of Hope Union; president of the Derby and District Temperance Federation; vice-president of the British Temperance League; and vice-president of the United Kingdom Alliance (Sheffield and Derby Auxiliary).

Mrs. Boden displayed a genius for the details of committee work; but she was equally noted for her ability as a public speaker, and was frequently the presiding officer at large public gatherings. Aside from the temperance movement, she was interested in numerous other reforms, including woman suffrage. She was a generous supporter of the various philanthropic societies of her city, and was the special friend of the women and girl employees of Boden & Co. On her silver-wedding anniversary Mrs. Boden joined with her husband in placing a pipe-organ in the Derby Temperance Hall. Her other gifts to Derby included the laying out and equipping of the Boden Pleasance as a memorial to her husband. She provided the town with numerous drinking-fountains, and was the founder and a trustee of the Portland Club, a temperance institution.

BODLEY, JAMES WESLEY. American manufacturer and Prohibition advocate; born at Wheeling, W. Va., Nov. 17, 1842; educated in the public schools. At the opening of the Civil War he enlisted in the Union Army, and is thus alluded to in Rawling's "History of the Virginia Infantry":

James W. Bodley was the first man in the first company in the first regiment of Virginia Volunteers in the Union Army to enlist at Wheeling, Va., Colonel, afterwards General, B. F. Kelly commanding.

In 1864 he married Susannah Emily Donley, of Mount Morris. A blacksmith, machinist, and woodworker by trade, he added other features to his business, becoming at length the proprietor of a factory employed largely in constructing sugar-cane machinery. In 1876 he joined the Prohibition party, and in 1888 he was the party candidate for State treasurer of West Virginia. He removed in 1890 to Staunton, Va., where he became the party candidate for the State Senate, and for some years was State chairman of the Prohibition party. At Moundsville, W. Va., he inaugurated the Ohio Valley Prohibition Assembly on his own grounds, and after his removal to Staunton, he erected an auditorium which he dedicated to religious, temperance, and educational purposes. After fifty years of active business life, he retired from his factory enterprise and became a warrant officer of the United States Government. He was successively stationed at seven national cemeteries and is now superintendent of the National Cemetery at Gettysburg, Pa.

BODY. A word denoting consistency or density; used in describing wines, as: "A wine of full body."

BOGARDUS, JOSEPH ARNOLD. American tradesman and temperance advocate; born at Kempton, N. Y., Sept. 27, 1851; died April 22, 1896. He was educated at Tarrytown, N. Y., went to New York in 1868, and spent nine years there in a hardware store. He then started a

similar undertaking, at first with partners, but after 1892 conducted it in his own name. In 1866 he joined the Pleasantville division of the Sons of Temperance and became an organizer for that society. He was also a member of the Independent Order of Good Templars and for two years one of the board of managers of the State Grand Lodge. For a great many years he was president of the American Temperance Union, and was also head of the temperance department of the Society of Friends. Bogardus was a very staunch adherent of the Prohibition party from the year 1872, when he cast his first vote, until his death.

BÖGH, MATHIAS PETER. Danish merchant and temperance advocate; born June 5, 1850, at Skodborg, Schleswig; died in 1915. He became a total abstainer in 1888. From 1895 to 1915 he was Grand Secretary of the Northern Independent Order of Good Templars, and from 1907 till his death he was also manager of the Danish Temperance Societies Central Union, as well as president of the Denmark Temperance Library. Most of his life was spent in Copenhagen.

BOGUS. A term applied in some parts of the United States to a liquor formerly made from rum and molasses. It is probably connected with the French *bagasse*, sugar-cane refuse. See CALA-BOGUS.

BOHEMIA. See AUSTRIA-HUNGARY and CZECHOSLOVAKIA.

BÖHMERT, VIKTOR. German State privy councilor, editor, and temperance advocate; born Aug. 23, 1829, at Quesitz, near Leipzig; died Feb. 12, 1918, in Dresden, following a street-car accident. He was educated at the University of Leipzig and held successively the following appointments: manager of the Board of Trade, Bremen; professor of political economy in the University of Zurich; director of the Royal Saxon Statistical Bureau; professor in the Dresden Technical High School; State privy councilor. He retired from public service in 1903.

Böhmert was an earnest worker in the cause of temperance reform. He held that the principal evil with which social intercourse was affected was its connection with indulgence in alcoholic beverages. He was organizer of the Volkswohl ("Public Welfare") society in Dresden and founder and editor (1904-09) of *Die Alkoholfrage* ("The Alcohol Question"), an influential quarterly for the investigation of the alcohol problem. He was, also, president of the Dresden branch of the Verein gegen den Missbrauch geistiger Getränke ("Society against the Abuse of Spirituous Liquors"). He contributed to the press a large number of valuable papers relating to the alcohol problem, among which were the following (the titles are translated):

"The Alcohol Problem from the Standpoint of Political Economy and Statistics"; "The Alcohol Problem, Past and Present"; "Spirits in Factories"; "Spirit-drinking in Germany"; "The International Temperance Movement in its Relation to the Welfare of the Working Man and of Human Happiness"; "The Reform of Sociability and Public Houses"; "Two Hundred Opinions on the Alcohol Problem from the Standpoint of Moderation and Total Abstinence."

BOK, EDWARD WILLIAM. American editor; born at Helder, in the Netherlands, Oct. 9, 1863. He came to America at the age of six, and was educated in the public schools of Brooklyn, N. Y. When he was ten years old he obtained his first position in Frost's Bakery, Brooklyn; at thirteen he entered the employ of the Western Union Telegraph Company as office-boy; and at nineteen he went to work for Henry Holt & Company as a stenographer. In 1884 he accepted a position with Charles Scribner and Sons, and in 1886 he started the *Bok Syndicate Press*, which he conducted until 1891. Meanwhile, in 1889, he became editor of the *Ladies' Home Journal*. During the thirty years in which he filled this post he rose to the highest rank of the editorial profession, and was largely responsible for the remarkable building up of that periodical, whose claim to the premier place among the great national publications of its kind is generally admitted. Considering his humble start in life and his extraordinary record of achievement, Bok's career may well be cited as a source of inspiration to young American manhood.

His own views in regard to intoxicating beverages are set forth in an article by him, entitled "Why I Never Drink," in the *Civic League Record*, and reading in part:

First of all, I never did so because I seemed to possess an inborn hatred of all intoxicants. Although brought up with wine on the table, I could never be induced to taste it.

I was about sixteen years old, if I remember rightly, when I began attending public dinners and assemblages in the capacity of a newspaper reporter. Wines were more freely used then at dinners than now, and I soon saw that I must make up my mind whether, at these gatherings, I should partake of wines or decline them. I had been trained to the belief that it was always best to err on the safe side, and, as I sat down to the first public dinner I ever attended, a New England dinner in Brooklyn—I turned down all the wine glasses set before my plate; and this I have followed ever since.

At first my principle never to touch liquor or spirits of any kind directed to me the chaffings of my friends. I was told it looked "babyish;" that I could not expect to go out much and keep up to my principle; that I would often find it considered as discourteous to refuse a simple glass of wine tendered me by my hostess. But I made up my mind that there was no use in having a principle unless one stuck to it. And I soon saw that people respected me the more for it. And just let me say right here to all my young readers who may see these words, I never lost one friend by my refusals, but I made scores of friendships; of men from one who has occupied the presidential chair, down; of women, among whom are the best and most famous in our land today.

Another thing which led me to make up my mind never to touch liquor was the damage which I saw wrought by it upon some of the finest minds with which it was ever my privilege to come into contact, and I concluded that what had resulted injuriously to others might prove so to me. I have seen, even in my few years of professional life, some of the smartest, yea, brilliant, literary men dethroned from splendid positions, owing to nothing else but to their indulgence in wine. I know men with salaries of thousands of dollars per year occupying positions which hundreds would strive a lifetime to attain, come to beggary from drink. Only recently there applied to me, for any position I could offer him, one of the most brilliant editorial writers in the newspaper profession—a man who a few years ago easily commanded one hundred dollars for a single editorial in his special field. That man became so unreliable from drink that editors are now afraid of his articles, and, although he can today write as forcible editorials as at any time during his life he sits in a cellar in one of our cities writing newspaper wrappers for one dollar per thousand. And that is only one instance of several I could recite here.

I do not hold my friend up as "a terrible example."

He is but one type of man who convinced me and may convince others, that a clear mind and liquor do not go together. I know it is said when one brings up such an instance as this: "Oh, well, that man drank to excess. One glass will hurt no one." How do these people know that it won't? One drop of kerosene has been known to throw into flame an almost hopeless fire, and one glass of liquor may fan into flame a smouldering spark hidden away where we never thought it existed. The spark may be there, and it may not. Why take the risk? Liquor to a healthy boy or young man will never do him the least particle of good; it may do him harm. The man for whom I have absolutely no use in this world is the man who is continually saying to a young man: "Just have a little. One glass, you know." A man who will wittingly urge a young man he knows has a principle against liquor is a man for whom a halter is too good.

Bok married Mary Louise Curtis, daughter of Cyrus H. K. Curtis, the founder of the *Ladies' Home Journal*, in Philadelphia, Oct. 22, 1896. In 1907 the degree of LL. D. of the Order of Augustinian Fathers was conferred on him by Pope Pius X; and in 1910 the degree of LL. D. was conferred on him *in absentia* by Hope College, Holland, Mich. His home is in Merion, Pa.

BIBLIOGRAPHY.—*The Americanization of Edward Bok*, New York, 1922, ch. iv of which deals especially with Mr. Bok's temperance activities.

BOLAG. A Swedish term meaning "company," in the sense of a business enterprise; corresponding to the Norwegian *samlag*. In English literature the word is almost entirely applied to Swedish companies operating the liquor monopolies under the Gothenburg system. *Aktiebolag* denotes a joint-stock company or corporation; *utskänkningsaktiebolag*, a joint-stock company doing business "over the bar." See **Gothenburg System**; **Sweden**.

BOLES, WILLIAM HENRY. American clergyman and temperance campaigner; born June 23, 1850, near Duquoin, Perry County, Illinois; died Dec. 7, 1915. He was educated at Illinois Soldiers' College; also taking short courses at Ewing College, Illinois, and Butler University, Irvington, Indiana, and in 1897 he received the degree of A. M. from Alma College, Illinois. In 1873 he married Miss Ellen Baird and, after her death, Miss Nancy Louisa Spiller in 1877. Entering the ministry of the Church of Christ he held pastorates at Marion, Ill., and Martinsville, Ind. From 1883 to 1885 he was a missionary under the American Christian Missionary Society at Topeka, Kan.; in 1887-88, State evangelist of Illinois; president of Alma College 1897-98; and general organizer and lecturer for the Farmers' Alliance for four years in connection with his educational and other work. He joined the Prohibition party in 1888; in 1898 he headed the ticket for State auditor; and he was active in various temperance campaigns in Illinois, Kansas, and other States.

BOLGER, THOMAS JOSEPH. American banker and temperance worker; born in Waterloo County, Ontario, Canada, Sept. 7, 1856; educated in the public schools of his native place. After his removal to the United States he affiliated with the Prohibition party (in 1888) and assisted in its various campaigns and educational temperance work. He became associated with the Anti-Saloon League in 1907, and was elected chairman of Illinois State Headquarters Committee and treasurer of Illinois Anti-Saloon League in 1916.

BOLIVIA

BOLIVIA. An inland republic of central South America; bounded on the north and east by Brazil, on the south by Paraguay and Argentina, and on the west by Chile and Peru. There has been much confusion concerning the extent of Bolivian territory owing to numerous boundary disputes with neighboring countries, and the line between Bolivia and Paraguay is still the subject of negotiations. The total area is estimated at 540,000 square miles. In 1920 the estimated population was 2,500,000. The Indian population in 1900 was 920,864, or 50.9 per cent of the whole; the mixed (*mestizo*) was 486,018, or 26.7 per cent; the white was 231,088, or 12.7 per cent.

Bolivia, which takes its name from the great South-American liberator, Simon Bolivar, was formerly included in the Spanish viceroyalty of Alto-Peru. It obtained its independence in 1825, and during the remainder of the nineteenth century its history was one of almost continual warfare and internal strife. The constitution under which the State is now governed dates from Oct. 28, 1880. By its provisions the executive power is in the hands of a president, elected by direct popular vote for four years, and not eligible for reelection. The legislative body is a congress of two houses, called respectively the Senate and the Chamber of Deputies.

Sucr , or Chuquisaca, a city of about 30,000 population, was chosen as the national capital, but since the revolution of 1898 the actual seat of government has been at La Paz (population about 107,000). The chief exports are silver, tin, and rubber. After Brazil, Bolivia is the largest rubber-exporting country of South America.

The Indian population is made up largely of Aymar s, the Mojos, the Chiquito tribes, and, in the south, the Chiriguanos. The last-named are industrious and successful stock-raisers and agriculturists. The others are largely in the state of peonage, with little desire to improve their condition. This is possibly due to their addiction to *chica*, or *chicha*, the native beer, which is used to excess at festivals, weddings, funerals, and any special occasions whatsoever.

The cultivation of the sugar-cane was introduced into Bolivia at a quite early date. There was not, however, a large demand for sugar, so the product of the cane was used chiefly for the manufacture of rum, which is produced for home consumption only, and is taxed heavily, as are imported wines and liquors. The manufacture and importation of alcohol are Government monopolies which are farmed out to a private individual.

The peculiar diversification of the elements of the population, combined with the unsettled political condition of the country, has made Bolivia a difficult field for temperance activities.

BOLLING. An obsolete term for excessive drinking or tippling.

BOLLINGER, OTTO. German pathologist; born April 2, 1843, at Altenkirchen in Pfalz. He completed his medical course at Munich (1868), and became professor of pathological anatomy in the Veterinary College, Zurich (1871), and in the Royal Veterinary College, Munich (1874). In 1880 he succeeded Buhl,

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and from that time devoted his researches chiefly to human pathology. His work on the pathology of alcoholism became widely known through his joint report with Bauer on the form of enlarged heart, found in drinkers of large amounts of beer, which came to be called "beer-heart" and "Munich heart." They reported they had found that in 5,700 autopsies at the Pathological Institute of Munich, from 1885 to 1895, beer-heart was the cause of death in 1 in every 16 cases.

Bollinger's published works on the subject were: "On the Cause and Frequently of Idiopathic Hypertrophy of the Heart in Munich," in *M nchener medizinische Wochenschrift*, 1884; "On the Idiopathic Hypertrophy and Dilatation of the Heart," Stuttgart, 1886; (with F. Bauer) "On Idiopathic Enlargement of the Heart," Munich, 1893; "Idiopathic Enlargement of the Heart," lithographic illustrations, *ibid.* 1898. The titles are given in their English translations.

BOLS. A variety of Holland gin, flavored with orange. It is put up in brown stone bottles of antiquated pattern, and has been manufactured for more than three hundred years.

BOMBARD. A large vessel for holding any kind of liquor, originally made of leather, and sometimes called a "black-jack." "That huge bombard of sack" occurs in Shakespeare's "First Part of King Henry IV," Act II, Scene IV.

BOMBARDMAN. A servant who carried out liquor to customers in a BOMBARD. The word was applied also to a toper. It is used by Ben Jonson in the passage, "They made room for a bombardman that bought bouge for a country lady."

BOMBAY TEMPERANCE COUNCIL. A federation of the various temperance societies and kindred organizations in active sympathy with the temperance cause in the Bombay Presidency, India. An abortive attempt was made in the early nineties to bring about the union of the various temperance units scattered over the city of Bombay. The immediate cause which brought about the fusion of these units into one body was the granting in June, 1896, by the Bombay Abkari (Excise) collector, of a license for the opening of a new liquor-shop under the euphonious but misleading title of "refreshment-room" in a locality rising into importance, and where no such shop had previously existed. At the request of the Indian Temperance Association, delegates from the several temperance and kindred organizations in Bombay attended a conference to protest against the collector's action. This conference, known as the First Bombay Temperance Conference, met on July 29 and 30, 1896, under the presidency of the late Dewan Bahadur Manibhai Jasbhai, ex-prime minister of the two native States of Cutch and Baroda. The Conference agreed that it was "now time for the establishment of a body representative of the various temperance and kindred societies at work in the Bombay presidency," and a committee was appointed to bring about that object. The result of the labors of the committee was the formation of the Bombay Temperance Council which was inaugurated on Dec. 7, 1896, by Mr. W. S. CAINE, who was then visiting India. The first president of the Council was Dr. H. D. Pesikaka,

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and after his death Dr. SIR BHALCHANDRA KRISHNA, L.M., succeeded him.

The Council has been instrumental in having several changes brought about in the administration of the Abkari laws, these changes all tending to the better application and carrying out of the principles of local option granted by the Secretary of State for India and the Indian Government. It has, also, successfully opposed the opening of several liquor-shops in districts in which no such shops had hitherto existed. Owing to these successes against rich and influential *dārūvālās* (liquor-sellers), the Council has come to be regarded by the people as a very powerful body, able to dictate terms to the Abkari collector. Before the institution of the Council, the inhabitants of a locality in which a liquor-shop was about to be opened were hardly ever consulted; but the Council induced the Government to notify the people of the intention to open a new liquor-shop. The Council has also taken up such questions as the prohibition of the sale of liquors to children under fourteen years of age, the prohibition of barmaids in liquor-shops, and the introduction of scientific temperance teaching in the schools.

The Council now consists of 24 local, or sectional, organizations in the city of Bombay, the principal of which is the Indian Temperance Association; and, as a result of its labors, the drink evil has been curbed to some extent in this populous city. The honorary secretary of the Council is D. D. Gilder, a well-known Parsee schoolmaster.

BOMBON or BOMBONE. A receptacle made from a hollow joint of bamboo, used by the natives of the Philippines and other Oriental countries for collecting the sap of wine-producing palms. See TUBA; PHILIPPINE ISLANDS.

BOMMES or BEAUMES. See SAUTERNE.

BONAIRE. One of the Dutch West Indies. See CURACAO.

BOND. The state or condition of being bonded, in charge of custom-house officers. Spirits are said to be "in bond" when they are stored in warehouses (known as "bonded warehouses"), a bond being given the customs authorities for the payment of the duties upon them.

BOND, EDWARD LANGLEY. Canadian prohibitionist; born in Montreal, Canada, Oct. 2, 1850, the son of Archbishop Bond; died Dec. 14, 1901. He chose a commercial career, going into the insurance business and becoming a member of the Montreal board of trade. He was greatly concerned at the disregard for law which characterized the city at that time, and originated the Law and Order League. In 1872 he married Kate Whittaw, of Paris, Ont. He was gazetted an ensign in the Prince of Wales Regiment and rose to a majority. He rendered effective service during the Fenian raid and during the Northwest rebellion. Major Bond was a strong advocate of Prohibition and a member of the executive council of the Dominion Alliance. For a number of years he served either as president or vice-president of the Quebec branch.

BOND, WILLIAM BENNETT. Canadian archbishop and temperance leader; born at Truro, Cornwall, England, Sept. 10, 1815; died Oct. 9,

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1906. He received his early education in his native country, and on removing to Canada, entered successively Bishop's College, Lennoxville, Quebec (D. C. L.), and McGill University, Montreal (LL.D. 1870). Later he was ordained to the ministry of the Church of England. He married Eliza Langley, of Newfoundland, in 1841. His interest in the temperance cause was pronounced from the outset of his career. He organized Bands of Hope in various communities, and was elected honorary president of the Dominion Alliance. In 1879 he was elevated to the episcopacy, becoming later Archbishop of Montreal and Primate of all Canada. His example and constant public advocacy of total abstinence had a most wholesome influence in social circles and also in the political movements of the period. In 1880, in connection with Canon Baldwin and Sir S. L. Tilley, Bishop Bond addressed a great public meeting in Montreal in defense of the Temperance Act. He believed in direct political action against the traffic in intoxicants and labored earnestly to secure such legislation as should represent advancing public sentiment on this great question.

BONE-DRY LAWS. See PROHIBITION.

BONIFACE. (1) A saint of the Roman Catholic Church; born at Kirtou (Crediton), Devonshire, England, in 680; murdered near Dokkum, Friesland, in 754. His real name was Wynfrith. He was a celebrated missionary, and was known as "the apostle of Germany," in which country he labored among the various tribes. He was consecrated bishop Nov. 30, 722, and created archbishop in 732. About the year 743 he founded the abbey of Fulda; and from 746 to 754 he occupied the see of Mainz. His monasteries were conducted on the principle of total abstinence.

(2) Popular name for an innkeeper. It is probably derived from *Boniface*, the jolly landlord in Farquhar's "The Beaux' Stratagem."

BONNYCLABBER. Curdled milk; also beer mixed with sour milk. The term is synonymous with BALDERDASH. Ben Jonson, in "The New Inn" (i. 3), has: "To drink such balderdash or bonnyclabber."

BONWICK, JAMES. British educator, author, and temperance advocate; born in London in 1817; died at Brockley, England, in 1906. He was educated at the old Borough Road Boys' School, London, formerly called the "Royal Free School," and later was employed as a teacher, first, at Hemel Hempstead, Hertfordshire, and afterward in the city of Liverpool. In 1840 he married Esther Beddow, a fellow teacher at Borough Road School, and during the following year the couple set sail for Tasmania, then a penal colony known as Van Diemen's Land. In that country they taught in the Government schools. In 1849 they removed to Australia, where with varying fortune they resided successively at Adelaide and Melbourne. Bonwick became gold-digger, editor of the first gold-fields paper, schoolmaster, and Government inspector of denominational schools. Later he devoted himself to lecturing on the temperance question. In his earlier career, while teaching in Liverpool, he had joined a temperance (moderation) society, but it was not until he observed, during

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the voyage to Tasmania, the effects of the drink habit on the officers and men of the ship that he resolved to become a total abstainer. On one occasion, he relates, "the captain and crew had a whole night of drinking." After witnessing this spectacle, with its attendant dangers to all on board, he was convinced that the advocates of total abstinence were right in their contention. On arriving at Hobart Town he assisted the Quaker Missionary George Washington Walker, in forming (1841) a temperance society, of which he became secretary. He traveled



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extensively, both in his educational and temperance work, and for many years wielded a busy pen. He returned to England in 1884, where he devoted himself chiefly to literary pursuits. For a number of years, until the infirmities of old age overtook him, he held the post of archivist to the Government of New South Wales. Bonwick was a Fellow of the Royal Geographical Society.

BOOF. The term for peach-brandy formerly in use among the Germans of Pennsylvania.

BOOHER. Mongolian term for a wooden half-barrel open at the bottom; used in a still for making macerated flesh wines. See MONGOLIA.

BOOLE, ELLA ALEXANDER. American temperance worker; born at Van Wert, Ohio, July 26, 1858; educated in the local public schools and at the College of Wooster in that State (A. B. 1878; A. M. 1881; Ph. D. 1895). In 1883 Miss Alexander was married to the Rev. William H. Boole, D. D., a leading minister of the New York East Conference of the Methodist Episcopal Church. Mrs. Boole has always dated her call to temperance work from the days of the Woman's Crusade, though she was a high-school girl when the impulse of that mighty movement reached her community. Her public temperance work began soon after her marriage,

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and she was elected corresponding secretary of the New York State Woman's Christian Temperance Union in 1885. With the exception of six years spent as secretary of the Woman's Board of Home Missions, she has served the State organization continuously ever since. She was president of the New York W. C. T. U. from 1898 to 1903, was again elected to that position in 1909 and has been annually reelected ever since. In 1914 she was elected vice-president at large of the National W. C. T. U. After the death of her husband, in 1896, Mrs. Boole returned to the Presbyterian Church, in which she had been reared, and in 1903 she became secretary of the Woman's Board of Home Missions of that church, filling that position until 1909. Early in her career she developed remarkable gifts in public address, and has been much in demand as a speaker in State and local campaigns. Mrs. Boole is now living in Brooklyn, N. Y. She is chairman of the temperance committee of the New York City Federation of Women's Clubs, and president of the Allied Forces for Civic and Moral Betterment in the State of New York. She was one of the speak-



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ers at the memorable meeting held (Dec. 10, 1913) on the steps of the Capitol at Washington, D. C., when the petition for National Constitutional Prohibition was presented to the representatives of the Senate and the House. In 1920 she was Prohibition candidate for the U. S. Senate.

BOOLE, WILLIAM H (ILLAKER). American clergyman and Prohibitionist; born in New York city in 1827; died there Feb. 24, 1896. In early life he studied ship-drafting and afterward law, but finally determined to enter the ministry. He joined the New York East Conference of the Methodist Episcopal Church in the fifties and during the whole of his ministry belonged to that conference, filling many impor-

tant pulpits, among them the South Second Street and York Street, Brooklyn; Seventeenth Street, Thirty-seventh Street, and Willett Street, New York city; Meriden and South Norwalk, in Connecticut. In 1885 he married Ella Alexander (see **BOOLE, ELLA ALEXANDER**). He organized the Methodist Church in Asbury Park, N. J., and in 1888 took a supernumerary relation to the conference, devoting his time to religious and temperance work. He helped to raise the Sickles Brigade, and was chaplain of the Fifth Regiment, but, being injured by a fall from his horse, was obliged to resign. He fearlessly advocated the Abolitionist cause. At a banquet given in New York to the Russian fleet his address on Russia and America called forth great enthusiasm and he was publicly thanked by the Russian minister.

Boole was a member of the National Holiness Committee; and his sermon against the Mormon doctrines, delivered in Salt Lake City in the presence of Brigham Young and his elders, almost provoked a riot. Chief Justice McLean is authority for the statement that this gave free speech to Utah for the first time. But it was in the advocacy of temperance reform that Boole achieved his greatest reputation. His great lecture "The Barbarism and Usurpation of Liquor Legislation" was delivered before many audiences; and another of his famous lectures was that on "The Liquor Traffic, A Commercial and Financial Fraud." For some time a Republican, he withdrew from the Republican party in 1872 on account of the famous Raster resolution, which declared against sumptuary laws and Prohibition; and from that time he was a Prohibitionist.

BOORDOOK. The skin of a goat or other beast, the hairy side of which is coated with naphtha and turned inward. Owing to the high cost of wooden vessels and bottles, these boordooks are used in Russian Transcaucasia for transporting wine. The wine receives from them a disagreeable flavor but, according to Morewood ("History of Inebriating Liquors," p. 503), of this the people take no notice, as custom has rendered it familiar.

BOOTH, ANNE (HORNER). Irish temperance worker; born in Dublin April 6, 1842; died at Dalkey, Ireland, in 1914. She was educated privately, and early enlisted in temperance work. In 1870 she was married to Richard Wilson Booth of Dublin. A member of the Methodist Church, she was a prime mover in the formation of local temperance societies among churchwomen. In 1902 she was elected president of the Dublin Methodist Women's Total Abstinence Union. She was also a member of the British Women's Total Abstinence Union. She was a delegate to the World's Woman's Christian Temperance Union Convention, held at Geneva, Switzerland, in 1903. Her devotion to the cause through so many years, when the world was not yet ready to accept either total abstinence or Prohibition, combined with her native gifts of leadership, served to make her a center of influence and inspiration to the end of her days.

BOOTH, BALLINGTON. British reformer; second son of the Rev. William Booth, the founder of the Salvation Army; born at Brighouse, England, July 28, 1859. He was educated in

a private school at Bristol, at Taunton Collegiate Institute, and at Nottingham Seminary, England. He married Maud Charlesworth Sept. 16, 1886 (see **BOOTH, MAUD CHARLESWORTH**). After a successful term of service in Australia as administrative head of the Salvation Army (1885-87) he went to the United States in 1888 and until 1896 was in command of the work of the Army there. He resigned in 1896 and, on the urgent representations of prominent citizens throughout the country, inaugurated the **VOLUNTEERS OF AMERICA**, of which he became general-in-chief and president. He was ordained a presbyter at Chicago in 1896.

Naturally Booth was active in temperance work. Speaking at an annual meeting of the Grand Field Council of the Volunteers, he said:

I feel that this report would be incomplete if I did not include an appeal (however brief) to urge the putting forth of larger effort to overcome the sternest foe that confronts our campaign to-day—intoxicating drink. No man with any perception of the need of the times, with any knowledge of the statistics of crime and villainy, or with any acquaintance with the testimony of our justices, wardens, clergymen, and missionaries, can afford to close his eyes to the devastation and ruin it occasions. Whether it has been in the merchant's store, the pastor's study, or the chaplain's office, our hearts have well-nigh bled over the history of the wrecked career, the ruined home, and the blasted life which has been summed up in the closing sentence, "all through the drink." Turn whichever way we will and we find the physical, social, and moral victims of this Satan-devised, God-defacing destroyer. Shall we turn to the Volunteer Society? The officers tell us that it so besodden the senses of some of the hearers they reach as to deaden them to the reception of the truth. Shall we turn to the matrons and managers of our homes? They give evidence of the homeless tramp having lost habitation, friends, money, and health through its infernal sway; or of young women thrown upon the streets to walk with blistered feet and worn-out bodies to seek support through its merciless influence. Shall we turn to the Prison League? They point to the old and short-term men alike, whose sad and despairing faces behind prison bars speak of the crimes they committed when under its cruel and maddening effects. In these and other branches it is the same story—drink, drink, and its monument of horrors and cruelties, wrongs and deaths, reaches almost to the sky, and as it rears its Medusa head we feel like exclaiming "How long, O Lord, how long?"

But we can do something. Can we not conduct at least one meeting per week (I leave its selection to you), during which a special temperance appeal to the people can be made and a definite and personal effort be put forth to induce men, women, and children to sign the pledge? Let it not be enough that all our officers and members are abstainers, but let us aim to bring all men to realize that "Wine is a mocker" and "Strong drink is raging," and that he that goeth after the cup goeth after a deadly reptile that will ultimately coil itself around his heart and stifle his manhood forever.

His home is at Blue Point, N. Y.

BOOTH, CATHERINE (MUMFORD). British reformer; born at Ashbourne, Derbyshire, Jan. 17, 1829; died at Clacton-on-Sea, Essex, Oct. 4, 1890. In 1855 she married **WILLIAM BOOTH**, with whom she was cofounder of the **SALVATION ARMY**. Mrs. Booth was a strong advocate of total abstinence from intoxicants throughout her life. At a very early age she was secretary of a juvenile temperance society. She wrote her husband in 1852:

I abominate that hackneyed but monstrously inconsistent tale—a teetotaler in principle, but obliged to take a little for my "stomach's sake." Such teetotalers aid the progress of intemperance more than all the drunkards in the land. . . . Flee the detestable thing as you would a serpent. Be a teetotaler in principle and practice (Booth-Tucker, "The Life of Catherine Booth," New York, 1892, I, 115).

Speaking in 1861 she said:

By your peace of conscience on a dying bed, by the eternal destiny of your children, by your concern for the glory of God, by the love you owe your Savior, I beseech you, banish the drink. Banish it from your table, banish it from your homes, and above all banish it from His house . . . Hoist the flag of death over the breweries and dram-shops (*id.* i. 452).

Mrs. Booth followed very closely the crusade in America and as a consequence, formed a drunkards' rescue brigade in 1874, on which occasion she issued an appeal at length on behalf of the work. She was a powerful preacher and writer. Among her books are: "Life and Death"; "Aggressive Christianity"; "Practical Christianity"; "The Salvation Army in Relation to the Church and State." She was one of the chief movers in the purity agitation which stirred England in 1885.

BOOTH, CHARLES. English sociologist; born at Liverpool March 30, 1840; died Nov. 23, 1916. Educated at the Royal Institute School in his native city, he early developed an interest in social questions, and pursued those studies which might best enable him to classify the underlying causes productive of the wide variety of social conditions. In 1862 he became a partner in the shipping house of Alfred Booth & Company, a Liverpool firm engaged in the Brazil trade, and subsequently chairman of the Booth Steamship Company. In 1871 he married Mary, daughter of Charles Zachary Macaulay of Liverpool. Booth is best known through his published works, dealing largely with industrial and social conditions among the poor. Devoting a large share of his time, and spending considerable sums of money in prosecuting his researches, he aimed to acquire accurate and first-hand knowledge of the facts presented and classified in his books. His methods were original. He would live for weeks at a time among the very poor; renting a room in their homes, dressing very plainly, and partaking of their common life. His books "Pauperism; a Picture; and the Endowment of Old Age" (1892), "Condition of the Aged Poor" (1894), and "Old Age Pensions" (1899), quickly became standards. Much of their matter was embodied in a work entitled "Life and Labour of the People in London" (1891-1903) of which the earlier part appeared in 1889 as "Life and Labour." This book is designed to show "the numerical relation which poverty, misery, and depravity bear to regular earnings and comparative comfort, and to describe the general conditions under which each class lives" (see "Encyclopaedia Britannica," 11th ed., s. v.). It contains a series of maps in which the varying degrees of poverty are represented, street by street, by shades of color. His conclusion contain the following, among other references to intemperance: "We see life cursed by drink, brutality, and vice loaded down with ignorance and poverty, and education is still painfully mounting."

Booth did not hesitate to declare that drink is the prime cause of poverty. Speaking of the lower classes in London, he stated that "they live on fourpenny ale and fried fish." His researches led him to conclude that the unemployment problem is chiefly the problem of the incapacity of drinking men and their unwillingness to do even what they are capable of doing. He noted an improvement in the social and moral condition of clerks and other indoor work-

ers during the period when the bicycle became popular in the English cities; this fact serving to confirm the view that out-of-door recreation is a prime essential of health and sanity, doing away in large measure with the alleged necessity for stimulants. A Fellow of the Royal Society, the recipient of honorary degrees from the universities of Oxford, Cambridge, and Liverpool, and for a period president of the Royal Statistical Society, Booth was made a privy counselor in 1904.

BOOTH, EVANGELINE CORY. Salvation Army officer; born in London, England, Dec. 25; educated privately and at Tufts College, Mass. (M.A.). She is a daughter of the late William Booth, founder and general of the Salvation Army. For five years she commanded field operations of the Army in London, and she was principal of the International Training Colleges for the same period. In 1896 she went to Canada where she commanded the Salvation Army until 1904. From 1904 she was in command of the entire Salvation Army work in the United States and its possessions. In the summer of 1922 it was stated that she had been relieved of her command. The announcement called forth much surprise and many protests.

The Commander is one of the most eloquent of all the Army's advocates in its antidrink crusades, and she has contributed to the press many articles on the subject. Her most recent work "Prohibition and its Early Results" is being printed and used in many parts of the world. In a statement (March 23, 1922), based on a Salvation Army inquiry into two million cases, reported by secretaries of the Army in various parts of the United States, Commander Booth set forth the following facts:

Cases of drunkenness are now the exception among men who frequent our hostels, shelters, and industrial homes.

More than two million beds were supplied by the Salvation Army last year, and it is on these two million cases that our secretaries base their answers.

In one hostelry it was reported that 120 men who have never been known to keep a dollar more than 24 hours now have banking accounts of considerable size. In another, 25 men of the sort who before Prohibition could not keep a dime now have deposits ranging from \$100 to \$500.

Paul Stoker, a man who drank every cent of his earnings, now has \$700 in the bank. These are unusually bright instances, but everywhere the workers of the Salvation Army have found a marked increase in thrift and prosperity and a decrease in drunkenness. Further evidence of the decrease of drunkenness is the fact that the Salvation Army's annual "Boozers' Day," when drunken men and women were collected from the streets, fed, clothed, and prayed with, has been abandoned and the day given over to entertaining the newsboys and poor youngsters of the city.

Because Prohibition has cleared our park benches of drunkards we were able to entertain 5,000 boys under fourteen years old in New York City on this day, these boys being benefited because one of the greatest curses of humanity has been placed beyond the reach of men and women.

Commander Booth never loses an opportunity of advancing the cause of temperance reform or of impressing upon the delinquents with whom she comes in contact the necessity of adhering to total abstinence if they are to make a new start in the world. Her address is 122 W. 14th Street, New York.

BOOTH, MAUD CHARLESWORTH (Mrs. BALLINGTON BOOTH). British reformer; born at Limpsfield, Surrey, England, Sept. 13,

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1865; educated at Belstead, England, and in Switzerland. At seventeen years of age she entered the Salvation Army, and was engaged in its work in Paris, Geneva, and other parts of Switzerland; later, she worked for some years throughout Great Britain. In the early pioneer work in Geneva she and her companions were subjected to severe police persecution. The saloons and evil resorts of the city were under police protection, and the great work accomplished so incensed the saloon-keepers that the police expelled the Salvation Army workers. Despite this, the work was finally established and much good accomplished. Miss Charlesworth afterward worked in Sweden, where she had a special series of meetings for the students of the University of Upsala. Out of 2,000 students about 1,000 attended her meetings.

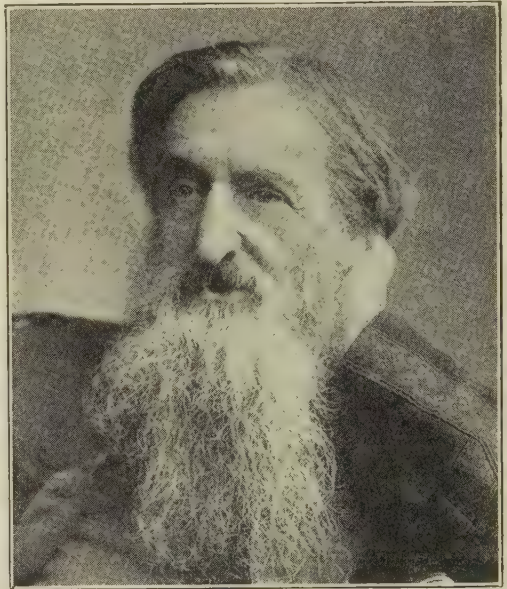
On Sept. 16, 1886, Miss Charlesworth was married to BALLINGTON BOOTH, the second son of WILLIAM BOOTH, and went with her husband to America shortly afterward. They took command of the Salvation Army work there and continued as its leaders for nine years (1887-96), raising it from a little-known and persecuted movement to one of success and general recognition. When their connection with the Salvation Army was severed (through differences with the policies and principles of the English movement), Ballington Booth and Mrs. Booth organized the VOLUNTEERS OF AMERICA, continuing the same line of work as that of the Salvation Army without the delay and embarrassment of foreign control. Mrs. Booth then began a special work for prisoners, which is now established in many of the largest prisons, from New York to San Francisco. Particulars of this work may be found in her books, among which are: "After Prison—What?"; "Branded," 1897; "Look Up and Hope"; "Sleepy Time Stories," 1899; "Lights of Childland", 1901; "The Curse of Septic Soul Treatment"; "Wanted—Antiseptic Christians"; "Twilight Fairy Tales," 1906.

BOOTH, WILLIAM. British reformer and founder of the Salvation Army; born at Nottingham, England, April 10, 1829; died Aug. 20, 1912. Attending the services of the Wesleyan Methodists, he became deeply interested in the matter of personal religion in his sixteenth year and two years later he was licensed as a Wesleyan local preacher. In 1849 he went to London and devoted himself largely to mission work and open-air preaching. Believing the Methodist New Connexion more favorable to this method of work, he severed his official relation with the Wesleyans and was ordained to the regular ministry in the Methodist New Connexion. Highly successful as an evangelist and little inclined to the routine of the regular pastorate, he sought to be set apart for the special service of "traveling evangelization." Failing in this, he resigned his position as a minister of the Methodist New Connexion in 1861. In 1855 he had married Miss Catherine Mumford, an active mission-worker, who developed remarkable gifts in public speaking and greatly aided him in his subsequent evangelistic enterprises (see BOOTH, CATHERINE MUMFORD). He and Mrs. Booth held their first services as independent evangelists in Cornwall, and afterward spoke in Cardiff, Wales,

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and Walsall, Staffordshire, all the while making careful studies of the unfortunate and criminal classes. At Walsall Booth organized a "Hallelujah band," made up mostly of converted criminals who publicly testified in the meetings and assisted in carrying on the work.

In 1864 Booth went back to London and began work there by preaching in tents and in the open air. His genius for organization led him to enroll his converts and workers in a society which gradually enlarged its functions, being known successively as "The East London Revival Society," "The East London Christian Mission," "The Christian Mission," and, finally (1878), "The Salvation Army." Booth became "general" of the Army, the "Orders and Regulations" of which were modeled on those of the



WILLIAM BOOTH

—The London Stereoscopic Company, Limited

British army, Booth's earlier experiences having convinced him of the need of both training and discipline in any body of people that are to become effective in saving themselves and others. This is particularly true of the "submerged tenth" of the population, to which Booth especially addressed himself. For some years the operations of the Army encountered ridicule and the opposition of bands of rioters, and its members were even subjected to fine and imprisonment as disturbers of the peace. About 1889, however, a real appreciation of the humanitarian and charitable work of the organization spread through the greater part of England, and the foremost men of the nation began to give it their sympathy and financial support. "General" Booth was heartily commended by the royal family, and he was officially invited to be present at the coronation of King Edward VII in 1902.

In 1880 the work of the Salvation Army was extended to the United States, and a year later to Australia, at the same time spreading over

the greater part of Continental Europe and then reaching out to India, Ceylon, and other remote regions. In 1880 "General" Booth began to issue *The War Cry*, a weekly publication devoted to evangelism and the various rescue and relief projects of the Army. In 1890 he issued his famous book, "In Darkest England, and the Way Out," in which he suggested a remedy for existing vice and pauperism, as well as a preventive of the conditions from which these evils come. Besides city and farm and over-sea colonies for all such people as might possibly do better in a new environment, those remaining with friends at home should, he urged, receive substantial assistance, including legal and general advice in getting on their feet again. The book had an enormous circulation, and led to the raising of large sums of money in furtherance of the project, which in some of its features, was carried out with good results.

"General" Booth always recognized intemperance as one of the chief causes of poverty and crime. On this point he writes in "Darkest England" (p. 47):

I will take the question of the drunkard, for the drink difficulty lies at the root of everything. Ninetenths of our poverty, squalor, vice, and crime spring from this poisonous tap-root. Many of our social evils, which overshadow the land like so many upas trees, would dwindle away and die if they were not constantly watered with strong drink.

Again he writes (p. 186):

Still the mighty torrent of alcohol, fed by ten thousand manufactories, sweeps on, bearing with it, I have no hesitation in saying, the foulest, bloodiest tide that ever flowed from earth to eternity. The Church of the Living God ought not, and—to say nothing about religion—the people who have any humanity ought not, to rest without doing something desperate to rescue this half of a million who are in the eddying maelstrom. We purpose, therefore, the taking away of the people from the temptation which they cannot resist. We would to God that the temptation could be taken away from them, that every house licensed to send forth the black streams of bitter death were closed, and closed for ever.

For an account of "General" Booth's prohibition to his workers of the use of intoxicants, see SALVATION ARMY.

BOOTH, WILLIAM BRAMWELL. English evangelist, philanthropist, and general of the Salvation Army; born in Halifax, England, March 8, 1856; educated in the City of London School and under private tutors. Eldest son of "General" WILLIAM BOOTH, founder of the Salvation Army, William Bramwell Booth became associated at an early age with the varied activities of that organization. In 1874 he was appointed chairman of the Salvation Army Life Assurance Society and the Reliance Bank. In 1880 he became chief of staff of the Salvation Army, serving until 1912, when, on the death of his father, he was made general of the organization. He still continues in that position. He married Florence Soper, of Plymouth, in 1882. Very few men of this generation are better acquainted with the poverty and distress occasioned by indulgence in strong drink, or have had more to do with effective measures for the prevention and cure of those evils. Besides safeguarding the numerous and important interests committed to his keeping in his own great organization, he is one of the presidents of The Temperance Council of the Christian Churches of England and Wales. He is the au-

thor of a number of books dealing with social and religious questions, one of which is entitled "Strong Drink in Relation to Work for Christ." His home is at Barnet, in Hertfordshire.

BOOTH-TUCKER, FREDERICK ST. GEORGE de LAUTOUR. East-Indian Government official and reformer; born at Monghyr, Bengal, March 21, 1853. Educated at Cheltenham College, England, he passed examinations for the Indian Civil Service in 1874, and was appointed to the Punjab where he held the positions of assistant commissioner, magistrate, and treasury officer. Just before leaving England he had attended Moody's evangelistic services and was converted. Hearing of the Salvation Army in 1880, he resigned his Government position and went to London to take work under "General" Booth. He was sent back to India to commence Salvation Army work there, and at Bombay he was sentenced to imprisonment for introducing Salvation Army methods among the natives. The restrictions were afterward removed, and he was permitted to go on with his work. In 1888 he married Emma Moss, daughter of "General" William Booth (she met her death in a railway accident 1903); was transferred to London in 1891 and to the United States in 1896; returned to England in 1904; and in 1904 went again to India as special commissioner for India and Ceylon. In 1906 he married Minnie Reid, a lieutenant-colonel in the Salvation Army. He was in India again from 1907 to 1919 when he returned to England. Booth-Tucker is author of "The Life of Catherine Booth" (1892), a history of the Salvation Army and its founders, and "Life of General William Booth" (1898).

Commissioner Booth-Tucker's work in the temperance cause is described in an address which he delivered before Chautauqua Assembly in 1903. (See SALVATION ARMY.) His home is at 75 Lordship Road, Stoke Newington, London, N. 16.

BOOTLEGGER. A slang term, common in the United States, applied to pedlers selling intoxicating liquor contrary to law. The term originated in the practise of illicit sellers carrying bottles of liquor in their boots. For an interesting description of the devices of bootleggers, see PEARSON, SAMUEL F.

BOOZE. A slang term for any intoxicating liquor. "To booze" means to tipple. The word has a curious history, being almost universal. It is the Middle English *bouse*, the Russian *busa* (millet beer), the Latin *buza* (from *buo*, I fill), the Welsh *bozi*, the old Dutch *buyzen*, the German *bausen*, the Dutch *buisse* and *buis*, the Arabic *buze*, the Persian *busa*, the Hindu *boza*, *boza*, the Turkish *boza*, and the Coptic *bouza*. See BOUZA.

The word is spelled in a variety of ways. Massinger in "A New Way to Pay Old Debts" (i, 1) has

No booze? No tobacco?

while Keats in his "Lines on the Mermaid Tavern" writes:

As though bold Robin Hood
Would, with his maid Marian
Sup and bowse from horn and can.

BORACHIO. A large leathern wine-bottle or wine-bag, used in Spain and the Levant. It consists of the whole skin of a goat, hog, or other

BORCH

animal, with the openings at the limbs sewed together, and a tube inserted at the neck.

BORCH, HARALD ENEVOLD. Danish railroad official, editor, and temperance advocate; born at Copenhagen, Denmark, Aug. 23, 1855. For many years he has held a responsible position at Aarhus, in connection with the management of the Danish States Railroads. Since 1887 he has been a total abstainer. In 1890 he founded the *Blaa Baand*, the official organ of the Blue Ribbon movement in Denmark, and he has been its editor from the beginning. In 1906 he published "*Blaa Baands Historie*" (History of the Blue Ribbon Movement in Denmark from 1890 to 1905).

BORDEAUX. (1) A city and seaport of southwestern France, situated on the west bank of the Garonne River about 60 miles from the sea. It is the capital of the department of Gironde and has a population (1921) of 267,409. The city is the center of the trade in Bordeaux wines (see below), and is widely noted for its exportations in this connection. Wine constitutes about one quarter of all its exports. The extensive wine-cellars along the quays are one of the famous sights of the city.

(2) Wine made in the Bordeaux district, which is generally understood to include the entire department of Gironde. Bordeaux wines are of the class known in England and America as "clarets." While the Gironde ranks second among the departments of France in extent of vineyards, and third as regards quantity of output, it is easily first among the wine-growing regions, not only of France, but of the world, if quantity and quality are considered together. No other region produces so great a quantity of really fine wines.

The four great wine districts of the Gironde, each producing characteristic growths, are those of Médoc, Graves, Sauternes, and St. Emilion. Of these the most important is Médoc, which produces the famous wines known as Château-Lafite, Château-Margaux, and Château-Latour. These, according to the classification established by a conference of wine-brokers in 1855, which is still recognized, constitute the "first growth." Under the same classification there are second, third, fourth, and fifth growths, under one of which every other famous Médoc wine is placed according to quality. In addition to these "classified" growths there are three lower grades of Médoc which fall under the general headings "bourgeois," "artizan," and "peasant." The important vines grown in this district are the Cabernet-Sauvignon, the Malbec, the Verdot, the Carmenère, the Merlot, and the Gros-Cabernet. Nearly all of the Médoc wines are red.

In the Graves district both red and white wines are produced, the most excellent of all these being the red Château-Haut-Brion, which is ranked with the first growths of the Médoc. Other famous vineyards producing Graves wine are those of Château-Pape-Clément, Haut-Bailly, Domaine de Chevalier, Smith-Haut-Lafite, Lagarde, Pontac-Montplaisir, and Larrivet-Haut-Brion. These wines have a distinctive flavor and are, as a rule, slightly more alcoholic than those of Médoc.

The Sauternes district is comparatively small,

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comprising the communes of Sauternes, Bommes, and Barsac. The white wines of this district are among the finest in France. First is the famous sweet wine, Château-Yquem, styled the "premier grand cru." The other fine wines are classed, in the same way as the wines of Médoc, either as "first growth" or "second growth." Under the first head are the wines of Château-La-Tour-Blanche, Vigneau, Suduiraut, Guiraud (Bayle), Coutet, Rieussec, Peyraguey, Climens, and Rabaut; under the second, those of Châteaux-Lamothe, Myrat, Filhot, Doisy, Broustet-Nérac, de Malle, d'Arche, and Suau. The principal vines planted here are the Sauvignon, the Semillon, and the Muscatelle.

The St. Emilion wines include all those produced in the commune of that name, as well as those of several adjoining communes. They, also, have been subjected to a very complex classification. Among the most famous of the first growths are the following: Ausone, Bel Air, Canon, Troplong-Mondot, Clos-Fourtet, Cheval-Blanc, Figeac, Soutard.

In addition to the four great districts named above, Palus and Entre-deux-Mers are frequently cited as producing some very good second-growth Bordeaux wines.

Many of the Gironde vineyards are of very ancient origin. Particular interest attaches to the Château-Ausone vineyard in the St. Emilion district, which takes its name from the Roman poet Ausonius, who maintained a villa and cultivated a vineyard on this site in the fourth century. Ausonius was the first of many writers to celebrate the wines of the Gironde. According to Professor Francisque-Michel, of Bordeaux, the merchants of that city were engaged in the export of wines probably as early as the eleventh century. After the marriage of Henry II with Eleanor (1152), by which Bordeaux, together with the province of Guienne, passed under the dominion of the English kings, Bordeaux wines found a large market in England.

In the nineteenth century the exquisite vintages of the Médoc came to be in such demand among wealthy Europeans that many of the famous vineyards passed into the hands of great financiers at enormous prices. The noted banker Aguado, in 1836, established the fashion of owning a vineyard in the Médoc by purchasing that of Château Margaux for 1,300,000 francs (5 fr.= \$1). His colleague, Baron Rothschild was obliged to content himself with the possession of the Brane-Mouton vineyard—purchased at 1,125,000 fr.—until the Château Lafite was offered for sale, when he acquired this property for a consideration of 4,200,000 fr. The annual output of this vineyard, which was less than 700 hogsheads, returned an annual income of 1,400,000 fr.

During the first half of the nineteenth century wines were plentiful and cheap in the Gironde; but after 1855, in which year the oidium first attacked the grapes, the Bordeaux wines became scarcer and dearer along with all others. The years 1858 and 1878 produced exceptionally fine vintages throughout the department, so that the quality justified the high prices of Gironde wines even after the supply became more plentiful. During the eighties and nineties the vines were almost entirely destroyed by the phylloxera, and the vineyards had to be replanted

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with hardier American stock upon which were grafted the famous local species. The total wine production of the Gironde for a series of years is indicated in the accompanying table (Simon).

WINE PRODUCTION OF THE GIRONDE

YEAR	GALLONS
1890	66,000,000
1896-1905 (average)	72,000,000
1905-1913 (average)	82,000,000
1914-1918 (average)	75,000,000
1919	112,000,000

Before the World War nearly 20 per cent (about 16,000,000 gallons) of the output of Gironde wines was exported, the chief importing countries being as follow:

Germany	33.6%
Belgium	10.4%
The Netherlands	10.3%
United Kingdom	10.3%
Argentine Republic	9.7%
United States	0.7%
All other countries	25. %
	100 %

The vineyards of the Gironde occupy about 340,000 acres.

See, also, ADULTERATION.

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BORDON. See PARDON OR BORDON.

BOREMAN, JACOB SMITH. American jurist and Prohibition advocate; born at Middlebourne, Va. (now West Virginia), Aug. 4, 1831; died at Ogden, Utah, Oct. 7, 1919. He was educated in private schools and at Washington and Jefferson College, Pennsylvania. Following his graduation in 1853, he took up journalism for some years and then began the study of law at the University of Virginia. During 1855-58 he was associated in practise with his brother, Arthur Ingraham Boreman, afterward governor of West Virginia, at Parkersburg. In the latter year he removed to Kansas City, Mo., where he was elected city attorney in 1861, and later was appointed judge of the Probate and Common Pleas courts, to which was added the judgeship of the City Criminal Court. During the Civil War he served for a time with the Kansas City Guards. In 1866 he married Mary Ferguson, of Kansas City. Three years later he was elected to the Missouri Legislature, and in 1870 became editor and half-owner of the *Kansas City Daily Bulletin*. In 1873 he was appointed to a Federal judgeship in Utah, and took up his residence at Ogden in that Territory. Reappointed, he resigned before the end of his second term, to accept the office of commissioner of schools. Following a five-year term of service in that position, he resumed the practise of law. While on the bench and afterward in private practise Judge Boreman proved himself a terror to the criminal elements. He arrested Brigham Young and some other polygamists, including the leader of the band of ruffians that had massacred an immigrant train seventeen years before. He was a member of the Methodist Episcopal Church and served as a delegate to the General Conferences.

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Boreman strongly opposed the liquor traffic, and worked with the Good Templars, the Betterment League in Ogden, and the Prohibition Alliance, to bring about improved conditions. In 1900 he organized the Prohibition party in Utah and did much of the pioneer work of lecturing and organizing to get the movement established in various communities.

BORGEN, CARL. Danish insurance official and temperance advocate; born in Copenhagen, Denmark, May 23, 1850. For 25 years he has been a member of the Blue Cross (*Blaa Kors*) and he was formerly a member of the international committee of that organization. He is also president of the Blue Cross juvenile department. He has been active, too, in connection with the Temperance Restaurants movement.

He is director of the Skjold Sickness and Accident Insurance Company of Copenhagen. In 1889 he married Sara Mathilde Bergen of Maribo. His home is in Copenhagen.

BORGEN, CARL MARTIN. Norwegian business man and temperance leader; born at Kolbu, Norway, June 28, 1877; educated in the public schools. Entering business life as a merchant and noting the effects of intemperance on many of the men with whom he was associated, he began to agitate the question of reinforcing the existing temperance organizations by a movement that should apply their principles more directly in the business world. He was satisfied that the economic value of total abstinence had not been sufficiently emphasized, and that it was, therefore, only dimly comprehended by the many clerks and business men who were as yet uninfluenced by the higher considerations. This conclusion was reached after he had served for some years as a lecturer pursuing the usual lines of endeavor. In 1909 he founded an organization known as "Norges Handelsstands Avholdsforbund" (The Business Men's Temperance Association of Norway), of which he was made president. He has retained that position to the present time. He is much in the field as a lecturer for this and various other temperance organizations.

BORNEO. The principal island of the Malay Archipelago, and the third largest island in the world (not considering Australia). It extends from 7° N. to 4°20' S. latitude, and from 108° 53' to 119°22' E. longitude, its approximate dimensions being: Maximum length, 850 miles; extreme breadth, 600 miles. Its area is about 284,000 square miles, being slightly greater than that of the State of Texas (265,896 sq. miles). Politically the island is separated into four parts: (1) British North Borneo, the territory of which is under the jurisdiction of British North Borneo Company; (2) the Malayan sultanate of Brunei, under British protection; (3) Sarawak, also a British protectorate; and (4) Dutch Borneo. The population of Borneo has been roughly estimated at about 1,846,000 consisting chiefly of Dyaks, Malays, Kyans, Papus or Negritos, Chinese, Bajaus, Dusuns, Muruts, and Bugis.

(1) **British North Borneo.** Considerable quantities of arrack and samshu are distilled from rice or palm-juice. Toddy, another native drink, is the fermented juice of the coco or other palm. Under a proclamation of the governor, known as

"The Liquors Proclamation, 1901" the "exclusive right of selling by retail and of distilling spirituous liquors and the exclusive right of making and preparing and selling toddy" is vested in such persons as the governor shall from time to time license as "farmers." The privileges thus conferred are called the "Spirit Farm," and the person in whom the Spirit Farm is vested is known as the "Spirit Farmer." The Farmer pays to the Finance Commissioner a specified sum for his privileges. Spirituous and fermented liquors can be imported or exported from certain ports only; and the Farmer or his agent has the right to search vessels for contraband liquor.

Besides the native drinks mentioned above another, called "tapai" or "tuak," is made by the natives in the interior of the island. Concerning these, the Acting Governor of British North Borneo writes:

A large quantity of fermented liquors called "tapai" or "tuak" is made from rice in the far interior. Certain tribes after the rice harvest, hold a feast which usually lasts several days. At this festival many jars of tapai are consumed, and intoxication is the order of the day, even with children. Apart from the moral influence on the natives the consumption of a large proportion of the rice in the form of tapai leads to periods of scarcity, which would amount to famine, were it not that the jungle produces roots and plants which serve as food when no rice is obtainable.

(2) **Brunei.** A State on the Island of Borneo; also a town of the same name. The first settlement was made by the Dutch at Landak and Sukadana in 1608, but the region had been visited by other Europeans as early as 1322 and again in the first half of the sixteenth century. The Dutch settlement was soon abandoned, and two English settlements, made about 1609, lasted for fourteen years only. Dutch factories re-established in 1747 and 1776 were finally given up in 1790. British attempts to form settlements were unsuccessfully made in 1762 and 1803. In 1865 some Americans obtained concessions from the sultan of Brunei, but never utilized them. In 1888 Brunei was placed under British protection, and in 1906 the sultan of Brunei handed over to a British resident the general administration of the State. Brunei, the chief town, is built over the water on the river of the same name.

Practically the same conditions with regard to alcoholic beverages as are found in British North Borneo exist in Brunei.

(3) and (4). See DUTCH BORNEO; SARAWAK. Compare ARRACK; SAMSHU; TAPAI; TODDY.

BORRESEN, SÖREN SÖRENSEN. Danish merchant and temperance leader; born at Hverrestrup, Denmark, Sept. 27, 1866. He became a merchant in the town of Mariager, and editor of the *Mariager Venstreblad*. A total abstainer from youth, he was appointed chairman for the Gjerlev-Ousild district of the Danish Total Abstinence Society in 1899. In 1908 he was selected as chairman of the Mariager Temperance Hotel, and in the following year was made a member of the executive of the life-insurance department of the Danish Total Abstinence Society. Since 1910 he has served as a member of the city council and the school commission.

BOSE, ANANDA MOHUN. See INDIA.

BOSNIA. See AUSTRIA-HUNGARY and JUGOSLAVIA.

BOSTON. The capital of the State of Massachusetts, U.S.A., and county-seat of Suffolk County. It is the seventh city in the United States in point of population, having 748,060 inhabitants, according to the census of 1920. It is situated on Massachusetts Bay at the mouths of the Charles and Mystic rivers, and is one of the principal seaports of the country as well as a great manufacturing center. The city has long been noted as a seat of culture and learning, and occupies a prominent place in the world of literature, science, art, and music.

Boston Harbor was visited by John Smith in 1614, and a few isolated settlers had established themselves in the vicinity before 1628, when the Massachusetts Bay Colony, which included Boston, was founded by Governor John Endecott at Salem. The settlement of Boston peninsula, however, properly speaking, dates from the coming of John Winthrop's party in 1630 with the Charter granted the Colony by King James. The peninsula was originally called "Trimountaine," either with reference to the triple summit of Beacon Hill (an outline no longer distinguishable), or possibly by reason of the three hills, Beacon; Copp's, and Fort, which then

Early History dominated the peninsula. On Sept. 17, 1630, the name of the settlement was changed to "Boston" in accordance with the wishes of several of the leading settlers who had emigrated from the borough of that name in Lincolnshire, England. In 1632 Boston was made the capital of the colony. At the time of the Revolution it had become the largest and wealthiest city in North America.

Naturally Boston is rich in historic associations. Adverting only briefly to outstanding events in its history, these include the expulsion of the royal governor, 1689; the witchcraft agitations, recurring at various times during the latter half of the seventeenth century; the great fires of 1676, 1679, and 1711; the Boston massacre, 1770; the destruction of three cargoes of tea in the harbor following the Tea Act of 1773, and the consequent retaliatory measures of the British Government culminating in the closure of the port of Boston on June 1, 1774; the siege of the city by the Colonial army, 1775-76; the battle of Bunker Hill, 1775; the granting of the city charter, 1822; and the great fire of 1872.

The city charter underwent important changes in 1854 and 1885, and in 1910 an entirely new charter was adopted. This provided for the election of a mayor for four years; for his recall at the end of two years, at the will of the voters; for the summary removal for cause by the mayor of any department head or other of his appointees; for a city council of one chamber of nine members; for nomination by petition; and for the confirmation of the mayor's appointments by the State civil service commission.

The ship "Arabella" which brought (1630) the charter-holders, John Winthrop and others, carried in her hold runlets of "strong waters," which two "landsmen" pierced on the way over and were punished by being "laid in the stocks" all night. John Winthrop, the appointed governor of the colony, records in his journal that his fellow passengers were given to the immoderate drinking of "hot waters" during the voyage; and

very soon after landing he tried to discourage drinking toasts at table. During the first year fines were imposed upon several individuals for drinking "too much." One, whom fines failed to check, was punished by having to wear the letter D about his neck for a year.

In 1633 it was ordered by the General Court of the colony that no one should sell either wine or strong water without leave from the governor or deputy governor. To this the selectmen of Boston, after it had become a town, added that a license must be secured for drawing beer, wine, brandy, strong water, or cider. The earliest laws framed by the colonists, called "The Body of Liberties," finally established in

Earliest 1648, contained regulations for
Liquor Laws innkeepers, and laid duties on imported wine or strong water. Officers could enter and search houses for liquor on which duty had not been paid. In 1657 there existed a law for the prevention of drunkenness among the Indians; and because it was not well observed, all licenses for selling to them were revoked. It was ordered that "no person of what quality or condition soever" should henceforth sell, truck, barter, or give to them "any strong water, wine, strong-beer, brandy, cider, perry, or any other strong liquors, going under any name whatsoever, under penalty of forty shillings for one pint and so proportionately for greater or lesser quantities." All persons keeping an ordinary were required to be always provided with strong wholesome beer, made with at least four bushels of malt the hogshead; but they were forbidden to permit any one to be drunk or to drink excessively upon the premises. "Excessively" was defined as more than one half-pint of wine per person at a time, or tippling for more than half an hour, or at unreasonable times, or after nine o'clock in the evening. Later, the provision was added that no one should permit a drunken person to remain on his premises, but should secure the services of a constable to arrest him, and in the interim the vintner or drawer of beer, under penalty of a fine, was required to hold the drunken person until the constable arrived.

The drinker, also, was subject to penalties for each of several forbidden acts, such as becoming drunk, drinking excessively, and tippling; and, if unable to pay the fine, he was publicly whipped or set in the stocks. Constables were ordered to arrest any person found drunk. Wine merchants were forbidden to allow any one to drink to excess in their wine-cellars. Innkeepers for their third offense were deprived of their licenses for a year. (For the development of the State laws see MASSACHUSETTS.)

The traveler Josselyn recorded that in 1637 there were not many houses in Boston, but that among them were two houses of entertainment called "ordinaries," in which an attendant, appointed for the purpose, would attach himself uninvited to a stranger; and if the latter called for more drink than the attendant thought he could soberly carry away, the attendant would countermand the order, and fix a quantity beyond which the stranger could not obtain another drop. When Sir Robert Carr was sent over by the British king in 1665, to modify the abuses

of the Colonial Government, he spent his time on Sundays in the "Noah's Ark" tavern, and the governor sent a constable to arrest him for violation of the Sunday law.

One of the effects of drink noted early in the history of Boston was the amount of poverty it caused. The necessity of an almshouse became apparent in 1660. Two years later one was secured; but in 1682 it was burned, and, in the proceedings over the rebuilding, the specifications of the objects of the institution stated that it was for the poor, aged, those incapacitated for labor and unemployed, and "for many more persons and families who spend their time in jolliness and tippling and who suffer their children shamefully to spend their time in the streets." In 1712 the records showed that deserving poor were kept from the almshouse by the number of persons for whom it was a "bride-well and house of correction." In 1720 it was voted to erect a workhouse for this class, but the institution was not secured until 1735.

The idle and debauched, frequently referred to in the early laws, injured the reputation of Boston. In 1721 the town's representatives in the General Court were instructed to "vindicate the Town of Boston against the aspersions that had been made against it, of being inclined to mobs and tumults." Two years later a charge of the same nature, made by the governor to King James, was denounced by the citizens. Liquor had a part in the riot that occurred over the customs stamps in 1765. Enraged at the arrival of the stamps, the crowd attacked the custom-house. Having obtained rum, the crowd then turned upon the house of Lieutenant-governor Hutchinson who had collected many important documents covering the policy and history of the country from the first settlement to date. All of these papers, the only ones of their kind, the drunken mob dragged out and utterly destroyed in a bonfire. These acts so alarmed the British officials that they asked the home Government for protection, and the first British soldiers were ordered from Halifax and quartered

Liquor and on the Common. Their presence in-
Town Riots creased the irritation toward the mother country (Ayer). Another riot three years later (1768) arose over the landing of wine from the sloop "Liberty," owned by John Hancock. The arrival of the commissioners of customs provoked the outbreak. Leading citizens had determined to resist these officers as illegal tax-gatherers. When the "Liberty" came into port with a cargo of Madeira wine, the tide-waiter, going on board at sunset, was received courteously and invited to the cabin to drink punch. He was kept confined there, while a few hours later the wine was unloaded and no entry made at the custom-house. The sloop was seized next day by the customs authorities, towed away, and placed under the guns of a British man-of-war. Popular excitement soon took the form of a mob which became violent; houses of customs officials were attacked and windows broken; stones were thrown at one of the collectors and the comptroller; an inspector was beaten with clubs and sticks; and the son of one of the collectors was thrown to the ground and dragged by his hair. A collector's boat was pulled to the



PAYING THE EXCISEMAN
REPRESENTING THE BOSTON CUSTOM OF TARRING AND FEATHERING THE COLLECTOR OF EXCISE AND
POURING TEA DOWN HIS THROAT

—(From a print published in London in 1774 and lithographed in Boston in 1880.)

BOSTON

premises for business. The selectmen appointed inspectors, who had the right to enter and search. All fines were collected in the municipal court of Boston and for the use of Suffolk County. This law, at first limited to Boston, was extended throughout the State.

But this Act (1816) allowed both confectioners and common victualers to sell liquor for consumption on the premises, and the common victualers were not required to furnish accommodations for horses or cattle, or lodgings for travelers or other persons. The selectmen were required to certify to the court of sessions from time to time how many victualers of this class were needed, and they were to be licensed on the same conditions otherwise as regular victualers. The selectmen were to certify that the applicants for licenses were suitable persons. Licenses for one place were not good for any other; and the holder of a license was required to post his name in a conspicuous place before he opened his

Gentlemen

Boston 28th October 1794 -

Whereas Mr Joseph Ballou of Boston & John
Paymer has lately hired a large & commodious house
which for the convenience of its apartment is often
made use of by divers incorporated & other societies
and has desired that we will recommend him as a
fit person for the special purpose of receiving visiting
Lectors by ~~particular~~ within said House to the said Societies
^{of Freeholders.}
We do recommend him for that purpose & think such
special license will be a publick benefit.
(With all due respect) Your humble servants.

Jonathan Cook
Wm. Loring
Nathl. Ingham
Jas. Bowdoin
John Hancock
Samuel Adams
Joseph Towner
James Bowdoin
John Jay
Nathl. Fanning
Nathl. Peshier
Joseph Towner
James (Esq.)
Nathl. Hatch
Giles Milmanstee
To the Select men of the Town of Boston

(In the Leffingwell Collection, Boston.)

of Boston have heretofore been authorized to grant such licenses." The mayor and aldermen could add such reasonable conditions of time, place, etc., under which the licenses were granted, as they thought peace and good order required; could take bonds from licensees sufficient for due compliance, and revoke or refuse licenses. The same penalties as before were specified for selling without a license. A law passed in 1831 required the mayor and aldermen of Boston to ascertain that a license was for the public good and, further, to make this judgment a matter of record.

In 1827 the Massachusetts Society for the Suppression of Intemperance chose a committee to confer with the City Government with reference to the sale of spirituous liquors on the Common on public days. The result was a petition to the Legislature, headed by Isaac Parker, chief justice of the Commonwealth (for six years president of the Society) and signed by about 1,400 Boston citizens, asking that the sale of spirituous drinks on the Common on public holidays should cease. An order was accordingly issued directing the constables to prosecute any person engaged in such sales on the

Sale of Liquor on Public Holidays Forbidden Common. A few years afterward the same society petitioned the mayor and aldermen to cause a band of music to be stationed on the common on the afternoon and evenings of the General Election and the Fourth of July, as a positive aid in promoting temperance and suppressing an inclination to riot; and the petition was readily granted.

Boston shared in the ups and downs of various legislative actions in Massachusetts against the liquor traffic, and was indeed often a determining factor, especially in the non-enforcement and repeal of the Prohibition law. In 1833 the city had 700 licenses for a population numbering between 60,000 and 65,000. After the repeal of the "Fifteen Gallon" law in 1840, the license law fell into disrepute because of the number of illegal selling-places. License-holders saw no necessity for renewing licenses that gave them no advantage over unlicensed dealers. Licenses were refused in Boston in 1847, 1848, and 1849; in the last year, by the unanimous vote of the board of aldermen. The mayor (J. P. Bigelow) stood alone in recommending the granting of them.

The passage of the first State Prohibition law (1852) was not unopposed by Bostonians. Seven hundred and forty-two merchants of Boston signed a petition of remonstrance, presented at the hearings, which stated that "though many of us never have dealt and never design to deal in alcoholic liquors, yet well we know that such a law would not only reach

Opposition to First State Prohibition Law those engaged in the business, but would extend its blighting influence to every branch of our mercantile and commercial interests, by driving our customers to other markets."

The new law entailed responsibilities upon the city marshal which he was unwilling to assume under the prevailing system. The office was therefore abolished and a new one, that of chief of police, substituted. The former marshal, Francis Tukey, was appointed to the new office.

Boston has on the whole a history of non-enforcement of the prohibitory law. The police records from 1855 to 1871 showed constantly an average of over 1,900 liquor-shops in the city. Yet the abolition of the prohibitory law in 1868 apparently did not improve matters. The number of selling-places, which had steadily declined from 1,951 in 1863 to 1,623 in 1867, especially from the year 1865 coincidently with the work of the State police, rose to 2,052 in 1868 and 2,036 in 1869, a part of both years being under

the short-license régime; and in 1870 and 1871, malt liquors being exempted from the operation of the Prohibition law, the number of drink-shops rose respectively to 2,584 and 2,952.

Increase in Number of Drink-shops The new element introduced into the population of Massachusetts by the Irish immigration was a complicating factor in the enforcement of the Prohibition law in Boston. The emigrants to the United States, of whom Massachusetts received about one fourth, brought drink customs of their own and an entire unfamiliarity with the idea of Prohibition or of the steps that had led to it. The Boston police records for 1867 showed that of the 17,955 arrests for the year, 4,700 were of those born in the United States and 11,785 of persons born in Ireland. In 1869 there were 5,596 criminals arraigned in the courts, of whom 1,476 were born in the United States and 3,525 in Ireland. The next highest nationality, English, was represented by 174 persons.

A practical difficulty in the enforcement of the prohibitory law in Boston was the aldermen's practise of putting liquor-dealers on the lists from which juries were drawn. This usually resulted in the presence of one or more representatives of the traffic upon the juries before which illegal sellers were tried, and in disagreement on the verdicts. A legislative committee of investigation in 1865 reported that the Boston chief of police testified that convictions could not

Liquor-dealers on Juries be obtained because the grand juries quashed the indictments. The committee found that the moral sentiment of the community, outside of the liquor-dealers and their patrons, and a certain class of aristocrats, was in favor of the law. At several temperance conventions held in Boston resolutions were passed condemning the presence of violators of the law on juries, and in 1864 a bill forbidding the practise was passed by the Legislature, but was vetoed by Governor JOHN A. ANDREW.

Another check upon the efficiency of the police of Boston in enforcing the Prohibition law was the fact that the chief of police was appointed by the mayor and aldermen, whose elections were actively supervised by the liquor forces. Wendell Phillips, at a legislative hearing in favor of the State appointment of police for Boston said:

The mayor and aldermen of Boston are as good as the average. It is not the machine, but the creator of the machine with whom we quarrel. There are 1,951 places in this city where liquor is illegally sold, in open defiance of the law; eight or ten millions of dollars on this peninsula invested in the manufacture and sale of liquor; two or three million dollars' worth sold and consumed annually in the city itself. Every man familiar with the machinery of democratic institutions knows that 2,000 men with \$10,000,000 behind them commanding from 3,000 to 7,000 votes can hold the balance in any election and make it beyond question that no candidate can even be ventured by either party who is not pledged either publicly or privately not to execute this law of the State. Every man knows that power thus massed up can control the municipal government of the city of Boston.

The effort made to correct this condition by a law providing for the appointment of a metropolitan police head by the State met opposition from Governor Andrew, who secured instead (1865) a law authorizing a State constabulary (see MASSACHUSETTS). Coincident with the establishment of this body was an increased en-

forcement of the law, felt even in Boston. At a hearing before the legislative committee of 1867 Judge Sanger, then district attorney of Suffolk County, testified that the prosecution "had a tendency to diminish, and in fact had diminished, the sale even in Boston." Open barroom traffic largely disappeared, although clandestine selling remained, as shown by the recorded number of selling-places known to the police.

A committee appointed by the Boston City Council in 1866, to consider a petition from the Sons of Temperance asking for the suppression

**Sons of
Temperance
and Illegal
Liquor-selling**

of the illegal sale of liquor, showed the divided opinion of the City Council on the enforcement of the Prohibition law. The report was made in three sections. The first, signed by three councilmen, expressed the opinion that any action in the matter was inexpedient, and gave the petitioners leave to withdraw. The second admitted the evils so undeniably attested "by mountains of statistics"; admitted that the city of Boston, in its official or corporate capacity, had done little to remove the cause of these monstrous evils; admitted its bad influence upon other communities, and that the people of the State desired a prohibitory law. But it appeared to this section of the committee (two signatories) that, according to the way the city voted, its people did not favor the law. The remedy lay in the hands of the petitioners, in their capacity as citizens, to secure the election of officers pledged to vigorous support of the law. The third report, carrying three signatures, those of John C. Haynes, Samuel W. Hodges, and Israel F. Trafton, called upon the mayor and aldermen to fulfil their oaths of office by enforcing the law. They made the following data, presented by the Sons of Temperance, a permanent city record by incorporating them in their report, *viz.* the pauper returns, showing that 82 per cent of those relieved were impoverished by intemperance; the police reports, showing that 54 per cent of the arrests were for drunkenness and that the remaining 46 per cent were largely caused by drink; and statistics from the school committee showing that the whole number of pupils in the schools was less than the number alleged to have fallen into the hands of the police and the overseers of the poor through drink. These members of the committee had examined the official figures given, had found them correct, and believed the estimates were not overdrawn. They held that the city had indisputable power to suppress the open sale of liquor, and should suppress it in order to diminish these evils.

In 1871 there were in Boston 2,952 liquor-shops known to the police. In 1875 a State license law again went into operation, the licenses at first being granted by the mayor and aldermen; later (1876) they were issued by the police commissioners. Boston then had 1 liquor license to every 170 inhabitants; Suffolk County 1 to every 175. The next highest rate was in Hampden County, containing the city of Springfield (population about 30,000), which had only 50 fewer licenses per thousand inhabitants. The rate of convictions was also highest by far in Boston, 1 to every 48 inhabitants, which was double the rate of the city that came next (Twelfth Annual Report of Massachusetts Bureau

of Statistics). Notwithstanding this high rate of general convictions, those for illegal liquor-selling were extremely low, although the arrests for illegal liquor-selling, liquor-keeping, and liquor nuisances were high, reaching 661 in Suffolk County in the year 1878-79. Of the convicted persons only 30 received sentence, while 395 cases were placed on file. In his message to the Legislature in 1880 Governor JOHN D. LONG recommended an investigation of this state of affairs. "Laying indictments on file is often necessary," he said, "but I suggest to you the propriety of giving judges a supervision of their disposition." The Liquor Committee of the Legislature recommended that the Massachusetts Bureau of Statistics make an investigation, and the recommendation was

**Non-enforcement
of Liquor Laws
Investigated**

adopted. In making its report to the Legislature this committee said: "One of the strongest criticisms of the prohibitory law was that it was so far in advance of public sentiment that juries would not convict those who violated it; but the proportion of convictions under the license law is even smaller than under the prohibitory law, nearly one-half of all cases tried last year having failed" (House Document 384, 1880). The investigation ordered by the Legislature was directed to ascertaining what disposition was made of the liquor cases throughout the State. It was conducted by Carroll D. Wright, then head of the Bureau of Statistics and Labor, and disclosed the conditions noted above.

In 1885 a law was passed requiring the governor to appoint a Board of Police in Boston which, among its other duties, should take over the granting and supervision of liquor licenses. This eliminated from local politics two important channels of city corruption. In

**Licensing
Board Created**

1906 a further separation was made by a law creating for Boston a Licensing Board, also appointed by the governor and having full, definitive, and final powers.

The control of the Licensing Board over the conduct of the dealers consisted in its power to punish infractions of the law or of the Board's rules by suspension or revocation of the license, or refusal to renew it when it expired. The police were expected to report irregularities, and the Board sent out its own inspectors. In 1917 the police reported 141 violations of the liquor laws, which were held for trial, while the Licensing Board reported 52 "complaints." Of these 33 were punished by suspension, one by withdrawal, and one by revocation of the license. The most common offense was selling to intoxicated persons; the next most common, selling to minors. A number of licenses to sell light wines and beer were granted to cafés on the theory that many persons not able to pay hotel prices wished to have wine or beer with their meals. The vice interests were quick to take advantage of the opportunities thus furnished, and they flourished in spite of the vigilance of the Watch and Ward Society, private individuals, the police, and the observers of the Licensing Board. Dancing in hotel dining-rooms took on features which led to investigations and caused the Board to issue notice to the hotels that it would approve of the

"dinner dances" only where "there were ample facilities and suitable conditions," and that it "would not sanction the serving of liquors in a room where dancing was being conducted." After the United States became a participant in the Great War (1917) the Federal authorities took more decided action in the matter, and included cafés and hotels in a city crusade against vice and illegal liquor-selling.

When the law limited the number of licenses in Boston to 1 for every 500 inhabitants, placing the limit at 1,000 when that number should be reached, the population allowed 807 licenses. With the growth of the city the number increased

to 993, but never went beyond, because when that number was reached, in 1897, the population had moved toward the suburbs leaving the liquor places behind, "until," says the report of the Licensing Board for 1915, "there had resulted a considerable excess in proportion to the local demand." The protest of several of the suburban districts against licenses was sufficiently strong to cause the police commissioners, who at that time issued the licenses, to hesitate about granting the requests of the dealers to be transferred to the suburbs. Districts that made less protest were given more licenses until they, too, had enough to give an



PUNCH-BOWL GIVEN BY PAUL REVERE TO THE GRANDFATHER OF C. C. HUTCHINSON OF BOSTON (Now in the Museum of the Old Statehouse, Boston.)

unfair advantage in competition to dealers in districts less well supplied. Thus it became a settled policy with the Licensing Board not to increase the existing number of licenses in the city, although it was several short of the number the population would have warranted up to the one thousand limit.

This limitation led to a situation that almost approached vested rights. Any one wishing to go into the liquor business had to wait until some one engaged in the business wished to go out. The privilege of being the successor of a retiring liquor-dealer became so valuable that large sums of money could be obtained for the surrendered license from any one who was acceptable to the Board and who wished to renew it. In 1915 this price in some cases

"License Papers" was as high as \$19,000, while the total value of such "license papers" in Boston that year was estimated at \$11,808,000. The possession of such papers came to be recognized as an asset by courts of bankruptcy, by banks, and by creditors. Hence a re-

duction in the number of saloons meant a wiping out of values that had come to be real. An important reduction in these values occurred when Federal legislation stopped the manufacture of distilled liquors and raised the tax on beer and spirits. In 1917 the price of license papers declined more than 50 per cent, and many dealers were forced out of business. On May 1, 1918, from 35 to 40 license-holders failed to put in requests for renewals.

The State "Bar and Bottle" Law, passed in 1910 (see MASSACHUSETTS), created a problem for the Licensing Board in connection with the value of license papers and the suburban districts. Dealers who wished to continue both branches of their business, the bottle trade and sale for consumption on the premises, had to take out a separate license for each branch. This led many of them to obtain grocers' licenses for the bottle trade and for districts that had no saloons. The Board reasoned that it was justified in placing these licenses in territory where a heavy transportation of bottled liquors from the center indicated a demand.

Reference has already been made to the poverty and crime noted in the seventeenth century as due to drink, and to the petition of the Sons of Temperance in 1866. The Twelfth Annual Report of the Massachusetts Bureau of Statistics and Labor (1881), already mentioned, also contained results of an investigation as to the influence of liquor upon crimes other than the offense of drunkenness in Boston (Suffolk County) for the year 1879-80. Rather more than 72 per cent of the arrests that year were for drunkenness. The remaining 27 per cent consisted of 4,608 cases, in which 2,097 of the accused were found to have been under the influence of liquor at the time they committed their offenses, 1,918 were in liquor at the time of the formation of the criminal intent, 1,804 were possessed of intemperate habits inducing a moral condition favorable to crime, and 821 were led to a criminal condition through the contagion of intemperance. The final results showed that, in addition to the 72 per cent of arrests due to drunkenness in Suffolk County, 12 per cent of all the arrests were due to the influence of liquor as a contributory cause, making a total of 84 per cent of arrests due to alcoholic drinks.

Another inquiry, which covered the influence of alcoholism upon pauperism, crime, and insanity, was made by the same bureau (Horace G. Wadlin, Chief) in 1894-95, under instruction from the State Legislature. At this time Boston, with a population of 496,920, had 86 arrests for all offenses per 1,000 inhabitants, 52 per 1,000 being arrests for drunkenness. Compared with other cities in the State, the number of arrests for drunkenness in Boston was by far the highest, Lawrence coming next with 39 per 1,000. In arrests for non-liquor crimes Boston also led with 33; the next highest, Chelsea, having but 24. While Boston's arrests for all offenses were, as

stated, 86 per 1,000, those of Lowell, the next highest, were but 64. The paupers in Boston that year numbered 1,805, of whom 423 were total abstainers, 118 of unknown habits, 308 excessive drinkers, and 956 "other"

drinkers. Of the parents of these paupers 503 were of unknown habits, 445 abstainers (one or both), and 857 intemperate (one or both). Other reports showing similar data have been compiled by various Boston charitable associations and reported (March, 1918) by the League for Preventive Work.

The Boston Associated Charities found that in the year ending Sept. 30, 1917, intemperance was a vital factor in the distress of 27 per cent of the families they were trying to help. In 753 cases of men who did not support their families intemperance was present in 65 per cent. It was a serious factor in 90 per cent of the cases where one or more members of the family had a court record, and in 50 per cent of the families where a boy or girl was arrested for juvenile delinquency.

The Boston Provident Association found intemperance a substantial factor in the condition of 16.6 per cent of the 895 families which it aided in 1917. The Boston Children's Society found that of 731 new families dealt with during that year 13.5 per cent had at least one alcoholic parent, while 31 per cent of the 608 children dealt with in foster homes had at least one alcoholic parent. The Boston Children's Friend Society found alcoholism the precipitating cause in 19 per cent of its 406 cases handled in 1917; and of children in foster homes 35 per cent cared for were taken from homes broken up by drink.

The Children's Mission to Children found alcoholism in 18 per cent of the children it took. The District Nursing Association found alcohol a problem in 13.4 per cent of the 1,864 families on its books on Feb. 26, 1918.

Arrests for drunkenness in Boston from 1854 to 1917 ranged from an average of 41 to 99 per thousand population, varying with many circumstances of classification, demands of public sentiment, and police methods. For example, in the year 1970 instructions were issued to record all persons sent to court for drunkenness as "drunk," and all who were more or less under the influence of liquor when taken into custody, and discharged when sober, as "disorderly." This concealed the actual number of

Arrests for Drunkenness 1879 the orders were to enter on the records of cases the actual cause of arrest (Wines and Koren). Nevertheless the ratio through a succession of years indicates whether the evil is or is not being overcome. The total for 1917 was 73,393. The rate per 1,000 at varying intervals, beginning with 1880 was as follows:

1880.....	48	1905.....	54
1885.....	43	1910.....	71
1890.....	53	1915.....	75
1895.....	48	1916.....	82
1900.....	42	1917.....	91

Boston public officials charged with carrying out the laws in respect to punishment for drunkenness long objected that fines and imprisonment were ineffectual. In 1877 a committee, appointed by the mayor to ascertain what measures should be taken to reform the intemperate in the public institutions, recommended sentences to asylums instead of punishment.

A law of 1891 gave police officers power, without order of court, to release a person arrested for drunkenness, and the offense was not punish-

able by fine. Under this law the number of arrests greatly increased, which has been explained on the ground that the police were perhaps more ready to arrest those who could be easily released than those who were to be prosecuted. The increased numbers, however, tended to the belief that the new law made men reckless in their dissipation, and in 1893 it was amended to require that persons arrested for drunkenness should not be released except by order of the courts after the investigation of their cases by probation officers. A fine of \$15 was imposed, and in default of payment imprisonment for thirty days followed.

In 1899 Mayor Josiah Quincy also appointed a committee to investigate the workings of the methods of dealing with drunken-

Method of Dealing With Drunkenness

The fine system appeared to him to be unjust, inasmuch as it let off lightly those able to pay fines, and punished heavily those unable to pay, either by compelling the surrender of all their available money or by imprisonment which prevented them from working and caused suffering to their families. The committee found that the practices of the Boston courts differed widely in making use of the privilege granted them in 1893 of releasing under probation. In the preceding year 60.81 per cent of those arrested had served full time, about 1 per cent had been pardoned or died, and 22.13 per cent had paid their fines. But the total fines paid amounted only to \$23,490, while the costs of making the arrests figured at \$8.04 each, and the cost of maintenance at the various institutions amounted to \$316,012.08 more than the fines, so that the money thus obtained was of comparatively little importance. The effect of the prison sentence was to promote criminality, while the suspended sentence under probation gave opportunity which in many cases resulted in reformation. The committee strongly recommended better organization of the probation system and more unity of action and more conferences between the various officials having to deal with drunkenness; that when fines had to be imposed, opportunity should be given to work them out, instead of serving a prison sentence; that separate places of confinement should be provided for those sent to prison for drunkenness; and that hospital treatment instead of prison sentences should be given those that promised betterment therefrom.

Marked improvement in the probation system has since developed. At first the probation officers were active members of the

The Probation System

police force. They are now special officers for probation work only. In the year ending Sept. 30, 1917, the total arrests for drunkenness in Boston were 73,393. Of these, 70,937 were turned over to the Commission of Probation, and 43,662, about 61.6 per cent, were released under the provisions of the probation law. The percentage referred to the Commission by individual courts varied.

The State Commission on Drunkenness, appointed by Governor E. N. Foss in 1913, found that there was urgent need of a municipal hospital in Boston for treating cases of chronic alcoholism, and recommended that land be purchased in the city for a site.

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From the time the State Legislature, on the recommendation of Governor Long in 1880, gave the towns and cities of Massachusetts an opportunity to vote on the license question, Boston was steadily for license. Details of the voting are given in the accompanying table (No. I).

TABLE I

VOTES CAST ON THE LICENSE QUESTION IN THE CITY OF BOSTON, MASS., FROM 1881 TO 1918 INCLUSIVE

YEAR	FOR LICENSE	AGAINST LICENSE	YEAR	FOR LICENSE	AGAINST LICENSE
1881	23,291	12,593	1900	36,622	24,491
1882	22,714	9,362	1901	43,734	27,198
1883	23,380	13,850	1902	38,371	21,243
1884	24,598	11,214	1903	41,426	22,826
1885	19,621	10,455	1904	41,854	20,192
1886	21,311	17,152	1905	55,045	26,432
1887	26,470	18,215	1906	43,222	18,640
1888	35,774	17,660	1907	44,140	27,651
1889	27,134	17,875	1908	34,783	22,799
1890	29,159	13,910	1909	54,094	26,972
1891	25,648	21,552	1910	36,682	18,213
1892	31,316	30,476	1911	30,805	16,536
1893	30,145	20,556	1912	30,011	14,761
1894	35,440	23,748	1913	48,344	26,839
1895	41,648	26,366	1914	29,855	19,498
1896	39,411	26,861	1915	46,115	31,877
1897	43,719	26,177	1916	53,417	30,328
1898	34,069	24,503	1917	54,260	30,592
1899	49,982	28,570	1918	30,468	11,587

The chief protests against license were made by districts that had been annexed to Boston during the period of the prohibitory law, particularly Dorchester (annexed in 1870), Brighton and West Roxbury (both in 1874). Hyde Park, long a no-license town, was annexed in 1912. In 1896 the granting of a license in Brighton led to the introduction into the Legislature of a bill aimed to give Brighton ward option, but it was refused on the ground of being sectional. The agitation resulted later in a combined movement with the other protesting districts; and an organization was formed, called the "Conference of Moral and Temperance Forces," which in 1902 secured the introduction of a bill, backed by thousands of petitioners, asking for local option by districts. The bill passed, but

Struggle for District Local Option with a referendum attached, requiring its submission to the voters at the fall elections. Misrepresentations were soon spread in large sections of the city where saloons were thickest, making it appear that the bill was an effort of the residential sections to shift their quota of saloons to the poorer districts, which already had more than they needed. This would not have been the result; for one of the provisions of the bill was that districts voting for license should have only the number proportionate to their population, on the basis of 1 license per 1,000 inhabitants, like the rest of the State. Boston proper, being the commercial center, was to be allowed 500 as the limit. The measure was defeated.

The popular vote gave over 2,000 majority for the law in Dorchester, and favorable majorities also in Brighton and West Roxbury, but these were overbalanced by heavy opposing votes in the North End of Charlestown.

While repeated unsuccessful attempts were made from 1902 to secure district option, comparatively few licenses were granted in the districts making the most frequent protests. Thus in 1917 Dorchester had but 1 license to every 8,632 inhabitants, Brighton 1 to every 2,046, and

BOSTON

West Roxbury 1 to every 2,076, while Boston proper had 1 to every 333 inhabitants, East Boston 1 to every 1,527 and Roxbury 1 to every 997. The accompanying tables (II, III, and IV) show the situation as to the number, kinds, and distribution of liquor licenses as reported by the Licensing Board for the year ending Dec. 1, 1917.

TABLE II

NUMBER OF LIQUOR LICENSES ISSUED IN BOSTON, MASS., FROM DEC. 1, 1916, TO DEC. 1, 1917

For Full Year	For Part of Year
First Class.....	638
Second Class.....	10
Fourth Class.....	305
Fifth Class.....	17
Sixth Class.....	162
Seventh Class.....	12
Total	1,144
Special Club.....	49
Special 12 o'clock Privilege	35

TABLE III

DISTRIBUTION OF LIQUOR LICENSES IN BOSTON, MASS., BY DISTRICTS AND POPULATION

DISTRICTS	POPULATION (STATE CENSUS OF 1915)	LICENSED PLACES
Boston proper	196,300	590, including 320 saloons
Roxbury	127,683	128, " 74 "
South Boston	69,745	77, " 52 "
Charlestown	39,601	70, " 47 "
East Boston	65,680	43, " 28 "
West Roxbury	56,071	27, " 13 "
Brighton	34,782	17, " 10 "
Dorchester	138,119	16, " 6 "
Hyde Park	17,458	... ..
Totals	745,439	968, " 550 "

Recapitulating the statistics given above. Boston proper had 1 license to every 333 inhabitants, and 1 saloon to every 613; Roxbury, 1 license to every 997 inhabitants, 1 saloon to every 1,725; South Boston, 1 license to every 905 inhabitants, and 1 saloon to every 1,341; Charlestown, 1 license to every 565 inhabitants, and 1 saloon to every 842; East Boston, 1 license to every 1,527 inhabitants, and 1 saloon to every 2,345; West Roxbury, 1 license to every 2,076 inhabitants, and 1 saloon to every 3,478; Dorchester, 1 license to every 8,632 inhabitants, and 1 saloon to every 23,019.

TABLE IV

RETURN OF PLACES LICENSED TO SELL LIQUOR IN BOSTON, MASS.

DISTRICTS	INN-HOLD-ERS	SA-LOONS	WHOLE-SALE DEAL'RS	OTH-ERS	DISTRICT TOTALS
Boston proper	77	320	183	10	590
Roxbury	3	74	38	13	128
South Boston	1	52	21	3	77
Charlestown	3	47	18	2	70
East Boston	2	28	12	1	43
West Roxbury	1	13	11	2	27
Brighton	—	10	7	—	17
Dorchester	—	6	9	1	16
Hyde Park	—	—	—	—	—
Totals	87	550	299	32	968

A study of the known unlicensed liquor-selling places in the different districts of Boston, made in 1910, showed clearly that it was not the territory having the fewest saloons that had the most illicit selling, but the reverse. Thus Dorchester, with the smallest number of licenses, had but three known unlicensed places, or 1 to every 39,701 of population; Brighton had 1 to every

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26,575; and the proportions were similar in the other districts. Boston proper, however, where licensed saloons were thickest, had 1 illegal selling-place to every 2,628 inhabitants.

The influence of Boston as a consuming, manufacturing, and distributing center of the liquor trade is recorded on many pages of history. The growth of the distilling industry in Massachusetts during and after the Revolutionary War made Boston one of the chief centers. Before the end of the eighteenth century there were over thirty distilleries in Boston alone (Dorchester), and Boston rum became a trade commodity used in payment for slaves in Africa. When Boston had been a city but one year (1823), a convention presided over by Dr. John C. Warren passed the resolution that "the export of intoxicating liquor from this country and its sale among unenlightened and partially civilized nations and tribes of men are, in our view, an immoral traffic and ought to be discontinued." That traffic still continued, and in 1915 the quantity of rum sent directly from Boston to Africa amounted to 1,402,580 gallons. During the Civil War Captain Charles Bowers, of the 32d Regiment, told an audience in Tremont Temple (1863) that "the rum and whisky that go down to the Army of the Potomac, go from Boston. Sutlers are going down there every week, every day almost, with their wagons freighted with whisky. It goes to Washington, to the Army of the Potomac and to all the armies of our great country." The enforcement of State Prohibition in Maine was often rendered very difficult by the insistent invasion and political influence of the Boston liquor-dealers.

There were periods when the police and licensing systems afforded opportunities for political corruption, which permitted gross abuses. In a special study of the liquor traffic in Boston, made in 1894 by John Koren for the Committee of Fifty, some of the conditions under municipal management of the traffic and the police were thus described:

As political appointees, the police commissioners were swayed by political influences. They, as well as those under them, could not retain office and ignore party dictation. The dealers knew that their advantage lay in controlling, as far as possible, municipal elections, and bent every energy to that end. Their immediate representatives sought and held important places in city government, where they could exert a direct influence on the board of police . . . In 1884 both the chairman and 73 members of the city central committee of the dominant party were liquor-dealers . . . To the policemen the dealers could say, and did say, "Let us alone, or off come your buttons."

One of the most serious consequences of the influence of the dealers with the police commissioners was the licensing of unfit applicants . . . When the "school-house" law was passed in 1882, prohibiting the granting of licenses of the first three classes in any building or place on the same street within 400 feet of a public schoolhouse or any building occupied in whole or in part by a school, 150 dealers were affected by it. Many evaded the law by changing the entrance to their saloons to other streets than that on which a schoolhouse fronted. The majority invoked political aid. The Law and Order League made the never refuted charge that two schoolhouses (one on Harrison Avenue and one on Washington Street) were vacated in order to "save" about a score of saloons . . . Municipal influence could not guard it from the enactment of more stringent laws. Thus it became necessary to work in state as well as local politics, and by choosing their own representatives, to oppose all unfavorable legislation.

The later organization of the police and licens-

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ing boards diminished the opportunities for corruption in connection with the liquor traffic.

The police record of the arrests for drunkenness in Boston from 1898 to 1921 was as follows:

YEAR	DRUNKS	TOTAL ARRESTS
1898	26,157	41,816
1899	23,875	39,760
1900	18,601	33,655
1901	19,488	34,500
1902	19,167	34,732
1903	27,757	43,033
1904	33,511	50,265
1905	32,298	48,358
1906	32,830	49,906
1907	37,389	57,078
1908	42,418	68,146
1909	45,321	71,512
1910	47,732	71,201
1911	46,394	70,442
1912	49,846	75,496
1913	54,951	81,767
1914	59,159	89,205
1915	57,511	88,762
1916	65,051	96,476
1917	73,393	108,566
1918	54,948	90,293
1919	55,540	87,947
1920	21,800	58,817
1921	30,987	72,161

Note. Of the drunks arrested in 1917 more than 51 per cent were non-residents.

A study of comparative statistics of drunkenness, crime, poverty, health, etc., considered in connection with the alcohol problem, prior and subsequent to the enactment of the Volstead Law, can only lead to a favorable verdict for Prohibition in Boston. According to a report by Miss Frances Cora Stoddard, entitled "Wet and Dry Years in a Decade of Massachusetts Public Records," in the *Scientific Temperance Journal*, June, 1922, the number of arrests for drunkenness in Boston in 1921 was the smallest in ten years except for 1920, also a Prohibition year. Although these arrests increased in 1921 over 1920, the average (26,393) for the two Prohibition years was less than one half the average (59,308) for the seven wet years, 1912-18. In 1920 the number of arrests per thousand was 41 as compared with 91 in 1917. The 72,161 arrests for all causes in 1921 were the fewest of the decade except in 1920, also a Prohibition year, and the part Prohibition year of 1919. The average for the seven wet years was 90,079, while that for the two Prohibition years (1920-21) was 65,489.

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BOTA. A small leathern wine-bag carried by Spanish workmen.

BOTIQUIN. (1) Spanish term for a traveling medicine-chest.

(2) In Venezuela a term for the department of a grocery store in which alcoholic liquors of various sorts are sold.

BÖTTCHER, I. H. German clergyman and temperance historian and advocate; born July 29, 1804, at Gross-Lafferde; died June 9, 1884, in Hanover. He was known as the father of the early German temperance movement. It is said that he was converted to the principle of total abstinence through reading the "History of the Temperance Societies of the United States," by ROBERT BAIRD. Pastor Böttcher held charges at Imsen, near Alfeld, and at Kirchrode, in Hanover. He was an earnest worker in the cause of temperance reform and a diligent student of its literature. In 1862 he attended the International Temperance and Prohibition Convention held in London, England. He also was active in arranging several conventions in various parts of Europe. He was a brilliant writer, and among the more important of his works relating to temperance were the following: "Die Geschichte des Brantweins" (The History of Distilled Liquors); "Das Hauskreuz, oder, Was vom Brantwein trinken zu halten sei?" (The Home Cross, or What is to be Gained from Spirit-Drinking?). The last-mentioned work ran into 41 editions. Other of his books were: "Geschichte der Mässigkeitsgesellschaft in den norddeutschen Bundesstaaten" (History of Temperance Societies in North Germany); "Generalbericht über den Zustand der Mässigkeits-Reform im Jahre 1854" (General Report on the Condition of the Temperance Reform in 1854).

Pastor Böttcher was wont to assert that "no matter whether a man be a rationalist or a mysticist, Catholic or Protestant, liberal or aristocrat, peasant or nobleman, to fight against intemperance is the general duty of philanthropy and patriotism."

BOTTLE. A term used figuratively for strong drink. "Bowl" is used in a similar sense. Samuel Johnson, in his "Life of Addison," says: "In the bottle discontent seeks for comfort, cowardice for courage, and bashfulness for confidence." For an account of the famous series of illustrations entitled "The Bottle," see CRUIKSHANK, GEORGE.

BOTTLED VELVET. A mixture of Moselle and sherry wines, with lemon-peel and sugar.

BOUILLEUR DE CRU. A French term, used in Belgium and Switzerland also, for a farmer who distils spirit from the produce of his farm, such spirit being exempt from duty. See FRANCE.

BOULEPONGE. A mixture of arrack, black sugar, juice of lemons, water, and a little muscadine. It is mentioned by Bennin, who visited India in 1644.

BOUQUET. An agreeable odor; a fragrance; an aroma. The bouquets of wines differ from their flavors, and are said to be more pungent in the weaker varieties. Their origin has been attributed to the coloring matter (McCulloch, "Art of Wine Making," p. 133).

BOURBON. (1) A variety of whisky first made in Bourbon County, Kentucky. The term

was afterward applied indiscriminately to any whisky prepared after the Bourbon style, or resembling it in character. Bourbon was heavy in body and flavor, and was much used for compounding, but it required years for the action of the atmosphere to neutralize the fusel-oil which it contained. This obstacle was overcome by the rectifier, and the whisky was then used more commonly as a beverage and less in compounding. Bourbon whiskies were distilled largely from maize or Indian corn, and the quality was improved by the addition of a proportion of some smaller grain, as, for instance, rye and barley malt.

There were two classes of Bourbon whiskies called respectively "sour mash" and "sweet mash," according to the process of fermentation. Sour-mash Bourbon was made with about 60 per cent corn and 40 per cent small grain. The yeast used for fermentation was taken from the sour, spent beer of a former fermentation, the result being a sour, starchy mash requiring fermentation for 72 hours, a longer period than in the case of sweet mash. When fermentation was over, this mash, called "distillery beer," was charged into small copper stills for distillation. The product ran at low proof, and was called "singlings." The singlings were then put into another copper still and redistilled. This process was called "doubling," and the result was sour-mash whisky.

Sweet-mash Bourbon was made of about 75 per cent corn and 25 per cent or more of small grain. Artificially prepared yeast was used for fermentation, resulting in a saccharin, or sweet fermentation, which was completed in 48 hours.

See DISTILLERY BEER; DOUBLING; FUSEL-OIL; SINGLINGS.

(2) Same as RÉUNION.

BOURNE, FRANCIS ALPHONSUS. English cardinal archbishop and temperance advocate; born at Clapham, London, March 23, 1861; educated at Ushaw College, Durham, St. Edmund's College, Ware, St. Sulpice, Paris, and the Catholic University, Louvain. Ordained to the Roman Catholic priesthood in 1884, he was successively curate at Blackheath, St. Mary Magdalen's, Mortlake, and West Grinstead, Sussex. In 1889 he was appointed rector of Southwark Diocesan Seminary, and six years later he was named domestic prelate to Pope Leo XIII. In 1896 he was appointed titular Bishop of Epiphania and coadjutor to the Bishop of Southwark. In the following year he became Bishop of Southwark. He has been Archbishop of Westminster since 1903, and a cardinal since 1911. His active interest in various movements to restrict the sale of intoxicants led him to cooperate in the formation of the Temperance Council of the Christian Churches in 1915, in which he serves as one of the four presidents. The object of this association is to concentrate religious and moral influence upon the people of the country in the interest of temperance reform. Following are extracts from Cardinal Bourne's address at a great mass meeting of the Council, held in Central Hall, Westminster, on June 24, 1919, to "protest against the removal of the restrictions on the manufacture and sale of intoxicating liquors until a permanent measure of reform has been enacted by Parliament":

The whole history of the traffic in liquor is marked at every point, and is necessarily marked, by successive curtailment of individual liberty, and, unfortunately, such restrictions in the past have seemed to regard the liquor traffic rather in the light of its contribution to the public revenue than of its relation to the public welfare. It is from that point of view which we have to get away at the present time, and we must look at such restrictions . . . as being rendered necessary precisely because in this matter the liberty of the individual must give way to the all-important claims of public welfare . . . During the late war every form of explosive has been of immense importance in gaining for us the victory which has been granted in such a wonderful way . . . Yet how many restrictions have to be placed on the individual in order that explosives may not be housed to the public danger, and that poisons, stimulants, and narcotics may not be sold to the public danger.

Speaking of the restrictions put upon the use of intoxicants by the troops during the World War, the Cardinal said:

The benefits have been summarized thus: Increased efficiency in the fighting forces; increased efficiency among the workers; immense improvement in many areas in the home life of the people, and especially in the welfare of the children; diminution of diseases resulting directly or indirectly from the abuse of strong drink; immense improvement in the public order in those places in which the scandal was most rife . . .

Claiming as we do that the restrictions already imposed have been of the very greatest possible value . . . no interference should be made . . . until time and opportunity has been given to the nation and to the government . . . to introduce and pass legislation to make permanent the benefits already gained.

BOURNEVILLE, DESIRÉ-MAGLOIRE.

French physician, medical writer, and specialist on backward and abnormal children; born at Garancières Oct. 30, 1840; died in Paris May 30, 1909. He studied medicine at the Faculté de Médecine, Paris. While interne in the Hospital of Paris he won a silver medal for zeal and devotion during the cholera epidemic in Amiens in 1888, and was connected successively with the Salpêtrière, St. Louis, and Pitié hospitals. He rendered important surgical service in the Franco-Prussian War (1870-71), and was laureate of the Medical Society of the Nord, secretary of the Anatomical Society, and correspondent of the Medico-Chirurgical Society of Liège. He was one of the founders, while still an interne (1865), of the *Mouvement Médical*, and founder (1875), and afterward editor, of *Le Progrès Médical*. From 1870 to 1875 he edited *La Revue Photographique des Hôpitaux*, and, with M. Charcot, *Les Archives de Neurologie*. In 1879 he was appointed physician to the hospital for the insane, Bicêtre. From 1876 to 1882 he represented St. Victor in the Paris municipal council, and in 1886 he was elected to the Chamber of Deputies as a Paris representative. During the later years of his life he devoted himself to the study of abnormal and backward children, for whom he founded in the hospital of Bicêtre a special department with schools and workshops.

Bourneville's special contributions to the study of alcohol were statistical reports on 1,000 idiotic, epileptic, and feeble-minded children, studied at Bicêtre from 1880 to 1890, and on 2,554 children who were inmates at Bicêtre from 1875 to 1900. In both series he found a large predominance of alcoholic parents. The results of his observations were reported in several articles on alcohol as a cause of idiocy and epilepsy, namely: "Influence Étiologique de l'Alcoolisme sur l'Idiotisme," in *Le Progrès Médical*, 1897; "Action de l'Alcoolisme sur la Production de l'Idiotie et de l'Épilepsie," *ibid.*, April 10, 1901; (with

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BOUZA. An intoxicant, drunk largely in Abyssinia, Nubia, and the adjacent countries. In Abyssinia it is usually made from tucusso, a native grain, but sometimes it is mixed with wheat. According to Morewood (pp. 58-59):

The first operation is to grind the tucusso or mixed grain, a fourth part of which is kneaded with leaven and water. This is afterwards put into a jar where it is suffered to remain for two days, and then baked into thin cakes, which are dried on the fire till they become quite hard. The cakes are then broken into small particles, and put into a large vessel full of water capable of holding six times the volume of the grain. Powdered leaves of the Gheshe tree, which have a harsh bitter taste, together with other ingredients, are put in at the same time. The remaining three-fourths of the meal are placed in an oven over a fire with a little water, and kept constantly stirring until it becomes a paste; and as the water is absorbed or evaporates, a fresh supply is added, and the stirring continued until the entire quantity becomes black like a coal. The whole thus prepared, the crumbs, the mass and the leaves, are put together into a large jar, and left to settle for a day, after which it is poured off and preserved in jars well stoppered; at the end of a week the liquor becomes strong and tartish, and is what the Abyssinians call bouza. When only two or three days old, it is said to drink well. Teff and Tucusso are the grain from which bouza is chiefly made, and teff is the principle article from which the bulk of the people make their bread.

In making this bread, the dough is permitted to become sour, by which means the want of yeast is supplied, owing to the internal action which arises from the generation of carbonic-acid gas. Hence the ease with which the common people make bouza as the bread requires but a few days in water, to produce it.

The extent to which bouza was drunk is shown by the fact that it was not uncommon to order at one time bread and bouza for an army of 30,000 men. The distribution to the soldiery was in the proportion of twenty pots of bouza, ten of mead, and one cow to one hundred loaves. The supply of bouza was carried by women, called *gumbones* (from the term *gumbo*, meaning a jar). Morewood says (p. 62):

Mussulmen, as well as Christians, are fond of bouza, and some of the former drink so deeply of it that they find it often necessary to sleep away its effects. On one occasion, when Salt dined with the Ras, he observed three large jars of maize or hydromel at table, each containing about half a hoghead, all of which were emptied during the repast. At another entertainment, he saw about sixteen *bruhles* (a Venetian decanter holding about half a pint) drunk by each person present, ladies as well as gentlemen, a quantity the quaffing of which would put many of our European dames to the blush. Yet Poncet assures us, that if the king happens to commit any excess, and it is hinted to him he has done so, he instantly rises from table and retires: a condescension, and sensibility of weakness, to which perhaps no other monarch would submit.

Bouza is also drunk throughout Upper Egypt, the Arabs being very fond of it. They often expose it for sale in a common wicker basket, made so close as to be impervious to this and other fluids. The grain used in the manufacture of this drink is never malted; it is mixed with ingredients to render it more intoxicating and palatable; yet, from its thick and glutinous nature, it grows sour within a few days. Bruce, when traveling up the Nile, had with him a

Mussulman, named Hassan, addicted to drink, who, on one occasion, was desired to procure some *aqua vitae* if his conscience would permit him, to which Hassan replied, "the Prophet never forbade *aqua vitae*, but the drinking of wine only; and even the prohibition of wine could not have been intended for Egypt, for there was no wine there except bouza; and bouza," said he, "I shall drink as long as I can walk from the stem to the stern of a vessel."

The Nubians make bouza in abundance, and in drinking it they indulge to excess. It is extracted from durra, or barley; is of a pale, muddy color, and very intoxicating. Strongly leavened bread made from durra is broken into crums and mixed with water, and the mixture is kept for several hours over a slow fire. Being then removed, water is poured over it, and it is kept for two nights to ferment. This liquor, according to its greater or smaller degree of fermentation, takes the names of *merin*, *bouza*, or *ombelbel* ("the mother of nightingales"), so called because it makes the drunkards sing. The common bouza looks more like a soup or porridge than a liquor. At Berber females prepare the bouza. Nobody goes to a bouza hut without his sword. At Shendy bouza is drunk to great excess; and as tobacco is smoked to a degree of extravagance, it is a maxim that he who does not smoke largely will never be a hardy bouza drinker (Morewood, *op. cit.* pp. 56-57).

Skarzynski, writing in 1907, says that certain peoples of the Caucasus and Turkestan drink bouza made from millet. One kind of the beverage, while not very strong, is said to occasion "an agreeable hiccup." Sections 129 and 130 of the Russian Statutes of 1901, relating to spirituous liquors, authorized the manufacture of bouza in the region of the Caucasus Mountains and in Turkestan under conditions specified by the Viceroy of the Caucasus and the Governor-general of Turkestan. But by a law of 1893 its manufacture was forbidden in the towns and in the environs of towns within a distance of ten kilometers. No fewer than 680 illicit distillers of bouza were, however, detected within two years; and it was found that the inhabitants of this region, not content with the alcohol contained in their bouza, were in the habit of adding opium, brandy, and other ingredients which increased the alcoholic strength of the beverage to 17 degrees and rendered it correspondingly noxious.

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BOVET, ARNOLD. Swiss clergyman and temperance advocate; born Jan. 1, 1843, at Boudry, Switzerland; died there May 11, 1903. When ten years old he injured a leg, and he never fully recovered its use. At Männedorf, on Lake Zurich, where his mother had taken him in search of a cure, he determined to consecrate his life to the service of religion. The fact that, after this resolution, he partially recovered the use of his leg, was regarded as a divine interposition. From 1861 to 1863 he studied theology, and became pastor in Sauvillier, where he labored for seven years, and where, before he had yet heard of the Prohibition movement, he in-

augurated a movement to protest against the abuse of alcoholic stimulants. In 1874, at the inspiration of an English friend, he became a total abstainer, and a few years later joined the Croix-Bleue ("Blue Cross"), which had just been organized by the Rev. L. L. Rochat. In 1870 he married N. Bernus, of Frankfurt, who was afterward very actively associated with him in all his work.

In 1875 he was called to Bern as pastor of the French Free Church. Two years later he joined forces with Rochat, to push forward the principles of the Croix-Bleue. In 1879 he started a branch of the society in Bern. He became a member of the central committee in 1883, and in 1886 was elected president of it as well as of the International Union of the Croix-Bleue for German-speaking countries. He contributed much to the establishment of the Nüchtern, a rescue home for habitual drunkards, and was a great friend of missions to the heathen. During his last years he was president of the girls' school and seminary at Bern. As a mark of honor, the city of Bern gave him *la bourgeoisie d'honneur*.

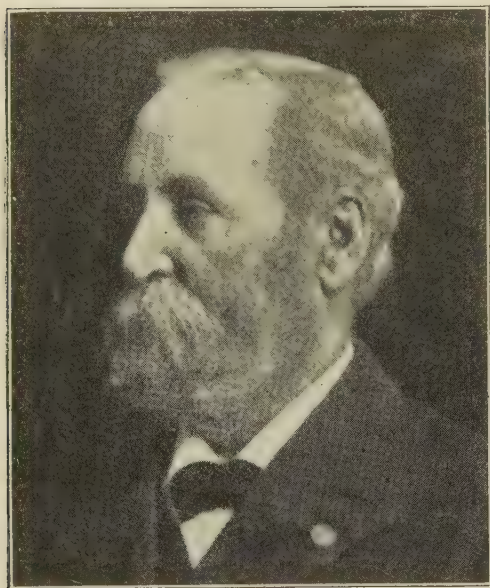
BOWDITCH, HENRY INGERSOLL. American physician, and author of the theory of cosmic law as regards drunkenness; a son of Dr. Nathaniel Bowditch, the famous mathematician; born in Salem, Mass., Aug. 8, 1808; died Jan. 14, 1892. He received his bachelor's degree from Harvard College in 1828, and his medical degree from Harvard Medical School; and in 1832 he went to Europe to continue his medical studies in Paris and Rome. He was professor of clinical medicine at Harvard from 1859 to 1867 and chairman of the Massachusetts State board of health 1869-79. During the antislavery struggle he was a strong Abolitionist. He was among those summoned by ex-Governor JOHN A. ANDREW to speak against Prohibition in the effort to repeal the Prohibition Law of MASSACHUSETTS. While a member of the State board of health, which was instructed to inquire into the effects of alcoholic liquors and to advise legislative measures concerning them, Dr. Bowditch opened correspondence (1870) with United States representatives and other persons in foreign countries, asking for information on the subject. From the replies received he believed he found support for his decided convictions that "the love of stimulants is a human instinct" and that beer and light grape-wines should not be classed with spirits. He proposed as a remedy for intemperance the increased culture and use of wines, and the instruction of youth in "the horrid nature of drunkenness." His analysis of the replies he received was presented to the State Legislature in 1871, and published in the *Report of the Massachusetts State Board of Health* (1872) under the title, "An Analysis of the Correspondence on the Use and Abuse of Intoxicating Drinks Throughout the Globe."

Dr. Bowditch's conclusions were an influential factor in the enactment, first, of the law of Massachusetts permitting the sale of beer (1870) and, later, of the local-option law, which gave towns and cities the right to supersede locally the prohibition of the liquor traffic by a license system.

BOWDITCH

BOWDITCH, HENRY PICKERING. American professor of medicine, a member of the COMMITTEE OF FIFTY on the liquor problem, and a grandson of Dr. Nathaniel Bowditch; born in Boston April 4, 1840; died March 13, 1911. He was educated at Harvard University and Lawrence Scientific School, where his studies were interrupted by service in the Civil War. He was discharged from the army in 1865 with the rank of captain. He resumed his studies, received his medical degree in 1868, and studied in Europe with Claude Bernard at Paris, then at Bonn and Leipzig. On returning to Boston he became assistant to Dr. Oliver Wendell Holmes at Harvard Medical School in 1871, professor in 1876, and dean in 1883. He was one of the two authors of the adverse report on temperance education in the "Report of the Committee of Fifty on the Physiological Aspects of the Liquor Problem" (1903). See HUNT, MARY HANNAH (HANCHETT).

BOWERS, STEPHEN. Methodist Episcopal minister, geologist, and Prohibition advocate; born



REV. STEPHEN BOWERS

in Dearborn County, Indiana, March 3, 1832; died in Los Angeles, Cal., Jan. 5, 1907. He was educated in the public schools, and at the age of nineteen became a teacher. In 1853 he joined the Indiana Conference of the Methodist Episcopal Church as a preacher. At the beginning of the Civil War he enlisted in an Indiana regiment, rising to a captaincy and distinguishing himself by the skilful leadership of his company in several battles. Ill health forced his resignation from the army in 1863, and he resumed his work in the ministry, filling important pastorates in the Indiana Conference and on the Pacific Coast. He received the degree of M.A. from Indiana State University, and that of Ph.D. from Willamette University, Salem, Oregon.

Dr. Bowers became associated with the United

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States Geological Survey in 1877, a step which marked the beginning of a scientific career in which he attained a distinction at least as great as that he had already achieved in the ministerial field. In 1899 he was appointed State Mine Examiner by Governor Henry T. Gage. He served several terms on the staff of the State Mineralogist of California, and prepared an important report on a region in the Colorado Desert of Southern California, where he had been sent by the California Mining Bureau to investigate the possibility of the occurrence of oil. For many years he was employed, at intervals, in the collection of fossils in the Colorado Desert, for the U. S. Geological Survey, the University of California, and other institutions. He was a member of numerous scientific societies in Europe as well as in America.

A man of unusual versatility, Bowers found time to interest himself actively in politics. Regarding the liquor problem as the predominant issue of his time, he aligned himself with the Prohibition party and for a number of years he served the party ably as editor of the *California Voice*. In 1892 he was one of the Presidential electors of the party. At the time of his death he was a member of the State Central Committee, and took an active interest in all its movements.

BOWERSOCK, JUSTIN DEWITT. American banker, Congressman, and Prohibition advocate; born at New Alexander, Ohio, Sept. 19, 1842; educated in the common schools. He was in business as a merchant in Iowa City, Ia., from 1860 to 1867, and married Mary C. Gower, of that place in 1866. In 1877 he settled at Lawrence, Kan., where he built a dam across the Kansas River and began manufacturing. In 1878 he organized the Douglass County Bank (now Lawrence National Bank), of which he has been president since 1888. During 1881-85 he was mayor of Lawrence. He was elected to the Kansas House of Representatives in 1887, and to the Senate in 1895. In 1899 he was elected to the National House of Representatives from the Second Kansas District, and served continuously until 1907. Since then he has been connected with a number of large business interests in Lawrence, where he resides. For a number of years he has been president of the Lawrence Chamber of Commerce, and also of the Lawrence Clearing House Association.

Bowersock united with the Good Templars in early manhood and served efficiently in various official positions. During his Congressional career he introduced what was known as the "Bowersock Bill," otherwise the "Anti-Army-Canteen Bill," which passed both houses and became a law. Out of the discussion of this question pertaining to the army canteen came the legislation which prohibited the sale of liquors in the immigrant stations of the United States.

BOWES, EUPHEMIA BRIDGES (ALLAN). Australian temperance worker; born in Edinburgh, Scotland, in 1815; died Nov. 12, 1900, in Sydney, New South Wales. She emigrated with a party of friends in 1842 to Australia, where she was married to the Rev. John Bowes, a Wesleyan Methodist minister. Moving in a large social circle and busy with the many parish duties crowded upon her, it was not till 1882 that

she was fully enlisted in aggressive temperance work. In that year she joined a group of women in forming in Sydney, N. S. W., the first branch of the Woman's Christian Temperance Union in Australasia, and two years later she was elected State president of the W. C. T. U. for New South Wales. She made extensive lecture tours through the principal centers and also in many smaller communities, organizing new branches and knitting feeble societies together for more efficient service. She is remembered, also, as the pioneer of the woman-suffrage movement. She saw clearly that the liquor traffic could not long survive, if the women were once given their just right to declare against it at the polls, and she roused both men and women on this subject wherever she went. In 1890 Sir Henry Parkes, the premier, took up the cause of woman suffrage, and its triumph was then assured. Mrs. Bowes resigned her office in 1893, unable longer to endure the strain of the busy life it entailed. She died all too soon to witness the triumph she had done so much to bring about, but she was cheered by the certainty that it was near at hand. The women of New South Wales gained the right to vote in 1902.

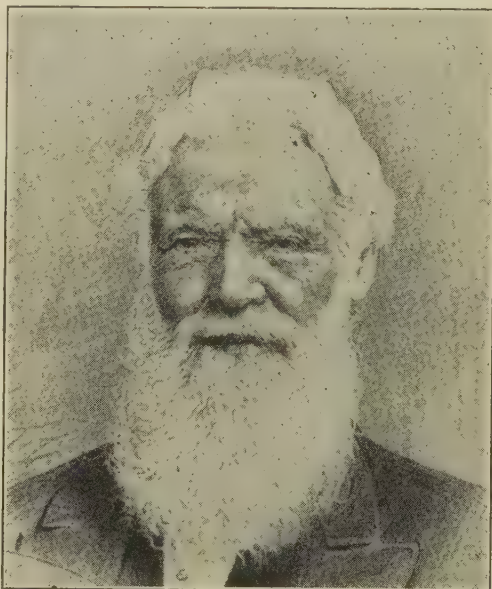
BOWL. See BOTTLE.

BOWLER. One who "bowls up" or drinks to excess. Compare BOLLING.

BOWLY, CHRISTOPHER. English philanthropist and temperance advocate; born at Cirencester, Gloucestershire, in 1773; died Oct. 14, 1851. Of Quaker ancestry and training, he became identified at an early period with a number of temperance societies. Much of his mature life was spent in traveling; and in other European countries, as well as in his own, he had ample opportunity to observe the deadly doings of strong drink. In 1846 he bought an old brewery or malt-house in Cirencester, and at his sole expense converted the property into a temperance hall—the first building devoted to that cause in the west of England. He also left by will a sufficient sum of money to provide for necessary repairs. He was a liberal supporter of the National Temperance Society and of various educational and humanitarian organizations. He was an uncle of SAMUEL BOWLY.

BOWLY, SAMUEL. English minister of the Society of Friends, philanthropist, and temperance leader; born at Cirencester, Gloucestershire, March 22, 1802; died March 23, 1884. He received his education in the Friends' institutions, and was set apart as one of the ministers of their religious body. The principal part of his life was spent in the city of Gloucester and its vicinity. His earlier public career was characterized by intense hostility to the African slave trade, and when about 30 years of age he was presented with a piece of plate by the ladies of Gloucester in recognition of his valuable services in the cause of negro emancipation. He had held a public discussion with Peter Borthwick on that question, and his able defense of the negro's right to freedom rendered him widely and favorably known. He was connected with extensive business interests, and became chairman of the Birmingham and Gloucester Banking Company and a trustee and director of the United Kingdom Temperance and General Provident Institution.

Bowly took the total-abstinence pledge in 1835, and thenceforward continued unceasingly to be active in the cause. Some of his relatives were engaged in the brewing business, but his uncle, CHRISTOPHER BOWLY, of Cirencester, joined him in promoting the total-abstinence movement. In 1846 Samuel Bowly was selected as chairman of the World's Temperance Convention, held in London; and five years later he was chairman of the Great Exhibition Temperance Conference, held in the same city. In 1849, when the National Temperance League was formed by the consolidation of the London Temperance League with the National Temperance Society, Samuel Bowly was chosen president of the new organization, a position which he retained to the end of his life. Besides being an interesting speaker,



SAMUEL BOWLY

he was a writer of no mean ability, generous in the use of his means, and constantly at work as a helper of those who needed help most.

BOWMAN, BASIL WILLIAM. American undertaker and Prohibition advocate; born at Poplar Springs, Howard County, Md., Nov. 17, 1867; died in 1916. He was educated in the public schools of his native village, where he engaged in the undertaking business, afterward removing to Mt. Airy, Carroll County, Md., where he continued in the same line of business to the end of his life. He married Amelia A. Dietrick, of Baltimore, in 1896. From early life he was interested in church and temperance work, and was actively engaged in the duties laid upon him in the several organizations to which he belonged, until disqualified by illness. In 1890 he was instrumental in organizing a Good Templar lodge in his native town, and from that time onward continued to serve in various local and general offices, including those of Grand Treasurer, Grand Chaplain, Grand Secretary, and Grand Chief Templar. He began voting the

BOWMAN

Prohibition party ticket in 1890, and for some years served as chairman of the party organization in Howard county.

BOWMAN, FREDERIC HUNGERFORD.

English chemist, electrical and mechanical engineer, and temperance advocate; born at Huddersfield, Yorkshire, April 30, 1839; educated at Longfield Academy, Halifax, at Edinburgh Institution, and at Edinburgh University, graduating in 1859. He was at first engaged in the cotton-manufacturing industry, becoming senior partner in Bowman Brothers, cotton-spinners, Halifax. Later, removing to Cheshire and then to Manchester, he became chairman and director in several chemical and electrical companies, also serving as a consulting engineer with offices in London and Manchester.

Bowman's interest was enlisted in temperance work in the earlier years of his business life, and his scientific demonstrations of the evil effects of alcoholic indulgence continued for many years to be valuable assets to the cause. In connection with Dr. F. R. Lees of Leeds, he was the first of the scientific men in England to give temperance lectures illustrated by chemical and other experiments, by means of which he gained many adherents to total-abstinence. These lectures were first given in 1862. He was one of the founders of the Yorkshire Band of Hope Union, of the Halifax Temperance Society, and of the United Kingdom Band of Hope Union. He was also one of the founders of the Congregational Total Abstinence Association of Great Britain, and lectured frequently under the auspices of the United Kingdom Alliance. Bowman has the degree of D.Sc., is a fellow of the Royal Society of Edinburgh, and holds membership in many other learned and scientific associations. He is the author of a large number of works on scientific and industrial subjects, several of which are universally regarded as standard works. Among these are: "Structure of the Cotton Fibre in Relation to Technical Appliances" (1881); "Structure of the Wool Fibre" (1885); and "International Text Book of Physical Science" (1886). Among his writings on temperance topics are: A monograph on "The Chemistry of the Alcohol Group"; "The Band of Hope in Relation to the Sunday School"; "The Band of Hope in Relation to the Church"; "Unfermented Wine at the Sacrament"; "Medicated Wines and Their Danger." He was for some time editor of *The Lighthouse*, the organ of the Yorkshire Band of Hope Union, and was a frequent contributor to the leading temperance journals.

BOWRING, Sir JOHN. English author, political economist, and temperance advocate; born at Exeter Oct. 17, 1792; died at Claremont, near that city, Nov. 23, 1872. A diligent student of literature and foreign languages from early youth, he took high rank both as linguist and writer before reaching middle age. One of the original contributors to the *Westminster Review*, he became editor of that influential periodical in 1825, and through its pages commenced a propaganda for free trade, Catholic emancipation, parliamentary reform, and popular education. In 1835 he entered Parliament as member for Kilmarnock. He was knighted in 1854 and sent to Hongkong as governor, where he exercised su-

BOYCE

preme power, civil, military and naval. He was later employed by the British Government in special missions to Siam, Italy, and elsewhere. As an author, his voluminous writings on economic and political questions served in no slight degree to quench his interest in imaginative and, particularly, poetical literature. He seemed to derive inspiration as well as ideas from the many manuscripts which he translated from various ancient languages; yet, undoubtedly, he attained his highest flights in discussing the themes derived from the Christian revelation. He is probably best known by his noble hymn, commencing:

In the cross of Christ I glory,
Towering o'er the wrecks of time.

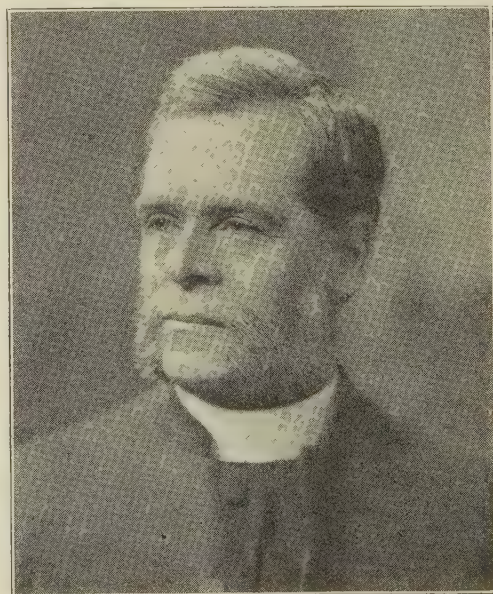
Sir John was a member of various temperance organizations in England, including the National Temperance League and the United Kingdom Alliance. He was a frequent speaker for the cause, and sometimes presided over the largest assemblages. He used his vigorous pen, also, both in prose and in verse for temperance.

The first and last stanzas of one of his short poems read:

I saw a shadowy form, half veiled,
And half exposed, beneath whose robe
A borrowed dagger was concealed—
She burst upon the affrighted globe
And shrieked aloud, "I have a mission!
To murder man is my ambition!"

I asked the demon's name in vain;
That name she dared not utter there;
But soon there fell a drenching rain,
And rumbling thunder filled the air—
And in the hubbub wild, I think
I heard a murmur, Drink! Drink! Drink!

BOYCE, FRANCIS BERTIE. Australian Episcopalian clergyman and temperance advo-



CANON FRANCIS BERTIE BOYCE

cate; born at Tiverton, Devonshire, England, April 6, 1844. He went with his parents to Australia in 1853, landing, on June 18, from the wreck of the passenger ship "Earl of Charlmont"

at Barwon Head. He attended St. James Grammar School, Sydney, and was for eight years in the Union Bank of Australia in that city, finally giving up his good position there to enter Moore College to study for the ministry of the Church of England. He was ordained Dec. 21, 1868, and later had charge successively of George's Plains, Molona, with Wellington, Orange and Pymont. Since 1884 he has been rector of St. Paul's, Sydney, a very populous and poor parish. In 1900 he was elected a canon of Sydney Cathedral by the rectors of parishes, the only unanimous election on record. In 1910 he became archdeacon of West Sydney, and resigned in 1918. He has been famous as a builder of churches, having caused sixteen, as well as one school and one rectory, to be erected in parishes in his charge. In 1874 he made a remarkable organizing tour on horseback, to the Darling River and the adjacent country in which he rode about 2,000 miles.

Boyce joined the Sons of Temperance in Rockley in 1871, and has ever since been actively associated with temperance and Prohibition work. He has been constantly in controversies with representatives of the liquor traffic. He has been a frequent speaker; and his lectures, each delivered many times, include those on "Father Mathew"; "Our Social Condition and the True Lines of Reform"; "Social Wrongs and National Right"; and "The Greatest Question of the Day." He was the first to compute the drink bill of the State, and for many years past has annually, in lengthy letters to the Sydney morning papers, placed his figures with comments before the people. These have been widely quoted.

He raised the banner of full local option in 1876 in Orange, when the temperance people generally advocated State Prohibition, and he has ever since been a staunch champion of the principles of local option. In 1883 he formed in Sydney the New South Wales Local Option League, afterward called the New South Wales Alliance, in which are officially represented all the temperance organizations and most of the churches. He was its first honorary secretary, became president in 1892, and was thereafter continuously reelected until advancing years prompted his retirement in 1916. In the Good Templar organization he has held many important offices, including those of Grand Chief Templar and Right Worthy Grand Chaplain of the International Supreme Lodge, having been appointed to the latter at the Toronto (Can.) session, which he attended in 1899. In that year he preached the annual sermon of the Scottish Temperance League in St. Andrew's Hall, Glasgow. He has been an active reformer in other ways. He was for years an ardent advocate of woman suffrage, and has written extensively on education. He is considered the father of the Old Age Pension Law of New South Wales, or, at least, its chief promoter. In 1896 he formed the Old Age Pension League. In 1905 the New Liquor Act, for which Canon Boyce had fought so long and arduously, was passed, and the beneficial results began at once to be apparent. It provided for effective Sunday closing, and prohibited the entrance of boys under seventeen into drinking-places; but the greatest triumph of all was the local-option feature of the bill, by which the liquor ques-

tion was referred to the people at every general election. In 1906 Canon Boyce was made president of the Evangelical Council of New South Wales, consisting of members of the Anglican and other churches. He has been a prolific writer. Besides his large use of the daily press in every campaign, his books and pamphlets on the temperance question are as follows: "The Drink Problem in Australia"; "The Drink Bills of New South Wales"; "Shall I Vote for No License?"; "The Case for No License"; "The Campaign for the Abolition of Slums in Sydney"; "The War With Alcohol in Australia, or the Story of a Great Campaign"; and "The New Testament and Intoxicants." Of the last-named work he forwarded to the South Australian Alliance sufficient copies to admit of one being sent to each clergyman in the State. Other books of his deal with church work and general social problems. On the occasion of his retirement (in 1916) from active leadership of the temperance forces represented in the Alliance, his friends hung a large oil portrait of the veteran leader in the National Art Gallery in Sydney.

BOYD, HUGH JOSEPH. English Congregational minister and temperance leader; born at Rotherhithe, London, Jan. 9, 1832. He was educated for the profession of teaching, and to this work he devoted some of the best years of his young manhood. Early becoming absorbed in the temperance reform movement, he made his first speech in that interest when he was fifteen years of age. Appalled at the havoc wrought by drink, and accustomed to urge various bodies of men to put away the evil, his ordination to the ministry of the Congregational Church and entrance upon pastoral work afforded wider opportunity for his power of appeal and genius for organization. Boyd was pastor of the Paddock Congregational Church in Huddersfield when the Independent Order of Good Templars was first introduced into England. Promptly uniting with it and seeking to extend its usefulness, he was some years later chosen as Grand Chaplain of the Grand Lodge of England. In August, 1884, he was elected to the office of corresponding secretary of the British Temperance League. For nineteen years he held this laborious office, resigning in 1903, when he had attained the age of 71. After some years of pastoral service among several small country churches, he made his home with his daughter, Miss SARAH LETITIA BOYD, secretary of the Women's Total Abstinence Union.

BOYD, SARAH LETITIA. English temperance advocate; born in London March 26, 1858; daughter of the Rev. HUGH JOSEPH BOYD, the well-known secretary of the British Temperance League; educated at a private school at West Melton, near Rotherham, Yorkshire; a Fellow of Templars Institute. A life abstainer, Band of Hope worker, and (since 1875) a member of the Independent Order of Good Templars, she developed the spirit and the habit of service before reaching woman's estate. From 1891 to 1899 she was an assistant in the office of the British Temperance League, and from the latter year until 1918 she was secretary of the WOMEN'S TOTAL ABSTINENCE UNION. In that capacity she addressed a great many public meetings and did much organizing work in addition

BOYNTON

to her office duties. In 1918 she retired from active service in the temperance field in order to devote her attention to her aged parents. On the occasion of her retirement a meeting was held at the offices of the Union, 4 Ludgate Hill, London, Sept. 24, when Mrs. E. W. Brooks, a past president, presented to Miss Boyd an annuity of £30 (\$150) and a purse of £85 5s. (\$426) which had been "contributed by friends far and near," in "grateful appreciation of Miss Boyd's splendid services to the Union." Miss Boyd was then placed on the Executive Committee, in which she will still be able to help the Union in its work.

BOYNTON, MELBOURNE PARKER. American clergyman and Prohibitionist; born at Lynn, Mass., Nov. 6, 1867; educated in the public schools and at California College, Oakland, Cal.; took the theological course at the Divinity School,



REV. MELBOURNE PARKER BOYNTON

University of Chicago; and received the honorary degree of D. D. from Des Moines College, Iowa (1911). He married Hattie Wells at San José, Cal., Sept. 8, 1892. He was pastor of the First Baptist Church, San Francisco, Cal., from 1894 to 1897; and since September, 1897, he has been pastor of the Woodlawn Baptist Church, Chicago, Ill. Boynton helped to organize the Illinois Anti-Saloon League; was continuously a member of its Board of Directors and for most of the time secretary of the Headquarters Committee; and was also Illinois trustee of the Anti-Saloon League of America. He was active in various Prohibition campaigns as platform man and as writer in numerous periodicals. He was chosen candidate for Congress on the Republican ticket in the primary of 1916 against James R. Mann who, as minority leader in the national House of Representatives, led the fight against the Hobson Prohibition amendment. This campaign contributed largely to Mann's loss of leadership in the lower house of Congress. Boynton

BRADLEY

is chairman of the Illinois Baptist State Convention Committee on Temperance.

BRACAT. See BROCAT.

BRADFORD. City and borough (municipal, county, and Parliamentary) in the West Riding, Yorkshire, England, about eight miles west of Leeds; population (census 1921), 285,979. Though in existence before 1066, the town was not incorporated till 1847. It was, however, represented in Parliament in 1832. Bradford has long been a great industrial center. A fulling-mill existed here as early as the fourteenth century, and textile manufactures now employ some 50,000 hands. There are also engineering and iron works. It has a number of noteworthy public buildings. The Cartwright Memorial Hall, standing in Lister Park, commemorates Dr. Edmund Cartwright, the inventor of the powerloom and the combing-machine. It has a number of important educational institutions among which is the Technical College, under the direction of the corporation. It is governed by a lord mayor, 21 aldermen, and 63 councilors.

Bradford has a special claim to notice in *THE STANDARD ENCYCLOPEDIA*, inasmuch as it was the home of the first English temperance society, which was founded there Feb. 2, 1830. Its Temperance Hall, too, erected in 1837, was the first of its character in England, and it has proved a most useful aid to the temperance cause.

Bradford was also the field of operation of Thomas Baines (born 1811), who was one of the first members of the original temperance society at Wilsden, near Bradford. He and his associates adopted the moderation pledge, but, being unable to make much headway with it they became total abstinents. Baines and his colleagues conducted a campaign of considerable proportions through Wakefield, Otley, Knaresborough, and Bradford, having as many as 40 speakers on their staff. Baines removed to Bradford in 1835, where he became secretary of the local temperance society.

BRADLEY, HENRY. British registrar and temperance worker; born at Chorley, Lancashire, in 1809; died at Preston Jan. 5, 1882. When a youth he removed to Preston, where, in 1832, he assisted in founding the *PRESTON YOUTHS' TEMPERANCE SOCIETY*. In the same year he became secretary of the *PRESTON TEMPERANCE SOCIETY*. Bradley held this office for six years, and then became a member of the committee, retaining this latter office until his death. After twenty-five years' service as a bookkeeper, he became registrar of births and deaths for Preston. For more than half a century he was an indefatigable worker in the cause of temperance.

BRADLEY, HERBERT. English editor and temperance leader; born at Plaistow, Essex, Sept. 16, 1864; died Aug. 8, 1907. He signed the total-abstinence pledge during the Blue Ribbon crusade of 1879 in England, and took an active part in furthering that movement. Besides being secretary of a senior Band of Hope and chairman of a temperance workers' band, he served on the finance committee of the London Teetotal Federation, a political Liberal organization whose object was to enroll temperance voters and get them to the polls. He was one of the founders of the National Prohibition party

in England; and at the first convention of that party he was elected general secretary and also financial secretary. When *The Prohibitionist*, the organ of the new party, was started, Bradley was selected as its editor. He was enterprising and aggressive in his conduct of the paper, and aroused no little interest by publishing therein the names of prominent people, clergymen in particular, who owned brewery stock.

BRAENDEVIN. The Danish and Norwegian term for ardent spirits. Compare the Swedish *Brännvin*. See DENMARK; NORWAY.

BRAGA. A fermented beverage made and used by primitive peoples in the Ural regions of Russia. It is prepared by using one part of wheat malt with six parts of oats. When the drink is thick it is ordinarily drunk when warm; when it is more liquid it is used as a cold, refreshing beverage. The well-to-do classes especially use it thick, and many families of the Permians employ annually as much as three or more tons of oats for braga for their personal use. It is not customary to sell it. The wealthier people, also, sometimes add hemp-seed, which makes the beverage much stronger, so that it brings drunkenness more quickly, and produces injurious effects on the nervous system. "It is good, but men get crazy taking it," is a saying among the Permians. On holidays it is the custom to begin with braga very early in the day, so that on these occasions the Permians are drunk from morning to night. The hunting people of Tcheremshim make their braga of malt of oats and barley; but, this being less strong, they add spirits to it. Among the Bashkirs, in the governments of Perm and Ufa, hops are added to the malt of oats and barley. The beverage is used especially in winter, koumiss being the summer drink.

Strahlenberg (quoted by Morewood) says the Russians "make of oatmeal, or wheat and hops, a thick white liquor called *braga*, which when fresh is pleasant enough, having a tartish or vinous flavour, remarkably heady, and is drunk only by the common people." He adds that the Usbecks make the same liquor of rice and occasionally of millet. On the Terek, according to Morewood,

a beer termed *Terskaia braga* is brewed from millet by soaking it in water, then bruising it, and after that boiling it, in which stage a quantity of ground malted rye and barley is poured upon it to reduce it to the desired temperature; oats are then added, and the whole is left to ferment. When this process is completed, the liquor is freed from the husks of the grain, and at this stage it is fit for use.

Among the Circassians braga is known as *fada* or *fadachusch*, meaning "white fada," brandy being called *arka* or *fadafitza*, that is "black fada."

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BRAGGET, BRAGGAT, BRACKET or BRAGOT. An ancient drink made of ale boiled with honey, seasoned with pepper, cloves, mace, and other spices, and fermented with yeast. It is frequently mentioned by old English writers as, for example:

His mouth was sweete as bragot is, or meth.

—Chaucer, "Miller's Tale," i, 75.

And we have served there, armed all in ale,
With the brown bowl, and charged with braggat stale.
—Ben Jonson, "Gypsies Metamorphosed."

BRAHMANISM or BRAHMINISM. The religious system originated and developed by the Brahmins or Brahmins, the chief of

The Two the four great castes among the Hindus. It is estimated that its adherents in India number about 217,600,000, or about 69 per cent of the total population. The Aryan settlers among the primitive people of India included the *Brahmanas* ("priests"), the *Kshatriyas* ("warriors"), and the *Vaisyas* ("agriculturists"); and these conquered the *Sudras* ("servants"), the dark-skinned aborigines. Brahmanism inculcates the belief in the supreme deity Brahma. There are really two Brahmas: one (*Brahmā*) "an impersonal, all-embracing divine essence, the original source and ultimate goal of all that exists"; the other (*Brahmā*) the creator of the world and one of a triad of divinities of whom Vishnu ("the preserver") and Siva ("the destroyer") are the others. At the time of the formation of the early Aryan colonies on the Indus each father was priest in his family. The art of writing being unknown or little practised, the hymns and sacrificial formulas were handed down by word of mouth from father to son. In the course of time the hymns and prayers were collected in a body of writings under the name *Veda* ("inspired knowledge"), and these have been regarded by successive generations as sacred. When the language of the *Vedas* became obsolete the Brahmins arbitrarily appropriated the guardianship of the sacred books, thus rendering impossible access to the gods except through the Brahmins themselves.

The *Vedas* were first transcribed between 600 and 200 B. C., but the period with which they deal extends back indefinitely from about 1200 B. C. They consist of four separate collections, namely, the *Rigveda*, the *Samaveda*, the *Yajurveda*, and the *Atharvaveda*. Each of the four *Vedas* has attached to it a body of prose writings, called the *Brahmanas*, which explain the ceremonial application of the texts, and another body, the *Upanishads*, of later date, consisting of mystical speculations.

The Brahmanical system has undergone many changes and split into numbers of sects each of which has evolved literature of its own. At one time (300 B. C. to A. D. 500) Buddhism nearly succeeded in ousting Brahmanism, but the former became corrupted and lost ground in India. In 1830 Ram Mohun Roy established a religious society in India, the Brahmo-Somaj, which was reorganized in 1858 by Keshub Chunder Sen. This sect discountenances Brahmanism and condemns polygamy, caste, idolatry, child-marriage, and intemperance. There are now about 4,000,000 Christians in India.

The original Brahman worship consisted of prayers and sacrifices to the gods, or rather to the phenomena of nature—sun, moon, and rain—which were regarded in the light of personal beings, known as the *devas*, or "shining ones." At a later period the more popular of the deities of the conquered natives were incorporated into the Brahmanical worship system, and a complete pantheon of gods was developed. There was the supreme triad of Brahma, mentioned

above, and the remaining gods were mostly relegated to the domain of Indra, the sky.

As civilization increased the Brahman priests began to perceive that the old gods of the Vedic hymns were not supreme beings, but only poetic fictions. When they came to think the matter out they saw that the sun, moon, vapor, sky, wind, and dawn could not each be a separate primeval cause. The priesthood did not shock the less speculative castes by any public rejection of the deities of the *Vedas*, but accepted the old gods as beautiful manifestations of the divine power, and continued decorously to conduct the sacrifices in their honor. Among their own

Evolution of Brahmanic Worship caste, however, the Brahmins distinctly enunciated the unity of God. Having built up a religion for the Indian people, the Brahmins themselves developed a system of philosophy and arranged its doctrines in six great systems. The sages as a rule struggled toward the same end—the liberation of the human soul from the necessity of existence and from the chain of future births by absorption into the Supreme Soul, or primordial essence of the universe. The whole system may be summed up as follows:

There are three phases of religious thought: (1) Vedism, (2) Brahmanism, and (3) Hinduism. These three phases followed each other, partly overlapping.

Vedism was the worship of the deified powers of nature by song, prayer, and sacrifice.

Brahmanism grew out of Vedism. It teaches that all the phenomena of the universe are aspects of one eternal being. Manifested impersonally, he is known as *Brahmā*; manifested as a creator, as *Brahmā*; manifested as a destroyer and disintegrator, as *Siva*; manifested as a preserver, as *Vishnu*. All these gods are one.

Hinduism may be called Brahmanism gone to seed. It is the faith of the millions of lower-caste Indians who could not and can not comprehend the spiritual philosophy of the Brahmins, but have modified it by mixing it with the creeds and superstitions of Buddhists and of the aboriginal population of India. It is mainly a code of social rules and local superstitions.

It should be noted that while Vedism has entirely perished, Brahmanism is still the religion of the Brahmanical caste.

Temperance has been an important factor in the Brahmanical system. Three distinct phases can be clearly traced. At first the greatest ex-

Temperance and Brahmanism cesses in the use of intoxicants existed, rendered additionally dangerous by the fact that the conquering Aryans not only practised distillation, the discovery

of which has been erroneously attributed to the Arabs, but drank their liquors raw.

The gods, especially Indra, were propitiated by offerings of intoxicants, which were supposed to be accepted eagerly; and since drunkenness was attributed to the gods, it is clear that no sentiment against it existed among the people. The second phase commenced with the prohibitory laws of Manu, who probably lived some time previously to Buddha. The Buddhist faith, which at one time was predominant in India, assisted in the moral transformation. But Bud-

dhism partly subsided, the newer sects of Brahmanism adopted novel doctrines, and once again intemperance became not merely a trivial fault, but a ritual necessity among the followers of the new schismatics.

The ancient Brahmins possessed a remarkable sacrificial ceremony connected with the liquor obtained from the *soma* (Sanskrit for "pressed juice"). The same ceremony existed among the Parsees, with whom the plant was termed *haoma*. The Parsees and Brahmins having once been united on the plateaus of central Asia, before the two branches of the Aryan race divided to conquer Persia and India respectively, their religious customs were similar. Once every year each householder celebrated the sacrifice

The Soma Sacrifice of the soma with hymns and the attendance of sixteen priests. The simplest form of the ceremony lasted

five days, but others lasted for weeks or even months. A few orthodox Bharmans still maintain the old worship, but the soma sacrifice has now fallen into such complete neglect that the identity of the ancient plant itself is not known. The modern soma or haoma (*Sarcostemma acidum*) is a yellow plant which grows in mountainous regions. It is plucked with much ceremony, and the juice is drunk by the priest at the sacrifice. According to Haug, the plant in use at the present day is not the same as that used in ancient times. After being cleaned and macerated in water, the plant is pressed between two stones, and the juice which flows from it is diluted in water and strained through the wool of rams. This juice is then mixed with water, barley-meal, clarified butter, and the meal of the wild paddy, and allowed to ferment for nine days. Haug, who witnessed the sacrifices of the modern Brahmins, tasted the soma as at present prepared, and described it as of a white color,

Preparation of the Soma Juice very astringent and bitter, with some intoxicating properties. He described the taste as most disagreeable ("Essays on the Sacred Language, Writings, and Religion of the Parsees"). A certain quantity of the intoxicating juice is offered as a libation to the different deities by being poured from variously shaped vessels upon the sacred fire. This the gods are supposed to drink. Then the priests themselves drink, sometimes very copiously, and also the sacrificer.

Soma was not merely a drink. It is frequently addressed in the *Vedas* as a deity, and by priestly incantations the liquor was believed to be miraculously transubstantiated into the god Soma himself. In the *Brahmanas* Soma is identified with the moon; in the Vedic poets, usually with the sun. Soma is especially the fiery beverage that gives strength to Indra, the warrior god. By an association of ideas soma becomes also the thunderbolt and the bull.

The *Rigveda* abounds with references to the drinking proclivities of the gods, especially of Indra. The following are typical examples:

Come hither, O Indra, to our sacrifice. Drink of the soma, O soma drinker; the intoxication of a wealthy man bestows wealth (I, 9, 1).

Come hither O Indra, and intoxicate thyself (*ibid*).

When he [Indra] combated against the withholder of rain in his inebriation, the refreshing rain rushed down the declivity like rivers (I, 52, 5).

When Indra, animated by soma, destroyed the defenses of Vala with the thunderbolt, as did Thritha (*id.*).

In one hymn to Indra every verse ends with the refrain "In the intoxication which soma has caused him, see what Indra has accomplished"

Inebriety of the Gods (*Rigveda*, translation of Langlois, p. 174). Indra is described as taking such copious draughts of soma that his inside becomes like a fishpond (*Rigveda*, VIII, 1, 23), and he is praised for being reeling drunk (X, 119). It is clear from these passages that the Vedic people must have been great toppers, and that they believed the gods were eager to join in their revels. "Called by us, O Indra, sit down and intoxicate thyself with us, thy friends," says another passage (X, 112, 3). Other passages read: "Very old is thy favor and auspicious friendship; renewing again that auspicious friendship, may we now in thy society intoxicate ourselves with soma" (III, 58, 6). "Like the chief priest, drink first of this soma, O Indra; we offer thee, O god, this sweet soma for intoxication" (V, 43, 3).

The priests drank soma during the ceremony until they were all drunk together (I, 54, 8; III, 43, 5). In one place Indra is described as drinking soma with milk early in the morning. This drunkenness of the god, which was clearly a reflection of the habits of the priests, was so frequent that a reaction occurred. In the later *Vedas* and in the Laws of Manu, while soma was permitted, the use of the stronger intoxicant known as sura was prohibited under horrible penalties. It was called "dirt," and its use by a Brahman was considered one of the unpardonable sins (see below, LAWS OF MANU). Sura was in general use, and it is denounced in the Vedic hymns. In one place it is

The Intoxicant Sura spoken of as a poison, suspended in a leather bottle (*Rigveda*, I, 191, 10. In another the excessive drunkenness of Indra upon soma is compared with the drunkenness caused by sura (VIII, 2, 12).

Among the most potent influences in forming the stable character of Hindu worship were the "Laws" of Manu, a traditional religious and moral lawgiver. One of his translators, Sir William Jones, believed him to have lived during or before the ninth century B. C. Others placed him two or three centuries later. The following passages from the Laws of Manu are only a few of those referring to the use of intoxicants. They are taken from Max Müller's edition of the Laws in "Sacred Books of the East," vol. xxv, Oxford, 1886):

LAWS OF MANU.

IV, 216. [Among a number of persons from whom a Brahman is forbidden to accept food are mentioned those following the trade of an innkeeper.]

V, 58. There is no sin in eating meat, in [drinking] spirituous liquor, . . . for that is the natural way of created beings, but abstention brings great rewards.

V, 89, 90. Libations shall not be offered to . . . women who . . . have killed their husbands, or drink spirituous liquor.

VIII, 159. Money due by surety, or idly promised, or lost at play, or due for spirituous liquor, the son [of the party owing it] shall not be obliged to pay.

IX, 13. Drinking [spirituous liquor], associating with wicked people, separation from the husband, rambling abroad, sleeping [at unseasonable hours] and dwelling in other men's homes, are the six causes of the ruin of women.

IX, 80. She who drinks spirituous liquor, is of bad

conduct, rebellious, diseased, mischievous, or wasteful, may at any time be superseded [by another wife].

IX, 84. She who, though having been forbidden, drinks spirituous liquor even at festivals, or goes to public spectacles or assemblies, shall be fined six *kris hnalas*.

IX, 225. Gamblers, dancers and singers, cruel men . . . and sellers of spirituous liquor, let him [the king] instantly banish from his town.

IX, 237. For drinking [the spirituous liquor called] sura, the sign of a tavern [a wine-cup] shall be impressed on the forehead with a hot iron. The other offenders, also, are to be appropriately branded.

IX, 239. Such [persons] who have been branded with [indelible] marks must be cast off by their paternal and maternal relations and receive neither compassion nor a salutation; that is the teaching of Manu.

XI, 68. Giving pain to a Brahmana [by a blow], smelling at things which ought not to be smelled at, or at spirituous liquor . . . cause the loss of caste.

XI, 71. Killing insects, small or large, or birds, and eating anything kept close to spirituous liquors . . . [are offenses] which make impure.

XI, 97. A Brahmana, stupefied by drunkenness, might fall on something impure, or [improperly] pronounce Vedic [texts], or commit some other act which ought not be committed.

XI, 98. When the *Brahma* [the *Veda*] which dwells in his body is [even] once [only] deluged with spirituous liquor, his Brahmanhood forsakes him, and he becomes a Sudra ["servant"].

XII, 53. A Brahmana who drinks sura shall enter [the bodies of] small and large insects, moths, birds, feeding or ordure, and of destructive beasts.

It will be observed that in Law V, 58, cited above, the drinking of intoxicants is distinctly sanctioned, despite the prohibition contained in other passages. This discrepancy is probably due to the fact that, like many other sacred books, the Laws are a compilation of former records. It is of interest, however, as showing that side by side with stringent Prohibition a strong tendency existed in favor of the right to drink liquor. In other words, the strife between the Prohibitionist and the liquor interests was rampant as early as the time of the Brahmanical writings.

Brahmans are forbidden to drink sura under the death penalty. Probably the whole legislation was an elaborate attempt to keep the white, conquering race, separate from the colored population.

The "Institutes of Vishnu," a collection of aphorisms on the sacred laws of the Brahmans, the time and place of whose composition are doubtful, are closely associated with the Laws of Manu. Many of the enactments are the same, and similar crimes are enunciated. In XXII, 82, 83, 84, of the Institutes the following ten intoxicants are mentioned as forbidden to Brahmins: liquor from the madhuka tree; liquor from molasses; liquor from the fruit of the tanka or kapittha; liquor of Vishnu from the jujube; date or kharjjura liquor; liquor from the breadfruit; grape liquor; liquor from madhuka blossoms; mareiva liquor; and liquor from the coco-palm.

That grog-shops were known among the ancient inhabitants of India is shown by the following quotation from the *Rigveda*: "I deposit the poison in the solar orb, like a leather bottle in the home of a vendor of spirits."

Despite the Brahmanical prohibition of drink, the vice of drunkenness was never stamped out among the higher castes; while the enormous numbers of the Sudras, or conquered aborigines, were never prohibited at all. It is said that Prohibition was first promulgated by Sukracharya, high priest of the Asuras, who was disgusted with the memory of his own excesses.

According to the *Mahabharata* (I, 176), a certain Kacha had become a pupil of the high priest in order to learn from him the secret of reviving the dead, which was known to no one else. The Asuras came to know of this and, fearing that Kacha would learn the secret and

betray it to the Devas, assassinated him, cremated his body, and mixed the ashes in the priest's wine. He drank them, unconsciously, and thus Kacha was transferred to the stomach of Sukracharya. At the earnest solicitation of Devayani, the priest's beautiful daughter, who loved Kacha, her father restored him to life; and thenceforward Sukracharya, displeased with the whole sequence of events, forbade the use of wine. "From this day forward," he said, "the Brahman who through infatuation shall drink sura shall lose all his religious merit; that wretch will be guilty of the sin of killing Brahmins, and be condemned in this as well as in a future world."

See SOMA.

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BRAM. A fermented beverage made from rice by the natives of Java.

BRANCH, HENRY. American clergyman and Prohibition advocate; born in Richmond, Va., Jan. 8, 1842; educated at Richmond (Va.) College, Washington University, St. Louis, Mo., and Princeton Theological Seminary. In 1890 he received the honorary degree of D. D. from New Windsor (Md.) College. Ordained to the ministry of the Presbyterian Church in 1865, he has been continuously in the pastorate of that denomination with the exception of the period 1869-72, during which he served as pastor of the Reformed Dutch Church, New Haven, Conn. In 1871 he married Miss Melissa M. Jarvis. In 1894 he was elected president of the Maryland State Temperance Alliance, and served until 1904. When the Maryland Anti-Saloon League was organized Branch was elected vice-president, and has been reelected ever since. This veteran pastor made his pulpit a constant protest against the license system in the days when to take that position meant the arousing of antagonism and the alienation of closest friends. His home is in Baltimore.

BRANDEWIJN. The Dutch word for brandy. In Cape Colony, South Africa, it denotes an inferior brandy obtained from the stalks and husks of grapes mixed and fermented with wine-lees. Other ingredients make it very ardent.

BEANDT, CHARLES HENRY. American clergyman and Prohibitionist; born at York, Pa., June 10, 1862. He attended the public schools until he was nearly ten years old, when he was compelled to go to work. His parents then moved to a farm and grist-mill in Manheim Township; and Charles Henry worked alternately on the farm and in the mill, being able to attend school for 64 days only until he was 21 years of age. He then attended York County Normal School, Ursinus Academy, Collegeville, Pa., Ursinus College (A. B. 1890), and the Ursinus School of Theology, and was licensed to preach in May, 1892. In July of the same

year he was ordained to the ministry of the Reformed Church in the United States; serving successively five pastorates until 1906, when he took up the work of the Anti-Saloon League. Originally reluctant to be associated with "fanatical" temperance folks, he was impressed by the distressed women who came to him in the early years of his ministry, begging him to do something to help the drunken members of their households, and presenting aspects of the subject not hitherto considered by him. He went freely among the men who were breaking the hearts of wives and mothers, and found many of them who were willing to give up the drink habit, but who, under the spell of depraved appetite, could not resist the lure of the open saloon. From that time forward his attitude became aggressive, and there was never a remonstrance or a local-option contest in which he did not take a leading part. In Lisbon, Ohio, in connection with his pastoral work, he edited a paper called *The Anti-Saloonist*, as an adjunct to the local campaign against the saloon. In 1907 he was made superintendent of the Northeastern district of the Pennsylvania Anti-Saloon League, and seven years later was transferred to the Altoona district, of which he is still superintendent.

BRANDY. An alcoholic liquor obtained by distillation from grape-wine. The term is applied, also, to spirits obtained from fruits other than the grape, as the peach and the apple. It was formerly supposed that the word "brandy" was derived from the High German *branntwein*; but T. Fairley (in *The Analyst*) has shown that the modern English word is quite as old as any of its Continental equivalents. It was formerly *brandewine*, *brand-wine*, and *brandy wine*. The word *brand* was common to all the Teutonic languages of northern Europe and signified "a thing burning" or that "has been burned."

Brandy is supposed to have been the first distilled liquor made, and the discovery of the process of its extraction is generally attributed to Arabian alchemists. The earliest known recipe for the distillation of *aqua ardens*, or "ardent water," however, is that of Marcus Graecus (end of 11th century), preserved in the Bibliothèque Nationale, Paris (Nos. 7156, 7158). Albucasis, a physician of Cordoba, in Spain, succeeded in the twelfth century in producing brandy (spirit of wine) and rectified spirits from grape-wines. The process was long kept secret, the alchemists using the redistilled brandy in the preparation of their secret menstums. It was first called *spiritus vini* ("spirit of wine") and later *vinum adustum* ("burnt wine"), *spiritus ardens* ("ardent spirit"), and, when bottled and used as a beverage, *aqua vitae* ("water of life"). The last-mentioned name, early passing into Irish speech as *uisgebeatha*, eventually became "whisky." In France, also as early as Arnaud de Villeneuve (13th century), brandy was called *eau de vie* ("water of life"), and this term is still in use.

During several centuries brandy seems to have been used almost wholly for chemical and medicinal purposes, although J. F. Stanford is of the opinion that its use as a strong drink, also, began as early as A. D. 1260, the Arabians teaching its use to the Spaniards, and the latter,

in turn, to the monks of Ireland. By the sixteenth century brandy had come into use on a more extended scale, first by laborers in Hungarian mines in the belief that it was a preservative against cold and dampness. The British writer Camden says that in 1581 strong liquors were adopted as a cordial by the English soldiers assisting the Dutch in the Netherlands, and that the former then first learned "to drown themselves in immoderate drinking." In Great Britain itself the use of brandy (*aqua vitæ*) must have become rather common in Shakespeare's day, for he refers to it at least five times in his plays. Two instances are:

Give me *aqua vitæ*.

—"Romeo and Juliet," Act III, Scene 2.

I will rather trust . . . an Irishman with my *aqua vitæ* bottle.

—"The Merry Wives of Windsor," Act II, Scene 2.

At the present time genuine brandy is made from grape-wine, and preferably that of white grapes, as these contain more of the essential oil of grapes, to which the distinctive flavor of brandy is due. In the seventeenth century white grapes were the only ones used for brandy in France. Any peculiarity in the flavor of the wine is apt to pass to the brandy. Thus some wines taste of the particular soil in which the grapes are grown and the brandies distilled from them have the same *goût de terre*. Brandies from a section in Dauphiny have the odor and flavor of Florentine iris while those of St. Pierre in Vivarais smell of the violet. The best brandies come from the Department of Charente, France, and are called *cognac* from the name of the town which is the center of the district.

Other French brandies of merit are those of Armagnac, Marmande, Nantes, and Anjou. Spain and Portugal produce good brandies, and formerly the Californian product was in demand.

A white wine containing 6 to 8 per cent of alcohol, and often itself harsh and unfit to drink, is generally used for the best brandy. The distillation is carried on in a pot still, the process consisting of two distinct distillations. The first separates the "crudities" and "tailings" from the purer "middle running" which, being redistilled, constitutes brandy. Made in this way it is a colorless liquor and will remain so, if stored in glass containers. Even the best brandy needs to be "aged" at least four years before it is considered fit for use. Usually it is "aged," or stored, in oak casks; and the color becomes yellowish brown from the extractives of the wood, oenanthic ether and various esters. Aldehydes and other products including tannic acid are developed. Furfural, and propyl, butyl and amyl alcohols, all injurious, and present in the beginning, are somewhat decreased by aging. The tannic acid of the cask also aids the precipitation of possible traces of copper or lead derived from the still. The acidity, which is slight, increases with age.

Brandy is almost pure alcohol and water, from 48 to 56 per cent alcohol (on the average about 50 per cent) by volume. Per 10,000 parts it contains: acids 94.76; aldehydes 10.68; higher alcohols 287.94; ethers (esters) 116.82; furfural bases 4.88. Its specific gravity is from 0.902 to 0.941. These proportions, like the alcoholic percentage, vary somewhat in different brands of brandy.

Of genuine brandy, that is, pure distillate of grape-wine, there has long been comparatively little on the world market, several substitutes taking its place. Some are closely akin, such as "applejack" or apple brandy from cider, and pear, peach, cherry, blackberry and other fruit and berry brandies. In Brazil the natives use the wine from the anana; in the West Indies, from the cashew nut; in Russia from the watermelon; and in India and some other Oriental countries a kind of brandy called "arrack" is distilled from palm and several other juices (see ARRACK). Other substitute brandies are made from grains, as from oats in Siberia, wheat in the Caucasus, and rice in China and Japan; but in general most of the so-called brandies are fictitious, being fabricated from mixtures of "neutral or grain spirits, made from a 'mash' of rye, corn, glucose or potatoes, diluted with water, colored with caramel or prune-juice and flavored with various substances, such as 'cognac essence,' sirup of raisins, rum, bitter-almond shells, sugar or tincture of capsicum" (Bailey, p. 268). Sometimes a little genuine brandy is added to make the substitute more realistic. So expert did the counterfeiting of brandy become that it is said that even in France the most that a dealer could tell by the dates and descriptions of the labels was that the contents were prepared to taste and smell like the vintage and distillation of the year mentioned.

See ADULTERATION.

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BRANDY-CAVE. Washings of brandy-casks, used in making spurious wines.

BRANDY COCKTAIL. A mixture composed of gum sirup and brandy.

BRANDY PAWNEE. The term (made up of the two words "brandy" and *pani*, the Hindustani for "water") used in India for brandy and water.

BRANDY SMASH. A drink composed of brandy, water, and sugar, with either shaved or cracked ice. Sprigs of mint are usually added.

BRANDY-WINE. See BRANDY.

BRANNTWEIN. The German term for ardent spirits. See BRANDY; GERMANY.

BRANTHWAITE, ROBERT WELSH. British physician; born in 1859. He received the degree of M. D. at Brussels in 1896, and was appointed Doctor of Public Health in London the same year. He has served in the following offices: Commissioner of the Board of Control (Lunacy and Mental Deficiency); Inspector of Prisons under the Inebriates Acts; Medical Adviser of the Reformatory and Industrial Schools Department; Resident Medical Superintendent of Dalrymple Home for Inebriates; Assistant Medical Officer at Parkside Asylum; and House Surgeon of Macclesfield Infirmary. He saw active service as an army surgeon in France during the World War, and was mentioned in dispatches.

Branthwaite has been interested mainly in

that phase of the alcohol problem which deals with provision for the reformatory treatment of habitual drunkards and for the control of such persons for the good of the community. His attitude toward Prohibition has been severely critical, not to say hostile. He has written numerous reports dealing with the problems of inebriety, and has delivered several addresses before the International Congress on Alcoholism. The following extracts are from his paper on "Legislation for Inebriates," read before the Twelfth International Congress at London (1909):

Ordinary temperance teaching rarely reaches the inebriate, because, even in the early stage of habit formation, he avoids every chance of encountering it. If it does reach him, he either admits the desirability, and at the same time the impossibility, of his becoming sober; or he denies the accusation of intemperance, and the necessity for amendment. Therefore, something more than ordinary temperance teaching is necessary to enable us to deal effectually with this class—something more directly applicable to them, and, as a general rule, something which definitely restricts their liberty of action. If the inebriate is incapable of appreciating the necessity for amendment, or, realizing that necessity, is unable to fight against his overmastering desires, common humanity demands that such assistance as is likely to be of value to him shall be rendered by those who are able to help. If unsupported moral and temperance teaching proves insufficient, and more definite procedure is found to be necessary, then it certainly behooves us to adopt any course likely to provide the best possible chances of recovery. We are doing but little in this direction at present. Inebriates are only receiving attention in a haphazard halfhearted way. In the early stages of their habits we preach at them and do little else; in their later stages we send them backwards and forwards to prison with monotonous regularity, too often producing further moral degradation and mental degeneracy. Whether they were originally sinners or diseased persons seems to affect the question but little; as inebriates they have become weak-kneed, helpless beings, whose cry for help should appeal to the strong. This we may call the humanitarian view of the subject, our highest reason for requesting legal power to deal rationally with the inebriate The cry of the total abstainer is "universal abstinence," and nothing short of that will please him. Years will elapse before universal abstinence becomes a fact, if ever it does; and in the meantime we have the continuous manufacture of drunkards by drunkards; thousands sinking each year into hopeless misery. No cry is raised by total abstainers who are now a power in the land, against our present unsatisfactory legislation for drunkards; indeed I doubt whether a dozen people in this room could stand a five minutes' examination on the powers we possess, let alone suggest the direction for amendment. Go on with preventive measures by all means; but let us take some interest also in the curative and protective side of the question. It will not only pay to do it, but it is necessary from all standpoints, Christian, humanitarian, and economic.

BRÄNVIN. Swedish brandy, the popular alcoholic beverage of Sweden. It is distilled from potatoes, and might be more properly termed potato-spirit than brandy. It is of a pale watery color and highly intoxicating. The word "brännvin" means literally "burnt wine," and is analogous to the *braendevin* of Norway and Denmark. See SWEDEN; NORWAY; GOTHENBURG SYSTEM.

BRASENOSE ALE. Ale brewed at and by Brasenose College, Oxford, England, for the college use. See COLLEGE ALES.

BRATT SYSTEM. A system of liquor-selling in Sweden, named after its inventor, Dr. Ivan Bratt. It is sometimes referred to as the "Stockholm system," in contradistinction to the Gothenburg system, which it displaced. The Bratt system was introduced in Stockholm on March 1, 1914, and during the same year it was adopted

in a number of other cities, the *bolags* ("drink-selling societies") forming an important feature of it as they did of the Gothenburg system. Since Jan. 1, 1916, the principles of the new system have been applied and have been compulsory throughout Sweden, but the new law especially adapted to it went into effect Jan. 1, 1919.

The Bratt system deals only with "intoxicating liquors," an expression which is interpreted to include only spirits, wines, and malt liquors containing more than 3.6 per cent of alcohol by volume. The more important provisions of the law were thus presented by Senator Alexis Björkman, of Stockholm, in a paper at the Fifteenth International Congress Against Alcoholism (1920):

All sales of intoxicating drinks have to be made through a special *bolag*, whose shareholders shall get not more than 5 per cent interest per annum on invested capital. In the board of the *bolag* the shareholders elect two members, the parish or community one, and the national control board one (its chairman).

As a rule a *bolag* for the sale of intoxicants can not be operated against the veto of the community. Because of this condition no sale of intoxicants is allowed in 14 out of the 109 cities in the country. It is only allowed in 88 out of the 2,409 smaller towns and parishes. But the inhabitants of a community where there is no sale of intoxicating liquors have the right to buy such liquors in the nearest community where sale is going on. A community can only prohibit the sale of intoxicants within its own borders, but has no right to prevent the sale to people living there.

Intoxicating liquors must not be sold to others than those who have permission to buy, and such permission is issued by the *bolag* in the form of a *motbok* (pass-book).

A *motbok* shall not be issued to any one who is not fully 21 years of age;

Nor to any one who has been under penalty for drunkenness more than once during the last two years;

Nor to any one who has in the last three years been convicted of any crime committed under the influence of liquor;

Nor to any one who has been placed by the authorities in a hospital on account of drunkenness during the last three years;

Nor to any one who has been under cure in a hospital for delirium tremens or for any other sickness caused by the use of intoxicants;

Nor to any one who has during the last three years been convicted of unlawful sale of alcoholic liquors or of having furnished others with the same;

Neither to any one whom the temperance committee of the community has declared unworthy to possess a *motbok*.

A *motbok* is personal property, and must not be lent, nor sold, nor used in order to furnish intoxicating liquors to others.

On a *motbok* 4 liters of spirituous liquors (brandy) can be bought per month, but no restriction is set in the law for wine and beer.

No *motbok* is required in restaurants, but prior to 3 p. m. no intoxicants are sold to others than those who eat meals.

Dr. Bratt had attacked the Gothenburg system on the ground that, while it had to some extent reformed the spirit traffic as far as consumption on the premises was concerned, it made no provision for curbing the sale of liquor for "off-consumption." Most of the drunkenness in Sweden, he said, was due to liquor bought and taken home or elsewhere to be consumed. The Gothenburg system permitted the sale of liquor to anybody, as often as desired, and in any quantity desired. The advantage which he claimed for his system was that under it the sale of brandy to be carried away from the premises would be conducted in such a way that knowledge could be obtained and preserved as to whom it was sold, and how much was sold to each person.

In practise, the weakness of the Bratt system lies in the fact that, while it is possible to keep account of how much liquor is sold and to whom it is sold, it is impossible to tell by *whom* it is actually consumed. Senator Björkman says:

The *motbok*, as has already been mentioned, was to be personal property. But it is known that the *motbok* was in many thousands of cases lent, exchanged, and sold, without any possibility of controlling the lawful use. The owner of the *motbok* has the right to use an agent for the buying; and nothing hinders this agent from borrowing, or even from buying, the *motbok*. In this way it can be explained that youths of 16 or 17 years are often found in possession of intoxicating drinks and are themselves intoxicated.

But the system suffers from another misfortune, in my opinion the worst of them all. Every young man of 21 years, provided that he is not excluded by the aforesaid [restrictions], has a right to receive a *motbok*. . . . And when he has got one, the self-evident thing is, that he goes to use it. Of course he has to make use of his "right." Even though he does not right away start to consume the 4 liters per month that he gets, but hands them over to his father, or to his elder brother, or perhaps to a collaborer, or perhaps sells them, the likelihood is that he quite soon starts to taste the stuff himself. The country has one drinker more, one who oftentimes ends as a drunkard.

Statistics of the consumption of intoxicating liquors and of convictions for drunkenness in Sweden since the adoption of the Bratt system are given in the accompanying tables (I and II).

TABLE I
CONSUMPTION OF SPIRITS IN SWEDEN, 1913-19.

YEAR	LITERS (1 LITER=1.06 QTS.)
1913	42,999,584
1914	38,206,247
1915	38,820,654
1916	32,682,869
1917	10,121,932
1918	7,421,150
1919	14,420,082

TABLE II
CONVICTIONS FOR DRUNKENNESS IN STOCKHOLM AND SWEDEN, 1913-19.

YEAR	STOCKHOLM	SWEDEN
1913	17,696	56,000
1914	11,878	46,000
1915	11,323	45,000
1916	9,877	42,000
1917	3,749	18,377
1918	6,341	18,677
1919	11,108	34,858

(The figures for Sweden for 1913-16 are approximate, but for the years 1917-19 they are exact for both the whole country and for Stockholm.)

While the above statistics show a great reduction in the consumption of spirits and in the number of convictions for drunkenness, Senator Björkman points out that this was due primarily and for the most part to war-time restrictions rather than to the working of the Bratt system. Because of war conditions some minor restrictions were placed on the sale of liquors in February, 1916, and in the fall of that year the Government was forced to decrease the manufacture of brandy. As a result of the diminished production, the maximum quantity of brandy that could be bought on a *motbok* was reduced to two liters per month; and later, when the manufacture of brandy ceased entirely, the maximum quantity per *motbok* was further reduced to two liters per three months. The latter restriction was in force

from May, 1917, until the middle of the year 1919. But, says Senator Björkman:

There was no total Prohibition, as Dr. Bratt has said in an article in *American-Scandinavian Review* for September and October, 1919. And besides these 2 liters per quarter, wine and beer were for sale. However, this great decrease in the amount of alcoholic liquors that could be had on the *motbok* caused the number of drunkenness offenses for the whole country to decline from 56,000 in 1913 to 18,377 in 1917 and to 18,677 in 1918, and in Stockholm to 3,749 in 1917. But in 1918 the number of such offenses rose in Stockholm to 6,341. Why?

When the *motbok* was first introduced (1914) and known misusers were cut off from the privilege to buy, and the quantity was limited, some started to make brandy in their homes, especially among the alcoholized of the upper classes. Among the lower classes temperance, no doubt, was increased, as may be seen from the just-quoted statistics concerning drunkenness offenses.

During 1918 industrial alcohol—"motor alcohol"—obtained quite a prominence as a drink in Stockholm. This explains the increased number of drunkenness offenses that year. Further increase was noticed during 1919, both in Stockholm as well as in the whole country. The consumption of motor alcohol decreased again, but instead of it came. . . . imported wines from Norway. . . . as well as from France; also whisky from America. The amount of alcohol per *motbok* could therefore be increased over the previous 2 liters per quarter. For an extra tax (*accis*) one could even get as much as 6 liters per quarter. Drunkenness offenses in Stockholm increased correspondingly month by month from 635 in January to 1,021 in December, and for the entire year to 11,108 or approximately the same as in 1914 and 1915, the first years of the Bratt system.

Since Jan. 1, 1920, the full allowance of spirits authorized by the Bratt system has been obtainable, with the result that there has been an immense increase in consumption and in the number of drunkenness offenses. During the first half of 1920 the consumption of spirituous liquors in Sweden amounted to 3,250,000 liters per month, and it was expected that the consumption for the entire year would exceed 39,000,000 liters, and approximate the amount consumed in 1913 before the Bratt system was introduced. The statistician of the Control Board is authority for the statement that the consumption of brandy in Sweden is larger than it has been for decades.

Concerning drunkenness Senator Björkman remarks:

The increased number of drunkenness offenses in Stockholm, that characterized the latter half of 1919, has been growing during the present year, as will be seen from these figures: January, 1,066; February, 966; March, 907; April, 905; May, 984; June, 834; or an average of 944 per month. For Stockholm a total of 11,000, and for the whole country a total of about 40,000.

Even though it be admitted that some of these drunkenness offenses are caused by consumption of illegal alcohol, it remains as a fact that drunkenness under the Stockholm system has not been reduced more than 25 per cent. . . .

In the above-mentioned article in the *American-Scandinavian Review* Dr. Bratt points out how the number of delirium tremens cases at the Central Hospital in Stockholm has been considerably reduced. Yes; it is true that from 623 cases in 1913, it went down to 459 in 1914, and was 362 in 1915, and 418 in 1916. But the reduction in 1917 to 127 and in 1918 to 130 is not to the credit of the Bratt system, but to war-time restrictions. The following year, 1919, when the legal alcohol apportionment was increased, the number rose again, to 314, and has increased still further in 1920.

The same tendency is shown in the reports of district physicians in Stockholm on the patients they have attended for chronic alcoholism. From 492 in 1913 the number dropped to 318 in 1914; 173 in 1915; 156 in 1916; 56 in 1917; and 29 in 1918; but it increased to 135 in 1919, and since the legal apportionment of 4 liters per month it has been increasing during 1920.

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The conclusion is that the Bratt System has, to some extent, doubtless, reduced drunkenness, but it has absolutely not produced anything that deserves to be called temperance.

See BOLAG; GOTHENBURG SYSTEM.

BIBLIOGRAPHY.—Alexis Björkman, *The Bratt System in Sweden*, in *Proceedings of the Fifteenth International Congress Against Alcoholism*, Washington, D.C., and Westerville, O., 1921.

BRAZIL. A republic of South America. It is bounded on the north by Venezuela and the Guianas; on the northeast, east and southeast by the Atlantic Ocean; on the south by Uruguay, Argentina, Paraguay, and Bolivia; on the west by Argentina, Paraguay, Bolivia, and Peru; and on the northwest by Peru and Colombia. It is the largest political division of South America, having an area larger than the continental United States excluding Alaska. Estimates of its area and of its population vary widely. The *Statesman's Year-Book* places its area at 3,275,510 square miles, and its population (census 1920) at 30,645,296. The racial distribution is probably approximately as follows: Whites 44 per cent; mixed bloods (*mestizos*), 32 per cent; Africans, 15 per cent; and aboriginals, 9 per cent. Until the beginning of the nineteenth century the whites were almost exclusively Portuguese, but since that time there has been much immigration from countries other than Portugal, notably from Italy.

The settlement of the country was begun by the Portuguese in 1500. Brazil occupies the unique position in history of being the only colony to become the seat of government of its own mother country. This condition was brought about in 1807 when, as the result of the Napoleonic invasion of Portugal, the prince regent, afterwards Dom John VI, fled with his court to Brazil, and established himself at Rio de Janeiro. By decree of Jan. 16, 1815, the Portuguese sovereignty thenceforward took the title of the United Kingdom of Portugal, Brazil, and Algarves. The Court having returned to Europe in 1821, a national congress assembled at Rio de Janeiro, and on May 13, 1822, Dom Pedro, eldest surviving son of Dom John VI, was chosen "Perpetual Defender" of Brazil. He proclaimed the independence of the country on Sept. 7, 1822, and took the title of "Constitutional Emperor and Perpetual Defender" on Oct. 12 of the same year. Brazil remained an empire until Nov. 15, 1889, when, as the result of a revolution, a republic was established under the title of "Estados Unidos do Brazil" (United States of Brazil). The country is now governed according to the constitution adopted by the National Congress on Feb. 24, 1891.

The executive power of the Government is vested in the president of the republic, who is elected by direct vote of the people for a term of four years and is not eligible for reelection. The present president, Dr. Arthur da Silva Bernardes, assumed office Nov. 15, 1922. The legislative authority is exercised by the National Congress, which consists of the Chamber of Deputies and the Senate. The present seat of government is Rio de Janeiro (population 1,157,873 in 1920) but a site for a new federal capital has been chosen in the State of Goyaz, on a table-land between Pyrenopolis, Santa Luzia, and Formosa.

The consumption of alcoholic beverages has long been general in Brazil, but of recent years

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there has been a slow but sure growth of sentiment in favor of temperance reform. The members of the medical profession were naturally the first to recognize the evils resulting from the excessive use of intoxicants. In 1920 the Medical and Surgical Society of Rio de Janeiro sent to the Governor of the State of São Paulo an appeal of which the following is a translation:

Sir:—I have the honor of calling your attention to the fact that the Medical and Surgical Society of Rio de Janeiro in one of its recent sessions passed a motion of praise to the Chief of Police of the Federal Capital for having begun in this city an antialcohol campaign; and at the same session of this Society it was resolved to make an appeal to all the State Governors of Brazil that they each support the noble attitude of Mr. Geminiano da Franca of this city that in the near future we may see rooted out from our beloved country this terrible evil which *destroys health, undermines character and degenerates the race.*

Confiding in your good-will and patriotism, the Medical and Surgical Society makes this appeal.

(Signed) DR. LEONEL GONZAGA,
Secretary.

In 1921 the Government of Brazil sanctioned a law (No. 4294) forbidding the sale of alcoholic drinks to persons under the age of 21 years. It is believed that the efforts of the Neutral Independent Order of Good Templars contributed to the formulation of this law.

The present situation with regard to the alcohol problem in Brazil is succinctly stated in the following communication, addressed to the office editor of the *STANDARD ENCYCLOPEDIA* by Mr. Charles M. Kinsolving, the obliging general secretary and manager of the American Chamber of Commerce of São Paulo, and based on information courteously supplied by the Rev. Dr. Waddell, president of MacKenzie College, São Paulo:

(1) The native intoxicant is rum, called "cachaça," manufactured from sugar-cane. It is manufactured to a very great extent and in practically every part of the country.

(2) There is a great deal of drinking among the people and, as in the old days of the unlimited "soaking" in the United States, there is much more drunkenness than appears at first sight. People drink at home, and their drunkenness is a household and not a street affair.

(3) The government theoretically is opposed to intemperance and promotes its diminution. Practically, as almost every man of the governing classes drinks, any Prohibition scheme will find Jordan a hard road to travel.

(4) It is impossible to say what alcoholic liquors are imported into the State, as large quantities come across the State frontiers without any record, and other large quantities received through its port are re-exported to the adjacent States.

(5) The temperance agencies at work are the Protestant churches. A considerable measure of success has been achieved. There has been an attempt to organize a branch of the W. C. T. U. and other organizations of that kind, but as yet little has been accomplished.

General Statement. The drunkenness among the people was a few years ago a household affair and the liquors employed were imported wines, a small quantity of native wine, and immense quantities of "cachaça," sugar-cane rum. The drinking was mostly an affair of the home and of the table. The public drinking-places were rather dirty, ill-smelling grocery shops with no chairs and no attractions. Boys of the middle and better classes had no inducement to drink more than the bit that they took at the table. About the time that the temperance propaganda got hot in the States, German-American interests began to exploit the beer industry in all the larger towns of Brazil. About that time the electric light and the electric street railways came into existence, and football playing and other sports were introduced to the Brazilian youth by the mission schools. The brewers established an alliance with the street car companies

and with certain commercializers of sport. Grounds for sports were laid out at the end of car lines, attractive arbors and places for drinking with tables and chairs were arranged, and it was made possible for the respectable youth to drink in comfort and high style. The result is perhaps the most pernicious development that has come to Brazil in the last one hundred years. It is, however, rousing the people, and there is a strong tendency to combat it.

In the city of Rio de Janeiro an abundance of cheap milk is available, and a strong propaganda is being made by the better class physicians and people of society in favor of milk drinking as a substitute for beer drinking. The effect, I was told by a sorrowing beer seller, is quite marked. We are in the early days of the question here.

The Rev. Walter G. Borchers, of the *Imprensa Methodista* ("Methodist Press"), São Paulo, writing in July, 1922, on the alcohol problem in Brazil, says:

Several different kinds of alcoholic liquors are manufactured in Brazil, the principal ones being wines produced from grapes which grow in abundance in that land, beer which is manufactured chiefly by resident Germans, "aguardente" which is produced from the juice of sugar-cane, and "cachaca" which is made from the skimmings, etc., of the sugar factory. These last two are quite intoxicating and, being cheaper than others, have become the chief intoxicating drinks of the poor laboring classes, upon whom they leave the marks of the blighting power of alcohol.

Due perhaps in large measure to Portuguese, French and other European influence, the use of intoxicating liquors of some sort has been for a long time the general habit. Until recent years a teetotaler would have been hard to find. The Brazilian, as a rule, does not drink a large quantity of liquor at one time, but takes small drinks frequently, and thus, while keeping himself under the influence of alcohol most of the time, he seldom gets down in the gutter.

The accompanying table shows the manufacture, imports, and exports of alcoholic beverages for the year 1920. In the case of beer manufacture the quantity is estimated.

MANUFACTURES		
COMMODITY		LITERS
Beer		1,142,000,000
Rum (Cachaça)		133,720,162
Wine		47,280,000
Alcohol		12,944,322
IMPORTS		
BEVERAGE	KILOGRAMS	VALUE U. S. A. CURRENCY
Beer	499,141	\$ 130,549.25
Cider	1,327	494.50
Vermuth	1,696,716	474,184.00
Sparkling Wines	579,319	412,221.12
Port and similar Wines	3,438,270	1,335,011.75
Table Wines	33,357,141	4,205,435.37
Other alcoholic drinks	844,425	416,776.00
EXPORTS		
Beer	33,501	\$ 2,972.75
Wine	6,140	869.37
Rum (Cachaça)	236,921	24,067.50
Alcohol	185,095	14,574.62

During the last few years there has been carried on in Brazil a growing campaign of instruction for the purpose of acquainting the people with the modern scientific facts relating to the disastrous effects of alcohol, and also of tobacco, on the human organism. This campaign has been conducted chiefly by members of the Protestant churches doing work in Brazil; but quite a number of prominent men of no Protestant church affiliation, among whom are leading physicians and Government authorities, are also taking part in the movement. Tracts and articles in the religious and secular press, including one of the leading medical journals of the country, are being published. A very fine book of about 300 pages, dealing with the alcohol problem, was written and published a few years

ago by Dr. Hermeto Lima, of Rio de Janeiro. This is so far the best and most scientific book on the subject in the Portuguese language.

Several temperance societies or leagues of a more or less local nature have been organized in various parts of the country, but these are being gradually merged into a national temperance league, known as "Liga Nacional contra o Alcolismo" (National League Against Alcoholism).

BIBLIOGRAPHY. — *Statesman's Year-Book*, London, 1922; *Encyclopaedia Britannica*, s. v.; Manuscript material courteously supplied by the Rev. Walter G. Borchers and Mr. Charles M. Kinsolving of São Paulo, Brazil.

BREAKING IN. A term used by brewers to denote the mixing of freshly brewed beer with stale beer in order to make the latter salable (Tuck, "The Private Brewer's Guide," London, 1822). See BREWING.

BREHM, MARIE CAROLINE. American temperance leader; born June 30, 1859, at Sandusky, Ohio; educated in the public schools and at home by her father. On April 12, 1891, she joined the Woman's Christian Temperance Union at Claremont, Ill., and in the following September was elected district president, serving for five years. She became State Recording Secretary in 1895; was appointed State Superintendent of Institutes in October, 1896, and in the following month National Superintendent of Franchise. In October, 1901, Miss Brehm, who makes her home at Wheaton, Ill., was elected president of the Illinois W. C. T. U. and served until 1906. She has attended five World's Conventions of the W. C. T. U., representing the Chicago Congressional districts at Edinburgh, Scotland, in 1900. She represented the National W. C. T. U. at the International Conference of Reformers at Buffalo in 1889, and at Detroit in 1901. In November, 1906, she began work for the Board of Temperance of the Presbyterian Church in the United States as its special lecturer on scientific temperance. Miss Brehm was appointed by President Taft delegate to the Twelfth International Congress Against Alcoholism, held in London July 18-24, 1909; in 1911 she was a delegate to the Thirteenth Congress at the Hague, Holland, representing the federated churches of the United States; in July, 1913, she delivered the address on temperance at the World's Sunday-School Convention at Zurich, Switzerland; and she was appointed by President Wilson to represent the United States at the Fourteenth International Congress Against Alcoholism, held at Milan, Italy, in September of that year. She was chairman of the National Prohibition Convention of 1920 in the United States, and was tendered the vice-presidential nomination, which she declined.

BRENTNALL, ELIZABETH (WATSON). Anglo-Australian temperance organizer, lecturer, and leader; born at Mansfield, Nottinghamshire, England, in 1833; died in Queensland, Australia, April 30, 1909. Miss Watson emigrated to Queensland in 1867, and there married the Rev. F. T. Brentnall. Her active interest in the temperance cause did not await the coming of the older organizations, and she is justly regarded as the founder of temperance work in Queensland. When the Woman's Christian Temperance Union was organized in Queensland Mrs. Brentnall was made president; and in

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1885 she was elected colonial president, being the first to hold that office. Then began that itinerant career as lecturer and organizer which served effectually to entrench the cause in the various communities of Queensland, and at the same time to endear Mrs. Brentnall to the hearts of the women colonists, who needed only her inspiring words to set them to work. In 1899 she met with an accident which left her lame and led her to resign her position as State president. She, however, retained her interest in temperance reform, as in every other good cause, up to the last, and was a valuable counselor to those upon whom came the responsibilities which she had been compelled to lay down. She was made honorary president of the Queensland Union in 1899, and four years later (1903) she became honorary vice-president of the Union of Australia.

BRENTS, THOMAS EDWARD. United States officer engaged in the suppression of the liquor traffic among Indians; born at Spring Place, Tenn., Oct. 31, 1867. He was appointed deputy sheriff in Cooke County, Texas, when but



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sixteen years of age; in 1891 he was appointed deputy constable at Lebanon, Indian Territory, serving in this capacity there and at Marietta for four years; and from 1891 until 1902 he served as deputy United States marshal in connection with his private business in Marietta and Wynnewood. On Aug. 21, 1902, Brents retired from business and became deputy marshal under Ben H. Colbert. As office deputy he opened the first Federal court at Ada in December, 1902. He also closed the last term of court at the same place in 1907, when this court was abolished on the formation of the State of Oklahoma. On Nov. 16, 1907, the first day of statehood, as office deputy under Marshal Grove A. Porter, he took charge of the United States marshal's office at Muskogee, Oklahoma. In

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April, 1908, he became a United States special officer under Chief Officer William E. ("Pussy-foot") Johnson, engaged in the suppression of the liquor traffic among Indians, in which capacity he continued to serve under Chief Officer Henry A. Larsen. In this service Brents had a remarkable career. Up to April 8, 1912, he secured 1,017 convictions in cases which he handled alone, besides assisting other officers in about 500 additional convictions. He prepared the cases in some of the most famous criminal prosecutions in the history of the service in which he was engaged, cases that are of national fame. The "Ninety Mile Alibi" case of Montana, in which the defendant was not only convicted of the crime for which he was tried, but was again tried with all of his witnesses for perjury in the case, all the defendants being sentenced to long terms of imprisonment, was one of these celebrated cases. The John Ashley murder case, famous in Florida, the remarkable Creekmore Conspiracy case of Oklahoma, the Ben Bond Conspiracy case of Shawnee, Oklahoma, were among his great prosecutions. He secured the conviction of 34 bootleggers at Carson City, Nevada, all of whom were sent to the penitentiary at McNeils Island on a special car. He was Chief Officer Johnson's principal lieutenant in the closing of 408 saloons in Minnesota under the Chippewa Indian treaty of 1855 and in the seizure of nearly 100,000 gallons of liquor in the controversy. He has been admitted to the practise of law in 18 different States. Brents's home is at Ada, Okla.

BRETHREN IN CHRIST. See RIVER BRETHREN.

BREWER, DAVID JOSIAH. American jurist; born in Smyrna, Asia Minor, June 20, 1837; died March 28, 1910. He was the son of the Rev. Josiah Brewer, American missionary to Turkey. He received his college education in the United States, at Wesleyan University and at Yale, graduating in 1856. Entering upon the study of law in the office of his uncle, David Dudley Field, in the city of New York, he completed his course in the Albany Law School and was admitted to practise in 1858. In the following year he removed to the West, and practised his profession in Kansas City, Mo., and afterward in Leavenworth, Kansas. In 1861 he was appointed United States Commissioner, and then, successively, judge of probate and criminal courts, Leavenworth, Kan. (1863-64), judge of the first judicial court of the State, as well as superintendent of public schools (1865-69), city attorney (1869-70), and judge of the Kansas Supreme Court (1870-84). In 1884 he was appointed United States judge for the Eighth Circuit, and in 1889 associate justice of the United States Supreme Court, continuing in that office until his death. In 1896 he was appointed by President Cleveland a member of the Venezuela Boundary Commission, and three years later a member of the British-Venezuelan Arbitration Tribunal. He was chosen president of the Universal Congress of Lawyers and Jurists, held at St. Louis, Mo., in 1904, in connection with the Louisiana Purchase Exposition.

One of Judge Brewer's decisions, while presiding in the Federal Court in Kansas, was the oc-

casion of great disappointment and alarm to the temperance forces of that State and of the whole country as well. Far from any sympathy with the liquor traffic in any period of his life, and consistently affirming that the Legislature and people of Kansas had a perfect right to prohibit the manufacture and sale of intoxicants within that State, he nevertheless held, in the case under consideration, that the appellants were justified in their demand for compensation. In this memorable decision, rendered in 1886, in the case of *The State of Kansas, ex rel., v. John Walruff, et al.*, Judge Brewer took his stand on that pronouncement of the Fourteenth Amendment to the Constitution of the United States which reads as follows:

No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.

Judge Brewer was familiar with the substance of much, if not indeed with everything, that had been said on the other side of the question, "Go to thy father, the devil, for compensation," was Thomas Carlyle's brusque reply to the publicans of his day, who objected to being classed as nuisances, or summarily removed as pests and plagues of human society. Associate Justice McLean was one of the distinguished members of the United States Supreme Court who had denied the right of brewers and distillers to compensation. "The acknowledged police power of a State," said Justice McLean, "extends often to the destruction of property. A nuisance may be abated. Everything prejudicial to the health or morals of a city may be removed."

In December, 1887, the Supreme Court of the United States handed down its famous decision reversing Judge Brewer, and denying all claim of the dispossessed liquor people to compensation. The following are a few sentences from this extended and luminous decision:

The power which the States unquestionably have of prohibiting such use by individuals of their property as will be prejudicial to the health, the morals or the safety of the public is not, and—consistently with the existence and safety of organized society—cannot be burdened with the condition that the State must compensate such individual owners for pecuniary losses they sustain, by reason of their not being permitted by a noxious use of their property to inflict injury upon the community. . . .

It is true that when the defendants in these cases purchased or erected their breweries, the laws of the State did not forbid the manufacture of intoxicating liquors. But the State did not thereby give any assurance, or come under an obligation, that its legislation upon that subject would remain unchanged. . . . The supervision of the public health and the public morals is a governmental power, "continuing in its nature," and "to be dealt with as the special exigencies of the moment may require" . . .

This decision, read by Justice Harlan, received the assent of seven of the nine members of the Supreme Court, there being one vacancy in the body and one dissenting member.

Judge Brewer was twice married: (1) in 1861 to Louise R. Landon of Burlington, Vt. (d. 1898); (2) in 1901 to Emma M. Mott of Chateaugay, N. Y.

BREWERS' COMPANY. One of the historic companies of the City of London, England, with headquarters at The Hall (rebuilt in 1666), Adde Street. Its full title is "The Wardens

and Commonality of the mystery or art of Brewers of the City of London," and among its officers are several of the large brewers of the metropolis. The Company was incorporated by Henry VI in 1445 (Feb. 22) and reincorporated by Elizabeth in 1563 (Aug. 29). That queen granted the Company additional privileges in 1579, and these were confirmed by Charles I in 1641. A charter granted to the Company in 1660 by Charles II was surrendered to him in 1684. James II granted a new charter in 1685. The governing body consists of a master, three wardens, and a "court of assistants," 30 in number, all of whom are intimately connected with the brewing trade. The fee for admission to the livery is £23 (\$115).



ARMS OF THE BREWERS' COMPANY

The Company administers a number of charities several of which originated in endowments dating from the seventeenth century. One of these includes a school at Aldenham in Hertfordshire, where 198 boys are educated. A freeman of the Company elected before 1875 had the opportunity of having his children educated at this school. In the event of disability or death he, or his widow, was entitled to relief from the Company's funds.

The property of the Company consists of warehouses, shops, etc., in the City and at Hammer-smith; and its annual income is about £20,000 (\$100,000). The Company has a typical coat of arms, which was granted in 1468 and was renewed by Henry VII. Its details are:

Gules: a chevron *argent*, charged with three barrels *sable*, hooped *or*, between three pairs of barley garbs saltirewise proper. *Crest:* on a wreath a demi-Moorish woman, couped at the knees, proper, her hair dishevelled *or*; habited *sable*, fretted *argent*: her arms extended, holding in each hand three ears of barley of the second. *Motto:* "In God is all our trust."

BREWERS' GILD. Same as **BREWERS' COMPANY**.

BREWERS' GRAINS. The residue of grain or other materials resulting from the malting and brewing processes, dried and used for feed. See **BREWERS' AND DISTILLERS' GRAINS**, under **BREWING**.

BREWERS' SOCIETY. A British federation, established in 1904 and composed of the Country Brewers' Society (established in 1822), the London Brewers' Association, and the Burton Brewers' Association. It represents about 680

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brewing firms. A large number of district associations are affiliated with it. Its annual meeting takes place about the middle of November. It maintains a committee which looks after the interests of brewers in Parliament and in other political fields where such interests and those of the trade are concerned. It maintains offices at 5 Upper Belgrave Street, London, S. W. 1. It publishes an official organ, *The Brewing Trade Review*.

BREWERY. An establishment, with its necessary apparatus, in which brewing is carried on; a brew-house. The word "brewery" is derived by Arnold from the Celtic *brace*, denoting a species of spelt and, later, malt itself. From "brace" came the Latin terms *bracium* (crushed malt), *brasia* (malt-mill), *braxator* (brewer), and *braxatorium* (the brewery). Modern French has *brasser* (to brew), *brasseur* (brewer), and *brasserie* (brewery).

Brewing is one of the oldest of crafts, and it seems fairly certain that it was practised extensively among the ancient nations; but little is known concerning the buildings in which the brewers of those times carried on their operations. Among the Egyptians brewing was apparently not only a private industry, but a civic and even an official craft at least a thousand years before our era, as reference has been found (Anastasi Papyri 4, 16, 3) to a "superintendent of the provision of the brewery."

In Ancient Egypt Manetho, high priest at Heliopolis 300 B. C., states that thousands of years before his time the Egyptians had beer, and that there were celebrated breweries at El Kahireh, the modern Cairo, and at Pelusium on the river Nile.

In the countries of Europe, including Scandinavia, brewing was as common a domestic art as baking, and the brew-house was one of the usual buildings of the ordinary homestead. Payments of tribute and contributions in support of churches were often made in beer. Many of the monasteries of the middle ages had brew-houses in their buildings, and the most expert brewers of the times were to be found among the monks. Plans, drawn between 816 and 837 and still in existence, of the new abbey buildings of St. Gall, Switzerland, include three brew-houses. After about A. D. 1000 brewing was transferred to the towns, and it became a municipal craft or industry. The first town breweries of which there is satisfactory record were those built at Budweis, Bohemia, in 1256 by King Ottokar II.

Nuremberg in the fourteenth century had "sworn brewmasters" whose duty it was to attend the brewings in the several breweries. In 1471 it opened a municipal brewery. In 1643 the Holy Ghost Hospital in Nuremberg had a brew-house which brewed a wheat beer that was so relished by the townspeople that the municipality itself decided to erect another brewery in order that it might manufacture the same kind of beer.

Würzburg had a town brewery about 1475, and about the middle of the seventeenth century the Bishop of Würzburg built a brewery of his own.

Hamburg had attained such preeminence in the beer trade in 1376 that it boasted of 457 breweries.

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In Flanders, in the fourteenth century, breweries were numerous and brewers occupied a high social and civic position. For example, the "Brewer of Ghent" Jacob Van Artevelde (died 1345) was a nobleman by birth and ruler of the province of Flanders. In Vienna, Austria, the first brewery was built on the Wiedenstrasse in 1384.

In France in the thirteenth century special laws regulating breweries existed. One of the year 1268, in the reign of Louis IX, contained the following sections:

2. No one shall set up in the brewery who has not served a five years' apprenticeship, and been three years a partner with a regular brewer.

4. No beer yeast shall be hawked about the streets, but shall be all sold in the brew-houses to bakers and pastry cooks, and to no others.

6. No brewer shall keep in, or about, his brew-house any cows, oxen, hogs, geese, ducks, or poultry, as being inconsistent with cleanliness.

The local commissioner had to be notified when the brewery fire was to be lighted.

These examples will suffice to show how widely breweries were spread over the Continent of Europe in former times. Information relating to the number of breweries at the present day is given, where available, in the articles on the respective countries.

Beer probably came into England with the Romans. For many centuries the chief breweries were, as on the Continent, those of the monasteries. The monks were the first to appreciate the special fitness of the waters of Burton-on-Trent for brewing. At this town the brewing trade has since reached such enormous proportions that the premises of the famous Bass breweries alone cover more than 500 acres (see BURTON UPON TRENT). Brewing has always been a domestic art in England, and up to the nineteenth century it was quite usual to engage female servants for their proficiency in brewing and baking. Consequently a brewery or brew-house on a large or smaller scale was to be found among the ordinary buildings forming the home.

In England In London before 1442 there were breweries operated by ale-brewers, and others belonging to beer-brewers.

The number of breweries increased more or less rapidly with the centuries until in 1919 there were, according to "The Brewers' Almanack and Wine & Spirit Trade Annual for 1920," no fewer than 1,086 wholesale breweries in the United Kingdom, distributed over the several counties, as shown in the accompanying table.

According to the same authority the total number of barrels of beer brewed in the United Kingdom during the year 1919 was 12,925,087.

In the United States the first brewery was that of the Massachusetts Bay Colony. In 1634 the price of ale or beer was fixed at one penny a quart, and the exclusive right to brew was given to Captain Sedgwick who "hath before this time set up a brew-house at his great charge, and very commodious for this part of the country."

In the United States

In Boston the first owners of breweries were Maj.-Gen. Edward Tyng, William Hudson, and Richard Strahner, each of whom was wealthy. In 1789 the "Act to Encourage the Manufacture

BREWERY

BREWERIES IN THE UNITED KINGDOM IN THE YEAR 1919

COUNTY, ETC.	NO. OF BREW- ERIES	COUNTY, ETC.	NO. OF BREW- ERIES
Bedfordshire	10	Norfolk	14
Berkshire	22	Northamptonshire	14
Buckinghamshire	11	Northumberland	12
Cambridgeshire	16	Nottinghamshire	12
Cheshire	16	Oxfordshire	11
Cornwall	7	Rutlandshire	2
Cumberland	15	Shropshire	13
Derbyshire	11	Somersetshire	25
Devonshire	29	Staffordshire	66
Dorsetshire	13	Suffolk	16
Durham	24	Surrey	14
Essex	35	Sussex	26
Gloucestershire	19	Warwickshire	17
Hampshire	40	Westmorland	4
Herefordshire	5	Wiltshire	21
Hertfordshire	5	Worcestershire	26
Huntingdonshire	5	Yorkshire	91
Kent	34	North Wales	15
Lancashire	135	South Wales	28
Leicestershire	11	Isle of Man	3
Lincolnshire	20	Scotland	59
London	45	Ireland	28
Middlesex	9		
Monmouthshire ..	14	Total	1,086

of Strong Beer, Ale and Other Malt Liquors," passed by the Massachusetts Legislature, exempted breweries from all taxes and duties of every kind for the term of five years after the passing of this Act.

Hudson discovered Manhattan Island in 1609, and among the Dutch settlers in New Amsterdam (afterward New York) was one Jacobus, who became the first burgomaster. In 1644 he built a brewery at the corner of the present Pearl Street and Old Slip. Israel and Timothy Horsfield came from England in 1706 and 1720 respectively, and opened a brewery near the ferry in Brooklyn in what is now Wallabout. At the beginning of the nineteenth century New York had 42 breweries.

William Penn (1644-1718), the founder of Pennsylvania, built a brewery and sold beer at Pennsbury, Bucks County. In his "Account of Pennsylvania" Penn says: "In our great town there is an able Man that has set up a large Brew House in order to furnish the People with good Drink, both there and up and down the River."

About 1710 the breweries began to decline in Philadelphia, owing to the importation of rum and the cheapness of ardent spirits; and just before the War of the Revolution the brewing industry barely maintained an existence. Later it recovered itself, and at the beginning of the nineteenth century Pennsylvania had 48 breweries. In 1879 this number had increased to 383.

In Connecticut, according to Atwater in his history of New Haven Colony, "a brew-house was regarded as an essential part of a homestead," and beer-brewing was confined to home production and small establishments of little consequence.

In Maryland, Leonard and Daniel Barnitz of York, Pa., built a brewery in Baltimore at the southwest corner of Baltimore and Hanover streets, in 1748. At the beginning of the nineteenth century there were seven breweries in the State.

In Virginia there was little brewing among the early colonists, who preferred to drink "Madeira rum, apple brandy and beers, wines and

BREWERY

brandies imported from England" (Arnold, p. 387). In 1810 Virginia possessed seven breweries.

New Jersey in 1683 was without a brewery. One Gowen Laurie wrote to a friend about this

time: "We have a man setting
A Brew-house up to malt at Amboy; but we
Wanted want a brewer. I wish thou
wouldst send over some to set
up a brew-house." In 1878-79 the State possessed
57 breweries.

Rhode Island had a public house with a brewery as early as 1638, but for a long time after that date brewing was confined to the household. In 1731, to protect the local breweries, a duty of 20/- per barrel was imposed upon beers imported from New York and other provinces.

The records of Illinois show that a Mr. Beauvais was the first owner of a brewery in that region. He bought it from the Jesuits, who had established it in 1765 at Kaskaskia.

The growth of the number of breweries in the United States in the last half-century is shown in the accompanying table.

BREWERIES IN THE UNITED STATES

STATE OR TERRITORY	NUMBER OF BREWERIES		
	1860	1879	1918
Alabama .....	.....	1	.....
Alaska .....	.....	.....	4
Arizona .....	.....	7	.....
Arkansas .....	.....	1	.....
California	71	195	60
Colorado .....	.....	29	1
Connecticut	6	19	19
Dakota .....	.....	14	.....
Delaware .....	.....	3	3
District of Columbia	4	10	3
Florida .....	.....	.....	2
Georgia .....	.....	1	.....
Hawaii .....	.....	.....	1
Idaho .....	.....	12	.....
Illinois	75	115	85
Indiana	50	76	29
Iowa	39	136	1
Kansas	4	34	.....
Kentucky	17	36	11
Louisiana .....	.....	10	10
Maine	5	1	6
Maryland	26	63	16
Massachusetts	13	39	31
Michigan	42	140	62
Minnesota	24	114	50
Mississippi .....	.....	.....	.....
Missouri	55	72	41
Montana .....	.....	22	18
Nebraska	2	27	3
Nevada .....	.....	35	4
New Hampshire	3	5	4
New Jersey	22	57	34
New Mexico .....	.....	2	2
New York	175	365	138
North Carolina .....	.....	1	.....
North Dakota .....	.....	.....	.....
Ohio	29	186	101
Oklahoma .....	.....	.....	.....
Oregon	8	39	.....
Pennsylvania	172	317	205
Rhode Island	4	8	7
South Carolina .....	.....	2	.....
South Dakota .....	.....	.....	.....
Tennessee	1	4	3
Texas .....	.....	37	12
Utah	2	20	4
Vermont .....	.....	1	.....
Virginia .....	.....	3	.....
West Virginia .....	.....	10	.....
Washington .....	.....	20	1
Wisconsin	121	226	120
Wyoming .....	.....	8	4
Totals	970	2,523	1,095

Perhaps the most remarkable reason given for the establishment of a brewery is that mentioned by Richard Eddy, in his "Alcohol in History" (p. 285). He there cites Dr. John Marsh thus:

In the early stage of the temperance reform, some friends of the cause in Boston thought best to establish a brewery to furnish men who would abstain from ardent spirits with beer. They did so, and soon failed, sinking some \$20,000 in the business. How happened it? Why, they were honest men, and made honest ale; whereas other brewers using drugs and poisons, were able to undersell them, and compelled them to sell at such a price that they could not retain the business.

See, also, *FURCA ET FOSSA*.

BIBLIOGRAPHY.—J. P. Arnold, *Origin and History of Beer and Brewing*, Chicago, 1911 (gives an excellent account of ancient breweries and their methods, with illustrations); *Encyclopædia Britannica*, 11th ed., iv. 506-513 s. v. *Brewing* (has illustrations of modern breweries); Barry Gray and John Savage, *Ale in Prose and Verse*, New York, 1856.

BREWING. The process or act of preparing a beverage, as ale or beer, by fermentation, usually from grains; also, by extension of the term, the preparation of certain non-alcoholic drinks. The word "brewing," from the Anglo-Saxon *breowan*, "to brew," is found in similar forms in many languages, as the German *brauen*, Danish, *brouwen*, and Greek *bruton*. Its primitive meaning seems to have been "preparing by heat," and it is closely allied in origin to "broth" and "bread." Indeed early descriptions of brewing show that up to a certain point the processes of bread-making and brewing were apparently identical.

1. *History.* The art of brewing has been practised from a very early period. According to the "Shu Ching," or "Shoo King" (769 B. C.), ancient China had a beer made from black millet. Sura, an old Hindu beverage, according to the Vedas was brewed from millet, barley, water, curds, honey, and melted butter.

Brewing was known in Egypt from the beginning of civilization in that country, and it reached a high stage of perfection there. Herodotus (484-425 B. C.) records that the Egyptians made wine from grain, and other Greek travelers of later times repeat the statement.

In China and **Egypt** bread dough as in the buza, or boozza, made by the fellaheen of to-day. Borchardt thus describes the ancient Egyptian brewing process as portrayed on two tomb bas-reliefs now in the museum at Gizeh:

First, apparently, grain was crushed in a mortar; then we see a heap of this grain being moistened. Next lumps of bread are thoroughly kneaded in a big pot, the fermenting-vessel, by means of manipulation with the feet. Then we see the beer (the mash) being passed through the sieve. Upon an inverted basket, or on a pedestal made of willow or cane, there stands a large pot with a short muzzle at its rim, exactly like two specimens found in Dahshur. Upon this pot there rests a flat wide basket; and in the contents of this we see industriously kneading, upon the one picture a servant, and upon the other a maid-servant, in others even two servants, working with both hands. . . . Out of the big pot with the short muzzle the beer (wort) is poured direct into the high beer-jugs, which have previously been daubed or pitched inside or treated in some other way, and which are next closed with large cones of Nile mud.

There are representations of the brewer straining the mash by wringing out a cloth in which the fermented dough is wrapped. Bread evidently furnished the leaven, and the making of a dough of crushed grain and water was common to both baking and brewing.

Papyrus Zosimus, dating back to about A. D. 300, gives the following brewing recipe:

Take well-selected, fine barley, macerate it one day with water, spread for a day in a spot where it will be well exposed to a current of air. Moisten the whole for five hours, and place in a vessel with handles and perforated bottom. . . . The remainder must be ground up and a dough formed with it. . . . Set away in a warm place. When sufficiently fermented, the mass is squeezed through coarse woolen cloth, or a fine sieve, and the sweet liquid gathered.

Other recipes provided for placing parched loaves in a vessel filled with water, which was heated, but not boiled. The liquid was strained, heated again, and put aside.

Strabo states that the ancient Ethiopians made beer from millet and barley. The Abyssinians of to-day prepare their barley by placing it in a dry trench lined with leaves.

In Abyssinia The grain is covered with leaves, and the trench filled with earth.

After three days, the barley is removed and made into flat cakes of dough called *bekel*. This serves as yeast for the drink called *talla* (or *dalla*). Barley is then mixed with a smaller portion of white sorghum, the whole is roasted, and is then ground into flour. There is then stirred into it a lump of the *bekel* that has been made into mush and some powdered leaves of *giscio* (geshu), the mixture being heated gradually to the boiling-point. Water is then added, and the whole fermented for about ten days when, after straining, it is ready for use.

Explorations in Gordium of ancient Phrygia have brought to light brewing utensils—kettles and a long-handled dipper with a strainer in the spout used for transferring the beer from the vats to the drinking-vessels. The beer was evidently similar to that of Armenia described by Xenophon (see *ARMENIA*).

The Thracians, according to Archilochus, called beer *bryton*. Another author speaks of it as having been made from roots.

Pliny (A. D. 23-79) in his "Natural History" describes the making of leaven from millet flour and wine yeast. In the form of dried cakes this yeast would keep a year. Other leaven cakes, he says, were made from barley dough, then baked, and shut up close in vessels till sour.

In Spain, Gaul, and Britain When wanted for leaven they were soaked out in water, a slight advance upon the Egyptian bread-dough method, but similar to it.

Pliny also mentions the use in Spain and Gaul of beer derived from steeped grain. "The Gauls," he said, "have also a kind of spelt peculiar to that country: they give it the name of *brace*." Possibly in this term *brace* may be found the origin of many words connected with brewing, especially in France, for example, *brasserie*. Pliny especially mentions the "heating" quality of fermenting beverages, and the fact that beer was improved by aging.

Tacitus (A. D. 55-120) describes ("De Situ, Moribus et Populis Germaniae," chap. xxiii) German beer as made from barley or wheat, "a beer which slightly resembles an inferior quality of wine."

Some authorities incline to the belief that the Romans took to Britain the art of brewing grains, mead made from honey having been the earliest known drink in the islands. Others think that the Britons may have learned it from

Spain or Gaul, as the earliest description of brewing in England closely resembles that of brewing in Spain.

In its simplest form brewing was a household art. Maspero in his "Life in Ancient Egypt and Assyria" (New York, 1892), a story of the period of Rameses II (c. 1280-1100 B. C.), describes a brewery in which barley steeped in water was put into the mash-

Brewing tub and fermented with bread
Originally a crums. The beer soon turned
Household Art sour and became vinegar. The great sacrificial offerings of beer during the reign of Rameses III, coupled with the fact that Government laborers and officials received part of their wages in beer, would indicate that brewing must have been conducted on lines larger than a household scale, while in the list of officials of the king's household given in the Anastasi Papyri there appears "the superintendent of the provisions of the brewery." But, in general, brewing was in the hands of the women of the household, and so remained for several centuries of the Christian era. Old laws laid down the principle that the vessels and kettles used for brewing were the personal property of the housewife. In England there was an adage, "Every old woman knows how to brew." As late as the first quarter of the nineteenth century a knowledge of brewing was as much a requirement for a servant as ability to bake.

In convents and at courts brewing was conducted on a larger scale. In time beer was brewed in all convents, if barley and oats were grown in the vicinity, and if enough wine was not furnished the monks; and this convent beer (kloster-beer) came to be very highly esteemed. There is a document dated 870 by which the convent of Gerresheim was subsidized to enable it to make better beer and black bread. Plans made (A. D. 816-837) for new abbey
Conventual buildings at St. Gall included
Brewing among the more than forty buildings a brew-house called *domus conficiendae celiae*. Brewing was studied as an art by the monks, who jealously guarded its secrets.

German brewing was evidently well established by the time of Charlemagne, as among the detailed regulations for his realm was one (of the year 771) pertaining to the management of brewing, and in 814 brewers were named among the artisans and laborers to be employed by each public administrator.

Gradually towns grew up around convents, churches, the seats of bishops, and fortified manors. Rulers saw the strategic advantages of them, and by the reign of Henry I (A. D. 919-936) they had begun to be common. The life of the people at large was kept agricultural; trades and crafts only could be exercised in the towns, with the result that in Germany, soon after the year 1000, brewing became a town trade except among the agriculturists, who brewed for themselves. Princes and the nobility had their own breweries. At Wartburg there was built between 1067 and 1075 a brew-house 50 by 30 feet.

The danger of fires from the processes of malting and brewing soon became evident, with the result that the town authorities first placed the trade under severe restrictions, and finally assumed the right of granting the brewing privi-

leges to burghers who owned their houses and lands. The privilege went with the house, whoever owned it. Civic pride then sought excellence in product; professional brewers were appointed to superintend the processes; beer was exported to other countries; and

Municipal brewers' guilds began to assume large
Brewing In importance in the German cities.
Germany

While this development of the industry was going on, it was torn for three centuries by the conflict over the introduction of hops, which superseded the use of the bark and leaves of the oak, ash, and larch. Just when the use of hops in beer began in western Europe is not known. It apparently came from eastern Europe or from Finland, where hops had long been employed in beer-making, according to earliest traditions. Up to the eighth century little is said of them in Germany and England, which became the preeminent countries in brewing. Reference is made to their cul-

Early Use tivation between the eighth and
of Hops tenth centuries. King Pepin (died 768), the father of Charlemagne, made a deed of gift to the Abbey of St. Denis in which mention is made of hop-yards (*humlonaria*); and reference to hops occurs in Adalard's Statutes for the Convent of Corbie (*Adalardi Statuta antiqua abbatiae S. Petri Corbiensis*), issued in 822, in which the miller is excused from any labor with malt and hops ("... *et ideo nolimus ut (molinariis) . . . nec braces faciendo, nec humlonem . . . nec quidquam ad opus dominicum faciat*. The "Physica Sacra" of St. Hildegard (c. 1098-1179) alludes to the brewing of "a beer from oats and hops." During the eleventh century hop-growing became common, particularly in Bohemia.

Arnold describes the controversy which the introduction of hops provoked. He explains that a mixture of vegetable substances called "gruit" (Anglo-Saxon *grut*; English *grit* and *groat*) had been developed to flavor beer. The formulas for it were a part of the closely guarded trade secrets; but it contained combinations of sweet gale (*Myrica gale*), marsh or wild rosemary (*Ledum palustre*), yarrow (*Achillae millefolium*), juniper, ginger, caraway, aniseed. Gruit-making had become a commercial monopoly for the church and towns. *Gruitgeld* was money paid for the privilege of making or using gruit.

The introduction of hops threatened the monopolies. Archbishop Frederick of Cologne issued a decree (1381) in behalf of the gruit monopoly, forbidding any one to import "hopped beer" under the severest penalties of the church, and requiring all those who wished to brew—whether brewers, clergymen, or housewives—to buy the gruit from the episcopal gruit-houses. The same archbishop farmed out the gruit monopoly and leased the gruit-house for a term of twelve years.

The Cologne controversy went on until 1500, when the archiepiscopal portion of the Gruitgeld was relinquished to the town for a consideration of 650 guilders; but the brewers had practically ceased using gruit by 1495, and hops had triumphed. Münster had freed itself of the gruit monopoly much earlier by purchasing from the bishop first one third of it in 1265,

and the remainder in 1278. But by way of compensation the town had to pay the cathedral chapter 40 marks a year, and it continued to do this for nearly 400 years when, by paying (in 1663) the lump sum of 30,000 thalers, the town rid itself of this obligation. Bremen continued to employ gruit as well as hops until early in the eighteenth century, when a police mandate (1718) ordered that "No brewer shall undertake to buy such herbs [rosemary, etc.], no matter on what pretense."

German brewing flourished earliest in the northern cities. It was a civic trade in Hamburg before 1276, which city in the thirteenth century had a hop-market; and it was perhaps due to its hops that the beer of Hamburg became famous while the cities of the lower Rhine and the Netherlands were still using gruit. By an ordinance of the year 1478 Hamburg brewers had to use 72 casks of barley malt and 8 casks of wheat malt for each 50 tuns of beer. Hamburg lost its preeminence in the beer trade through the introduction of tea, coffee, and wine and through the competition of Lübeck, which carefully supervised the malt and brewing industries. Lübeck forbade the use of charred or moldy malt and required that all malt be thoroughly cleaned. By an ordinance of 1363, brews could be made but once a week, and must consist of 1 part of oats to 7 parts of barley or wheat. An ordinance of 1462 forbade more than 40 brews a year.

The importance of good water for brewing was recognized during this medieval period at Einbeck, which owed the quality of its beer in part to excellent water taken from a brook running near the town. The beer was brewed in winter only and from one third wheat

Hamburg, Einbeck, and Rostock Beers

malt and two thirds barley malt, kilned lightly and strongly hopped. Here, also, appears the distinction between top-fermentation and bottom-fermentation, as top-fermentation only was permitted for the Einbeck beer. "Notch-sticks" were used to determine the degree of condensation in brewing.

Rostock brewed a beer especially popular in Denmark. A brewing act of 1651 prescribed the use of good home malt, or of malt made abroad and brought in by water; inland malt was forbidden. The brewer was enjoined to have all utensils clean and "to keep a close watch" on his brewing processes, which were outlined in detail. "Each [brewer] must let the beer ferment its full time, and afterwards let it undergo the after-fermentation in the casks, before the latter are bunged, so that the beer may pass and be accepted [by official inspectors] for good Rostock beer, for in doing this he will not only benefit himself; but also the whole town of Rostock."

Cologne, after its conflict over gruit, evidently had another concerning the process of bottom-fermentation, as mandates of 1603, 1676, and 1698 forbade its use. The brewmaster under the last of these ordinances had to take an oath, "that you prepare your beer, as of old, from good malt, good cereals, and good hops well boiled, and that you pitch it with top-yeast, and by no means with bottom yeast, no 'Tollbier,' raw wort, no noxious herbs, no matter of what name" (*id.* p. 305). The top-fermentation brew-

ers were then having competition from several brewers who had settled just outside the city walls and were producing beer with bottom-fermentation which evidently met popular liking; for complaint was made that the people flocked to these breweries on holidays and Sundays, "whereby not only divine service is neglected, but also the senses and understanding of the people are taken away and overcome, and thereby the door is opened to every kind of vice and sin." Even as late as 1770 Cologne was fighting bottom-fermentation, but finally, to meet competition, the city brewers not only had to cease opposition to bottom-fermented beers, but brewed them on their own account.

In the medieval period, also, Christian Mumme first brewed in Brunswick (1421) the famous Mumme beer, thick, heavy, and sirup-like. A 1687 recipe for export Mumme indicated that it was then made of barley malt, hops, and water. The formula in 1768, called for 63 gallons of water boiled down to 42, to be turned upon 7 bushels of wheat malt, 1 bushel of oatmeal, [? oat malt] and 1 bushel of ground beans. As soon as the wort began to ferment there were added *Carduus benedictus*, flowers of rosa solis, bur-net, betony, majoram, avens, pennyroyal, wild thyme, elder, flowers, bruised cardamon seeds and barberries, the inner rind of fir, the tops of fir and beech. The yeast was allowed to "work over as little as possible." Lastly, "ten new laid eggs, unbroken; stop it up close, and drink it at two years end" ("Every Man his Own Brewer," pp. 230-231).

During the sixteenth and seventeenth centuries, the brewing interests of northern Germany declined, but those of the south and of Austria developed strongly. Vienna had had a brewery connected with the municipal hospital in 1296. The first mention of a Bohemian brewery occurs in 1086, and by the end of the fourteenth century Bohemia had 55 breweries and 86 malt-houses. Munich had been a beer city from the beginning of the eleventh century, but production was always strictly regulated by the ducal government. An ordinance of 1420 permitted the brewing of beer which, it was decreed, must be well fermented by top-fermentation, and not sold until at least seven days old. Other regulations from time to time indicate the development of the technical side of the trade and of its control. An ordinance of 1487 forbade the use of any materials save barley, hops, and water. Summer brewing was interdicted by the Trade Statutes of 1539; brewing-kettles were to be sealed from April 24 to Sept.

Brewing in Austria 29; and the duke's inspectors enforced the order. An ordinance of 1553 again excluded the use of all ingredients except hops, barley, and water. A few years later the Munich brewers began to make *Weissbier*, which had already become celebrated at Pilsen in Bohemia; but they were forbidden to continue its manufacture because the duke thought it consumed too much wheat, was "neither wholesome, nourishing nor strengthening, but merely incites to drinking unreasonably." The "privilege" of brewing *Weissbier* was, however, finally granted to Munich brewers in 1602.

Erfurt beer was praised by Rudolph of Haps-

burg as early as 1290. In 1351 an ordinance forbade brewing more than twice a year, each brew to use exactly three chests (*Kasten*) of barley malt, no wheat or oats. No barley could be steeped before St. Severus's Day. Brewing might be begun on the Wednesday night before Michaelmas, and the fires might be lighted as soon as the "beer-bell" was tolled.

In England brewing remained a domestic occupation longer than in Germany, but here also the convents and monasteries early practised it. In the reign of Henry II (1154-89) the best brewers in England were in the monasteries. They were the first to discover the desirability of Burton-on-Trent water for beer, and the Burton beer began to be famous in the thirteenth century.

During the reign of Henry IV (1399-1413) the English brewers combined to form an association, and they were given a charter in 1445. After the Reformation many monks from the monasteries which had been closed joined the brewing trade. Until the eighteenth century, however, the wealthy classes brewed their own beer, the professional brewers serving the common people. Sometimes the unfermented wort was carried home hot in pails from the brewery and fermented at home. Eventually, the development of the industry made it easier, cheaper, and more satisfactory for even the well-to-do to have their beer brewed by a trade brewer.

The processes of brewing underwent much the same development as in Germany, though, apparently, they were less strictly regulated. "Le Tretytz de Gauter de Bibelesworthe" (Treatise of Walter Bibbesworth), written in Norman-French in the thirteenth century and reprinted by Thomas Wright in "A Volume of In Britain Vocabularies" (Liverpool, 1882), suggests both the methods and results of the time. Arnold gives (p. 365) the following literal translation of the "Tretytz," which is probably the oldest extant document on brewing in England:

Let us now speak of beer (cervoise).
To make people feel comfortable.
Light, friend, a candle,
And when you have eaten of the cake,
Put in a vat large and broad
Barley and steep it;
And when it is steeped
And the water run off,
Take it to an upper floor,
Having swept it clean,
Make a couch,
Until it is well germinated.
From this hour on you call it
Malt, what before was grain.
With your hand turn the malt
In heaps or in rows;
Then in a basket carry it
To dry on the kiln,
The basket and the hand-basket
Will serve to spread the malt.
When your malt is ground
And soaked well in hot water
The wort is changed to beer (cervoise)
By art invented,
Which makes miracles and wonders,
From one candle-stick (to see) two,
Of a layman a good clerk,
Gives to a man unknown a mark,
It makes strong men creep (?)
Makes men shout high in the street . . .

By 1483 the use of hops had been begun, for the ale-brewers complained of the practise to the Lord Mayor of London, and asked that it be prohibited. From that time ale-yeast, barley, and

water were the standard ingredients for English ale. The beer-brewer alone was allowed to use "hoppes and bere yeast." Home brewers continued to use as aromatics and preservatives the ingredients which composed gruit in Germany. Beer was considered an un-English drink for a long time after the Flemish immigrants began hop-growing in Kent (about 1520). Henry VIII wrote to his brewer in 1530 not to put hops or brimstone into the ale brewed for royal use. The "Dyetary" of Andrew Boorde, written about 1542, voices the English prejudice against hops:

Ale is made of malte and water; and they which do put any other thyng than is rehersed, except yest, barme, or godesgood, doth sofyistical theyr ale. Ale for the englyssche man is a natural drink. It must be fresh and cleare; it must not be ropy nor smoky, nor it must have no welte or tayle. Ale should not be dronke under five days old. New ale is inholsome for all men. And sowre ale and deade are an abomination.

Hop-growing was legalized in England in 1554 by Act of Parliament, and by the end of the century hops had their established place in brewing. English beer became famous in Europe, and

Hop-brewing scientific men and societies devoted themselves to the study of
Legalized the best methods of production.
in England Both English and German brewing experts were sought by Sweden to establish in that country the current principles of brewing.

At the beginning of the eighteenth century, England was making ale, beer, and "two-penny," a beer sold at two-pence the pint, brewed at rather low heat and little fermented. The three drinks were often mixed to suit customers, until in 1722 a new drink, "porter," was brewed, intended to save the trouble of drawing and mixing and to resemble the compound of the three drinks. For this reason it was also called "Entire." In the middle of this century peas and beans were sometimes used in mashing to give smoothness. Malting had largely passed from the brewers to professional maltsters. The English brewer prided himself on his superior beverage due to malt and hops dried with coke, culm, or cannon coal, not available to other countries, while he disparaged the North-German methods, in which the malt and hops were "cured with straw, furze, or other such dry vegetables as emit disagreeable smoke, and when steeped in the mash-tun, give the liquor a tincture extremely disgusting to the English palate" ("Every Man His Own Brewer," p. ii).

The colonists in America brought with them the current brewing practises of their respective native lands. The exigencies of pioneer life often necessitated the use of primitive materials such as molasses, bran, Indian corn, potatoes, with sassafras, dried persimmons, or infused pine and fir tops instead of hops, a reversion to early European devices. The best malt was long imported.

Commercial brewing began in Rhode Island in 1638. A regulation of 1651 in Boston required that for each hogshhead of beer there should be used six bushels of good malt for the first grade, four bushels for the second grade, and two bushels for the third grade. Brewing in New York and Pennsylvania began early. After New Netherland (New York) became an English colony (1664) the "Duke's Laws" (1665) forbade brew-

ing by any but skilled brewers; four bushels of malt to the hogshead was the smallest permissible quantity. William Penn wrote of brewing in Pennsylvania in 1685, the liquor being made from well-boiled molasses and sassafras or in fused pine, apparently a form of root beer or spruce beer, but the importation of malt had begun. The Spanish and French monks of the South and Southwest carried on brewing operations, though beer was a less favored drink in the southern colonies. In 1765 there was a brewery at Kaskaskia, Illinois, where the Jesuits had the first settlement of any size in the region.

Brewing remained largely a household operation in the United States until near the beginning of the nineteenth century. Lager-beer was not made until 1844, when its brewing was begun at Reading, Pa., by Frederick Lauer, son of a German brewer who had established a brewery at Womelsdorf near Reading in 1823. The home brewing of root beer, spruce beer, and ginger beer long persisted and still continues to some extent. Through the eighteenth and nineteenth centuries, brewing steadily became more scientific. Technical knowledge increased. Experiments were made with all sort of materials, but all were gradually dropped except the grains, hops, and

Development of Brewing in United States

yeast, save as emergencies required substitutes. Sugar, even, did not become a permissible ingredient in England until 1847; nor in France until 1908. The use of the thermometer enabled the brewer to select and control the temperature most favorable to the various processes. The hydrometer made possible the ascertaining of the alcoholic content. The saccharometer detected the amount of sugar held in solution, and guided the brewer in determining the strength of his brew. Especially, the study of chemistry and of biology gave a knowledge of fermentation and other chemical processes which at every stage of brewing, from malting to the manufacture and use of ice, put the brewer of the nineteenth century in command of new resources and made possible the enormous development of the industry.

2. *Modern Brewing Materials.* The modern brewing materials are water, malt, and other cereals unmalted, hops, and sugar. The quality of beer depends much upon the water used, which must not contain any considerable amount of organic matter, as this causes a cloudy beer with unsatisfactory fermentation and undesirable flavor. In general, good water for brewing is fairly hard, containing some common salt and sulfate of lime, and free from iron and soda. Water used for very pale beers is relatively free from carbonates; for English pale ales it must contain calcium sulfate in fairly large quantity; for English mild ales it must be high in chlorids and poor in calcium sulfate. For black beers soft water is required. Knowing the constituents necessary for the various kinds of malt liquors, it is often possible so to treat the

Water water chemically as to secure the desired character, except that it is hardly possible to soften hard water sufficiently to make it satisfactory for brewing where soft water is required. The necessity for this corrective treatment of the water lies in the fact that the yeast which causes fermentation in brewing requires a

slightly acid medium for its most vigorous action. Water containing a considerable amount of alkalis, such as calcium and magnesium carbonates, is therefore treated with a "corrective" of which the main ingredient is gypsum, or calcium sulfate. This process is called "burtonization," from the fact that the wells of the famous breweries of Burton-on-Trent, in England, contain naturally the so-called burtonizing ingredients. For a long time efforts failed to produce elsewhere malt liquors of a quality equal to those manufactured at Burton, until it was discovered that it was the chemical quality of the water that made the difference.

The grain chiefly used for brewing is barley, which is first made into malt. Wheat is now little used, because it contains a high percentage of albuminoids, which make it impossible to obtain a brilliant beer that will keep; but it is sometimes employed locally, either malted or unmalted, in northern Germany and Belgium in the production of weiss beer (called in England "wheat beer"), as it gives a lighter color than barley malt. Rye, also, gives a cloudy **Grains** beer with a bitter taste. Oats were not used in American brewing, but they are sparingly employed in Germany. Oat beer is cloudy, but is said to have a piquant refreshing taste.

Corn and rice are largely used in brewing in the United States. They are seldom malted, but are used with barley malt, which supplies the diastase to convert the starch of the grains into soluble and fermentable sugars. Both grains contain a large percentage of starch and a small proportion of albuminoids, which makes them useful for producing pale, sparkling beers that will retain their quality. Rice must be white, free from rancid or musty odor or taste, must contain but little oil and not more than 13 per cent of moisture. The grain is stripped of the outer husk and broken up for brewing purposes. In using corn the germ is removed, because it contains an oil of somewhat unpleasant flavor, which also tends to cause early spoiling of the grain. Its removal leaves a mealy body which, when broken up, is called hominy. This is ground and sold as grits, corn-meal, or corn-flour. The white flint corn is preferred, because of its light color and small percentage of albuminoids.

To facilitate the use of corn, the grits or meal are often steamed, rolled, and dried, making the starch soluble and gelatinized so that it can be used directly in the mash-tub. Corn thus prepared is known under a number of names, as "cerealine," "corn-flakes," "frumentum," "maizon," "barlyne," etc. The use of corn and sugar substitutes for a part of the malt is far less expensive, and, American brewers believed, gives a quality of beer not inferior to the all-barley beer.

The sugars used in brewing are chiefly cane-sugar, invert-sugar, often called "saccharum," grape-sugar (dextrose), glucose, and maltose. Cane-sugar has been chiefly used for heavy mild ales and stouts, to which it gives a sweet flavor.

It is not directly fermentable, but in the **Sugars** brewing process is converted into invert-sugar by the action of yeast. Most of the sugar now employed in brewing is derived from starch. (For processes of manufacture and composition of starch-sugar see SUGAR.) A crystallized sugar thus derived, containing about 10 per

cent of dextrin and known as "grape-sugar" or "climax," is used especially for ales and porter. All the starch sugars except climax are used for the pale beers in which stability is desired, because of the light color of such sugars and the practical absence of albuminoids. A good brewing sugar should be white and free from anything that would cloud the beer.

As the barley, other grains, and sugars are the source of the alcohol and carbon dioxide in malt liquors, it is the hops which give the distinctively characteristic bitter and aromatic taste. They contain diastase, of special service in ale brewing; they help to clarify the beverages

Hops during brewing, and to preserve them; and the essential oils of the hop give malt liquors the characteristic hop aroma. The hop resins impart a bitter taste, and as germicides they help to preserve beer; the tannin aids in coagulating and precipitating certain albuminoids during the boiling of the wort; and the lupulin, which is especially desired in brewing, contains practically all the active constituents of the hops, especially the bitter principle. Colorants are used for dark beers such as bock and porter. Caramel malt is prepared as a colorant by steeping ordinary malt, drying, and heating it, first at a low temperature to form sugar, then raising it to a high temperature which caramelizes the sugar.

Colorants Sugar color is sometimes made from grape-sugar, which is heated and evaporated until the sugar is brown or black, when it is dissolved in water and filtered free of carbon.

3. *Brewing Operations.* These brewing materials are manipulated by the manufacturer in a variety of ways, to secure the characteristic qualities of the many kinds of malt liquors in use. To give a pronounced malt flavor, the malt must be specially prepared and caramel employed. A "lively" or "refreshing" drink requires a definite amount of carbon dioxide. Color depends partly on the original grain, partly on malting, and partly on caramel. For stability of foam, there must be not only carbon dioxide, but a suitable amount of albuminous substance as well. Palatableness depends on the relative quantities of extractives, especially of albuminoids. For a tart drink, lactic acid is developed. On the other hand, the clearness and brilliancy desired in most malt liquors may be lacking if organic matters like starch, albuminoids, hot resins, yeast, and bacteria are not properly removed. Durability of the essential characteristics of a beverage may fail if it is brewed at a wrong temperature, if conditions favor the growth of yeast and bacteria after the brewing process is completed, or if anything is done to throw the remaining albuminoids out of solution.

Modern breweries are conducted on what is called "the gravitation system." All materials are raised to the points where

The Gravitation System they are first required for use. The brewing process begins at the top of the system and the product in its various stages then proceeds downward by gravitation.

The malt is first ground, then mashed, and mixed mechanically with hot water to about the consistency of porridge. If unmalted cereals, corn, rice, etc., are used, they are added during mashing. The liquid, called "wort," thus formed

is drawn off, and the residue of the malt thoroughly washed or sprayed with water of a still higher temperature, to remove all the remaining wort. The wort passes from the mash-tun to the mash-kettle (sometimes designated "the copper") where it is steamed. The hops, or a portion of them, are added at this stage. From the copper the wort runs into the hop-back to allow the hops and albuminoids to settle. It is then cooled, aerated, and transferred to the fermenting-vats, where the yeast is added, and the wort becomes "green" beer. The beer is then "cleansed," by removal of the yeast, after which it is sent to the storage-cellar, where it undergoes some additional fermentation and various processes of clarification and priming before it is bottled or run into barrels or casks for the trade.

There are thus eight main processes in brewing: (1) Grinding; (2) mashing; (3) boiling; (4) cooling; (5) fermenting; (6) cleansing; (7) storing; (8) fining or clarifying.

The malt is crushed between rollers before it is put into the mash-tun, so that it can be thoroughly reached by the water, to enable the diastase to work on all parts of the grain. Care is usually taken not to grind it too fine, lest it settle in a solid layer, making it difficult to drain off the wort, and later, to clarify it. For malt lager-beer from 50 to 65 pounds of pale malt will be required for a barrel of beer. The malt is

Grinding and Mashing then mashed, the object being to extract by water, at a suitable temperature, the soluble content of the malt and other grains, converting as much as possible of the remaining insoluble starch and nitrogenous compounds to soluble and fermentable compounds. The character of the beer is primarily determined by the methods of mashing, including the manipulation of the raw materials and the management of temperature. The temperature varies according to the kind of malt used and the kind of beer to be produced, from 100° to 163° (the Fahrenheit scale is employed throughout this article). In the infusion-mash method, the mash is kept at about 100° for an hour, then is gradually raised to 153° to 156°, and brought to its final temperature, 163°-167°, by running in water or live steam of the proper temperature. At no time is the mash brought to the boiling-point. This infusion method is employed in American, British, and some Continental breweries, but the British brewers have a narrower, and from the beginning a higher, range of temperature, namely between 140° and 160°. In general the mash temperature of mild English beers is from 154° to 159°; of pale or stock ales 150° to 154°; of stout and porter, 148° to 150°.

Because malt contains more diastase than is needed to convert into maltose the starch of the malt itself, it has often been used, especially in the United States, to convert the starch of other unmalted cereals, corn, rice, etc. It is a much cheaper process of obtaining wort than that of using all malt, and American brewers liked it, as it gave a paler color, lighter body,

Addition of Unmalted Cereals more brilliancy, and greater stability to the beer. These unmalted cereals are introduced during the process of mashing. The malt mash is started and held at 100° for 30 to 60 minutes. The liquid is then drawn off. The cereals, if not

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previously prepared, are rapidly cooked by steam in a separate vessel until gelatinized and are added to the malt mash, the temperature being run up to 162° to 172°; the starch, already much changed, is rapidly converted by the diastase of the malt. After fifteen minutes the liquid mash is run in and held at 162° to 167°. When corn has been previously treated as in corn-flakes, etc., it can be added directly to the contents of the mash-tun, as can, also, sugar. This process combines the infusion and decoction methods, and produces a wort rich in extract and poor in alcohol. The smaller the amount of alcohol desired, the higher is the temperature before the liquid mash is added.

When the final temperature is reached, the mash tested by iodine should show no starch. If it shows any, the process is continued until the starch is all converted. After the stirrer is stopped in the infusion process, the wort is allowed to run out for a few seconds; the taps are then closed, and the mash stands for a half-hour or three quarters of an hour. The wort when drawn off is quite bright and is allowed to run until the liquid barely covers the grains in the mash-tun.

The decoction or boiling method of mashing is used by most breweries in Austria, Germany, and France. About one third of the mash is taken from the mash-tun to the copper and boiled from 10 to 45 minutes until the mash be-

Decoction comes transparent. This is called **Mash** in German the *Dickmaische* ("thick mash"). Enough is then taken back to the mash-tun to raise the temperature of the entire mash to 122°-126.5°. After several minutes, one third is again taken to the copper and boiled. It is then put back in the mash-tun and gives the entire mash a temperature of from 144.5° to 149°. The mash is allowed to remain for a time, so that the solid constituents may settle at the bottom of the mash-tun, and then one third of the clear mash (German *Läutermaische*) is allowed to run off, boiled to precipitate coagulable albuminoids, and finally returned to the mash-tun at a temperature to raise the whole mash to 167°. The entire mash is stirred for some time so that the grains will settle uniformly, and is then sparged as in the infusion process. As the three-mash method is a troublesome process, the decoction is sometimes made with one thick mash and one clear mash, or with two thick mash. It is even made with one mash. Crushed malt is put into cold water and the temperature gradually raised to 140° or 144.5° by adding hot water, or warm water is used at the beginning. A larger portion of mash is then heated in the copper and boiled, and the whole mash is then finished at 162° to 167°.

A filter mashing process permits the use of finely ground malt which renders sparging unnecessary, as the wort is easily separated from the solid matter in the filter press. During mashing the sugar of the grain is converted by the diastase to maltose, malto-dextrin, and dextrin; and peptase changes the insoluble albuminoids to soluble forms.

The next step in preparing the wort is boiling, and at this stage the hops are introduced. The process sterilizes the wort, stops the action of diastase above 178°, coagulates and precipitates

proteids which would cause cloudiness in the finished liquor, deepens the color, and concentrates the wort, besides extracting the hop oil, resins, and tannin to which much of the flavor of malt liquors is due. In American breweries, the wort was heated by steam-jackets or coils, the steam

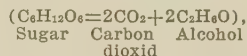
Boiling being turned on when the wort flowing from the mash-tun covered the heating surface of the vessel. The temperature was kept at about 190°, while the wort and sparagings were run in, especially if very pale beer was desired. The heating of the wort partly precipitates undesirable albuminoids which unite in flakes. The liquid should become clear and transparent. This "breaking" of the wort takes place before the hops are added. The hops are added in some processes as soon as the wort boils. Sometimes they are all added at once; sometimes a portion is held back until the boiling stage is nearly over, as the hop oil is volatile.

In other methods the brewer first boils the wort for about an hour until it "breaks." Two fifths of the hops are then added, and, as these aid in the coagulation of the proteids, at the end of about forty minutes there is a second "break." Two fifths more of the hops are then put in, the wort is boiled twenty minutes, the remaining fifth of the hops (of the best quality) is added, and the wort is immediately drawn off.

To aid in clarifying the wort, Irish moss (about 2.5 lbs. per 100 bbls.) is sometimes added before the wort is run out. When the brewing water is deficient in salt, 5 to 10 pounds of common table salt per 100 barrels are added to improve the taste and to assist the breaking of the wort.

The boiling process completed, the wort runs into the hop-back or hop-jack, standing for about fifteen minutes to allow the hops and albuminoids to settle. The hop-back is a metal or wooden vessel with a false bottom of perforated plates which retain the solids. The **Cooling** wort is next drawn off to the coolers, which are shallow vessels of large area so that the wort may be cooled uniformly to 145° and well aerated. This again aids in precipitating albuminoids, and also supplies air needed by the yeast in fermentation. To facilitate the cooling process, resort is often had to refrigeration, the wort being run over a series of pipes in which cold water circulates.

The wort is then transferred to the vats for fermentation, the process that changes the wort into beer. The sugar in the wort is split up by the yeast into alcohol and carbon dioxide.



and there are other minor reactions. The term "fermentation," as ordinarily employed in brewing, applies to the first stage, which is excited by yeast and takes place in the fermenting-vats, where maltose splits into alcohol and carbon dioxid, at a temperature of from 55° to 75° in top-fermentation and at 40° to 52° in bottom-fermentation. In addition there

Fermentation is a "secondary" stage which continues the fermentation to some extent in the barrels and casks, the maltodextrin constituents being split at lower temperatures.

Top-fermentation and bottom-fermentation are

so called from the action of their respective yeasts, which are of the same species, but are modified by cultivation and adaptation to different conditions.

Top- (or high-) fermentation is somewhat turbulent and so rapid that the yeast-buds and chains are drawn upward by the carbonic acid gas forming a thick cover on the surface. This process was commonly used in the United States, Great Britain, and on the Continent of Europe in the first half of the nineteenth century. It is still the prevailing system in Great Britain and Canada. In the United States it was used in making ales. Weiss beer is produced by a combination of top-ferments and lactic-acid bacteria.

Bottom- (or low-) fermentation takes place slowly, and the heavy yeast-cells settle at the bottom of the vat. It was used for all American lager-beers and for German lager-beers, as Pilsener, Vienna, and Munich beers.

In a third method, that of spontaneous fermentation, chiefly used in Belgium, no yeast is added by the brewer. The wort is fermented by yeasts and lactic-acid bacilli from the air.

In the top-fermentation process, two or three hours after the wort is run into the fermenting-vats and the yeast is added (termed "pitching"), little white bubbles of the carbon dioxide begin to appear. Two or three hours later a froth forms around the sides of the vessel and gradually extends to the center. In a few hours more the froth grows curly, indicating that the "cauliflower" or "curly head" (German, *krausen*) stage has been reached, the froth being

Top-fermentation rather higher around the edges than in the middle. The mass gradually passes into the more solid appearing "rocky" or "rocky head" stage, where the heads not infrequently rise three or four feet above the surface of the wort. When fermentation becomes more active, the temperature increases and the sugar content diminishes. As the head of froth rises it becomes darker, and presently it shrinks to a more compact mass, called the "yeasty head," which is constantly in motion from the formation of great gas bubbles which break with a hissing sound.

The appearance of the yeasty head, usually about 48 hours after pitching, is the signal for cleansing the beer by removal of the yeast. Sometimes the beer is drawn into casks, which are kept continually filled, and the yeast works its way out into a lower vessel. By the skimming system of cleansing, the wort is well roused and

Cleansing skimmed every six hours or oftener. A device known as the "attenuator" is put into operation, and water flows through the beer in pipes, the heat gradually increasing every three hours until the temperature is at 65° or 66°. The skimming is continued until the beer is at the stage where it would produce one more head thick enough to cover the beer well.

Another method of cleansing is known as the "dropping system," and is used for light pale ales. The beer is dropped from the fermentation-vats into square or round vessels on a lower floor. A thorough aeration of the beer takes place, the dark head of yeast is left behind, and only clean, fresh yeast rises for the secondary fermentation in the lower dropping-vessels.

The stages of the bottom-fermentation process are much the same as those in top-fermentation, but the operation takes place more slowly and at a lower temperature. When the cleansing stage is reached the color, which began to deepen when the head was at its height gradually becomes

Bottom-fermentation dark, and the beer is well covered with an inch or more of thick foam. Eight to twelve days after pitching the yeast particles become visible to the naked eye, ball together in small lumps like fine gravel, and shortly settle to the bottom (this is called "breaking"), leaving the beer perfectly clear and bright.

When the principal fermentation is completed, the beer is drawn off from the lees, or settlings, into vats for storing. This stage is called *ruh*, where there is a slight after-fermentation, converting the remaining maltodextrin and thereby increasing the alcohol and carbon dioxide. The beer is kept at a temperature of almost 32°, to eliminate undesirable albumins or to check bacteria that would militate against clearness or durability. This *ruh* stage continues for from four to twelve weeks for pale ales and fine brewery products; about six weeks for draft beer. If the beer is to be stored for a long time it is not allowed to become thoroughly clear in the fermenting-vats; but if it works itself clear during storage and is to be kept longer, from 3 to 5 per cent of beer in the krausen stage is added, which leads to the further formation of carbonic-acid gas. Krausen beer foams strongly, and has a persistent creamy foam, due

Storing to the carbonic-acid gas, and a pungent taste. If the beer becomes flat, it is primed by adding sugar, which gives sweetness and "condition" by aiding secondary fermentation. Glucose is used for sweetness, and invert-sugar for "condition."

The storage processes after top-fermentation in American breweries did not differ materially from those following bottom-fermentation. After yeast-making ceased in the wort, the beer rested for 24 to 48 hours, to deposit the yeast; and as soon as it was settled it was drawn or racked off into casks. Here extra hops were sometimes added to ales and dark beers, to promote secondary fermentation, as hops contain diastase which changed the remaining maltodextrins into fermentable compounds. To give the beer the necessary "life" it was krausened, or carbonated, and bunged, to enable the secondary fermentation to charge the beer thoroughly with carbonic-acid gas and to settle the liquor. Krausening results in the formation of a gas that seems to be more intimately bound with the liquid; but it adds sugar which will not all be fermented, with the result that the beer may not keep so well. Carbonating avoids the effects likely to result from renewed fermentation due to krausen, and is more easily controlled; but the beer must stand for some time after carbonating, to allow the gas to become thoroughly incorporated.

To fine beer, solutions of isinglass, gelatin, or Irish moss are added, or thin hazel and beech chips, which slowly drop to the bottom, **Fining** carrying down particles that would make the beer cloudy. Much less of the fining material is required if the beer is to be filtered. After fining, the bung-hole of the cask is closed tight, so that the secondary fermentation may

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thoroughly charge the beer with carbonic-acid gas. The completed beer may or may not be filtered (pressed through fibrous material) before it is run into the trade packages, during which process it is kept chilled, to prevent the escape of carbonic-acid gas.

The American ales and other liquors brewed by the top-fermentation process were quite distinctive from either English or German beers, as they combined the properties of lager-beer with the ale flavor and aroma.

English mild beers, made by the top-fermentation processes for immediate sale, go out to market without secondary fermentation a few days after the principal fermentation is finished, being racked, dry-hopped, and fined. Stock beers undergo for about two months a secondary fermentation which is not a continuation of the principal fermentation as in American and Continental beers, but is due to a fungus which ferments maltodextrins, forming acids and ethereal substances. These beverages are more alcoholic and tart than the mild beers.

Bottled beers are sometimes specially brewed for bottling, in which case they are rich in extract and stronger in alcohol, so that **Bottling** they will be durable; and they are stored for a considerable time, to secure brilliance. Bottled stock ale undergoes secondary fermentation, and is bottled after three to six months' storage. The demand for inexpensive bottled beers has led to the adoption of other methods, among them the chilling and carbonating process. By this method the beer when ready for racking is chilled at a low temperature, which causes a quick settling of yeast and other particles. It is then filtered, which makes it clear and bright, and is charged with carbonic-acid gas.

To summarize the processes in Germany, Great Britain, and the United States, it may be said that in general British brewers use the infusion method and top-fermentation, although bottom-fermentation has now been introduced in some breweries. American breweries mashed by a combination of the infusion and decoction processes, and used both top- and bottom-fermentation, according to the beverages they wished to produce. Originally what is called "lager-beer" was made in the winter and "stored" as its name signifies, for summer use; for when ice-machines were unknown brewing had to stop in May. This

beverage was called also "summer beer." Because it must be **Lager-beer** stored, it was made of the finest materials; the worts were more concentrated; and fermentation was carried on for four to six months at a temperature of from 40° to 60°. The storage cellars gradually warmed up, so that the beer stored in them did not quickly settle and clarify. The lager process is, therefore, a process of clarification, not of aging. The solid matters are removed by gravitation during storage, so that all bottom-fermented beers that have been stored for clarifying are properly called "lager-beers." Beer for immediate consumption, also brewed in the winter, was called "winter young beer" ("German, *Schenkbier*), from the necessity of putting it on draft (*Schenk*) at once.

With improved processes, especially those of artificial refrigeration and bottling, it has be-

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come possible to produce beers of the same quality throughout the year, and in the United States these different varieties were gradually merged, the distinction between summer and winter beer having disappeared. Either the lager process was retained or the two processes of the manufacture of summer and of winter beer were simplified and combined. American lager-beer was a distinctively American brewery product. The temperature toward the close of the principal fermentation was reduced as much as possible, and the beer was racked off earlier than the British or German beers.

There are a few German top-fermentation beers. Berlin weiss beer is made of three fourths wheat malt, one fourth barley malt, hops, and water. The wort is not boiled. Fermentation is due to the combined action of yeast and the lactic-acid bacillus. After pitching, a white foam appears and the beer is drawn into fermenting-barrels from which the yeast works out through the bung-hole, the casks being kept continually full by adding more wort. The formation of yeast continues from 24 to 30 hours. The beer is krausened and drawn into casks. Broyhan weiss beer, first brewed in Hanover in the sixteenth century, is slightly fermented by top-fermentation from light-colored barley malt and hops.

In the self-fermentation process used for certain Belgian beers, the first wort from mash, composed of 40 to 50 per cent of crushed wheat mixed with barley malt, is used for the strong beer known as **Self-fermentation** "Lambic." Mars, a weaker beer, is made from the after-wort. The wort, in which the proportion of hops is relatively small, is boiled eight or ten hours. It is then cooled, racked into casks, and placed in cool cellars, where, after the activities of ferments of different kinds, a fermentation akin to bottom-fermentation takes place. The beer is stored a long time before it is sold—two, three, or even five years. These beers are brewed only from October to April. During the first summer after they are brewed they begin again to ferment, but after the second year they remain still. They are never bright, and they have an acid taste, from the considerable lactic acid that they contain. They are often sweetened with sugar, and so furnish a drink that is both sweet and sour. The Belgian beer Faro (also "Pharo" or "Phaw") is a compound of Lambic and Mars. Self-fermentation is used also in making the Danzig Jappen beer.

4. *Miscellaneous Brewing Processes.* Primitive brewing materials and methods survive or reappear in other forms in many countries, as in the case of SAKE, brewed in Japan from rice, and of KVASS, brewed in Russia from wheat, rye, barley, etc.

A rice-beer is made by the women of Formosa who boil rice until it is quite soft, when they pound it into a paste. They then chew rice-flour and put it aside until they have **Rice-beers** enough to use as a ferment, which they mix with the rice paste, working the two together like dough. The compound is then covered with water and allowed to ferment for two months or more.

The *Steinbier* of Carinthia derives its name from the heating of the mash and wort by plung-

ing red-hot stones into it. The mash is strained through juniper twigs or branches, pitched with rather unclean top yeast, and is racked the next day into smaller casks for secondary fermentation. It is ready for use in three or four days, and is usually drunk with a small portion of gin or brandy.

The increase of Prohibition legislation in the United States after the beginning of this century led to the brewing of beverages of smaller alcoholic content than the standard malt liquors, in order to comply with laws which prohibited the manufacture and sale of drinks containing over 2 per cent or even a smaller maximum percentage of alcohol. In addition, increasing recognition of the danger of alcoholism favored the production of beverages of low alcoholic strength or entirely non-alcoholic. Hence, from about

Near Beer 1916, the breweries of the United States turned their attention to the production of such beverages, which are popularly designated as "near beer" or sometimes "temperance beer."

Dealcoholization was early employed for a beverage of low alcoholic percentage, the alcohol being evaporated from beer brewed in the regular way. By one process approximately 112 gallons of alcohol are recovered for every 100 barrels of beer dealcoholized. During the process water also is evaporated; consequently after the alcohol is removed a sufficient amount of water is added, to restore what was lost. The liquid is then cooled, sugar and yeast are added; and then follow carbonating, chilling, and filtering. In another process the unhopped wort of beer is first fermented, and the hops are added during the dealcoholization.

A second method of securing beer containing little alcohol is the chilling of the wort during fermentation, which checks the fermentation process. The beer is then pasteurized to prevent further fermentation. Sometimes a commercial malt extract is used. It is dissolved, hops and yeast are added, the solution is slightly fermented, filtered, and then carbonated. By the dilution process, commercial extract or wort is mixed with fermented beer and water, which reduces the proportion of alcohol for the final form of the beverage. The beverages prepared by these processes lack the flavor of genuine beer.

By most of these methods either some alcohol remains in the beverage or some after-fermentation is likely to occur, as pasteurizing weakens, but does not kill, the yeast. Hence, to produce beverages which are practically non-alcoholic, and to meet the situation of a reduced grain supply during the World War, other processes came into use. One of these is

Non-alcoholic Beer based on the fact that malt husks or wheat bran contain diastase, which converts starch into sugar and which can be used in connection with lactic-acid bacteria to produce a maltless, alcohol-free beverage. A patented form of the process provides for the production of a lactic-acid liquor by adding lactic-acid bacilli to a bran mash. The entire amount of bran to be used for a brew is then mixed with the lactic liquor and kept at a temperature of about 123° for an hour. A cereal, like corn or rice, which has been cooked until gelatinized, or potato starch, is added; special

processes of mashing and sparging follow; and the wort, to which hops, salt, and yeast are added, is boiled. The yeast is not for fermentation purposes, but to give body and flavor. The yeast-cells need not even be living, as, if living, they are immediately killed by placing them in the boiling wort. The liquor is then strained, cooled, and filtered, more lactic liquor added, and again filtered. An enzyme to digest the albuminoids is added, and the beverage is carbonated, bottled, and pasteurized.

Extract of yeast is used in brewing another group of beverages, to replace all or a part of the malt. The yeast extract is mixed with a solution of sugar such as maltose, levulose, or dextrose. Sometimes salt, hops, and phosphoric, lactic, acetic, citric, or tartaric acid are added. The solution is boiled, then cleansed, filtered, carbonated, and sterilized.

The artificially carbonated beverages do not result in as close a binding of the gas with the liquor as when the gas is produced within the liquor by alcoholic fermentation. To solve this difficulty a number of chemists suggested the

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would produce from sugar sufficient carbon dioxide to make the beverage sparkling, with but little or no alcohol. Karl Gilg of Germany recommends for this purpose a yeast found in the nectaries of blossoms, especially of the linden and elder trees. Fruit juices or mashes of corn, potatoes, or other starch-producing materials can be used as the solutions to be fermented. Hops are sometimes included. The mash containing a pure culture of the yeast is mixed in open vats, where a strong preliminary fermentation occurs. The liquor is then drawn off into bottles or other receptacles and closed to the air as the main fermentation takes place. The fermenting process requires about four days, the resulting beverage containing large quantities of carbon dioxide but only small quantities of alcohol, from 0.5 to 0.7 per cent.

5. *Brewer's and Distillers' Grains.* The grain remaining from the brewing and distilling processes after the removal of the wort is used as stock feed or as an ingredient of dairy feed. Used wet, unless consumed immediately, it is not as a rule regarded favorably, as it very soon spoils, turns sour, and imparts undesirable qualities to milk. Appliances for drying the grain have therefore been introduced in many breweries and distilleries; and thus prepared it has been employed successfully as a dairy feed, as have, also, the sprouts (comes) removed in the malting process and part of the surplus yeast produced during the fermentation process. In 1918 in the United States an order (U. S. Treasury Decision 2618) was issued compelling all brewers and distillers to conserve the refuse grain for feeding purposes, and to install apparatus for its preservation, if necessary. Failure to comply with this order entailed the penalty of forfeiture of the licenses to manufacture.

The production of malt liquors uses chiefly the carbohydrate element of the grain. Hence the proportion of protein in the spent brewers' grains is relatively high, the dried grains containing a large part of the protein of the original grains. In distillers' grains, practically all the protein

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of the original grain remains, the carbohydrate alone having been used.

The value of these grains for feeding purposes may be estimated in terms of total nutrition, of energy value, or of protein value, the last being most useful for comparing the human food value of grain used directly for human food and when, for purposes part of the grain having been transformed into alcoholic beverages, only the refuse is made available to human use in the form of milk or meat by feeding it to animals. The accompanying Table I indicates the proportions of digestible nutrient in various grains and grain products used in brewing as compared with the nutrients in brewers' grains. The figures have been compiled from Circular No. 13, Agricultural Experiment Station, Purdue University, Lafayette, Ind., 1908, and from Bulletin No. 120 ("Feeding Value of Cereals"), United States Bureau of Chemistry, Department of Agriculture. For the sake of comparison, distillers' grains have been included in this and the following tables.

TABLE I
DIGESTIBLE NUTRIENTS IN 100 POUNDS OF
VARIOUS GRAINS, ETC.

GRAIN, ETC.	PROTEIN (LBS.)	CARBO- HYDRATE (LBS.)	FAT (LBS.)
Oats	9.2	47.3	4.2
Maize	7.14	77.86	3.92
Corn-cob meal.....	4.4	60.0	2.9
Corn bran.....	7.4	59.8	4.6
Barley	9.37	69.96	1.66
Rye	11.29	73.82	1.17
Rye bran.....	11.5	50.3	2.00
Wheat	11.93	72.42	1.49
Wheat bran.....	12.2	39.2	2.7
Brewers' grains, wet....	3.9	9.3	1.4
Brewers' grains, dried...	15.7	36.3	5.1
Distillers' grains.....	23.6	39.7	11.4

Wet brewers' grains naturally rank low in total digestible nutrient; the dried grains, relatively high in the desirable element of protein.

The comparative fuel, or energy, value of feeding-stuffs is given in Table II, which has been extracted from Farmers Bulletin No. 22, United States Department of Agriculture, 1902.

TABLE II
FUEL, OR ENERGY, VALUE IN CALORIES PER 100
POUNDS OF VARIOUS FEEDING-STUFFS

FEEDING-STUFFS	NO. OF CALORIES
Corn	157,237
Barley	143,499
Oats	124,757
Rye	152,400
Wheat	154,848
Corn-meal	147,997
Corn-cob meal	132,972
Oatmeal	143,302
Barley-meal	138,918
Gluten feed	155,569
Gluten-meal	169,930
Malt sprouts	120,624
Brewers' grains, wet	30,692
Brewers' grains, dry	115,814
Rye bran	126,352
Wheat bran	111,138
Distillers' grains, wet	30,692
Distillers' grains, dried	119,990
Distillers' grains, dried, chiefly corn.	157,340
Distillers' grains, dried, chiefly rye..	125,243

Distillers' grains made chiefly from rye not only have considerably less fuel value, but are not palatable, and therefore are commonly mixed in feeds with other feed materials.

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Discussing the relative cost in 1916 of some feeds, according to their energy value per therm, Armsby, in Bulletin 459, United States Department of Agriculture (1916), publishes the list given in Table III.

TABLE III
COST OF NET ENERGY VALUE PER THERM OF
VARIOUS FEEDS

FEEDS	COST
Brewers' grains, dry.....	2.15 cents
Wheat bran	1.98 "
Oats	1.85 "
Cottonseed	1.67 "
Wheat middlings	1.60 "
Gluten-meal	1.60 "
Corn-meal	1.41 "

As a source of energy, therefore, brewers' grains rank high as to cost in proportion to energy derived. "If it were simply a question of supplying energy to animals," says Armsby, "we should use corn-meal, since that supplies a unit of energy at much lower price than any other feeding-stuff. If it were thought desirable to add variety, wheat middlings would be our next choice. But neither will supply enough protein." Thus brewers' grains are not advised in this connection as a source of cheap or rich protein supply. The author continues: "Of available feeding-stuffs rich in protein which may serve to balance the deficiencies of protein, gluten-meal is relatively the cheapest, and cottonseed-meal the next."

From the standpoint of protein for animal feed there is relatively little loss in feeding brewers' or distillers' grains, since the protein of the original grain is so largely retained in these refuse grains, provided, of course, Protein Value that the latter are carefully preserved and prepared for animal feeds. But from the human standpoint there is a large loss of protein by making grain into spirits and malt liquors instead of into human food. This is less material in the matter of the corn used in spirits, because only about 10 per cent of the corn crop of the United States is normally used for human food, so that there is a wide food margin. But in the case of barley it became a different matter under the conditions of food shortage induced by the World War. Barley is an excellent feed for animals and a good substitute for wheat for human food. The human loss in transforming barley into beer and other malt liquors was thus stated by Kellogg and Taylor of the United States Food Administration in "The Food Problem" (1917):

Transfer of barley from the brewery to the flour mill involves a gain in nutritive units for human consumption and a loss for domestic animals. The gain and loss are not directly comparable, but the relations may be made clear. In accordance with the experience of European countries during this war, barley flour represents one of the best flours for admixture with wheat-flour in the production of mixed-flour bread. The best results are obtained with the lowest alteration in the bread-making qualities of the mixture, with the least detectable change in the taste of the bread and retention of the keeping qualities of the flour, when the barley is milled to not more than 60 per cent extraction. If the barley were to be so milled, and the flour were employed as human food, and the offal used as stock feed, about one third of the protein would be in the grain offal and two thirds in the flour. If the grain offal were fed under standard conditions to dairy cattle, the protein would be recovered to an extent of about 30 to 35 per cent; if fed to pork, the protein would be recovered to an extent of about 25 per cent under favorable conditions. These same coefficients must be applied to the barley

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when used in the manufacture of beer and the residues used in stock feed.

On the one side of the comparison, then, we have the food units in the barley flour plus the food units obtained in milk, pork, or beef as the result of feeding of the barley offal. On the other side of the comparison, is the food unit in the beer plus the food units obtained in milk, pork, and beef as the result of feeding the brewers' grains, sprouts, and yeast.

The recoveries are in each instance highest in the case of milk and lowest in the case of beef. When the protein values of 50,000,000 bushels of barley are thus calculated, on the basis of standard feeding values, and assuming that the grains are employed to the same extent both in the feeding of cattle and of swine, the gain in protein as human foodstuff when the barley is used in the manufacture of flour instead of in the manufacture of beer would amount to somewhere between 80,000,000 and 100,000,000 pounds of protein. This amount of protein is sufficient to meet the annual protein requirements of about 2,500,000 people. Exported to France and expressed in terms of bread, the American barley used in the manufacture of beer last year [1916] was equal to the normal bread ration of 7,000,000 people. This figure becomes more impressive when we recall that the beer here cannot be applied to a per capita ration.

The gain, however, in another sense would be still larger. What our allies need is flour, and the flour of barley is entirely acceptable to them and can be mixed with wheat flour in the proportion of four to one. The loss in feed protein involved in the use of this barley as food is so small in contrast to our production of corn, oats, beans, cow-peas, cottonseed cake, linseed cake, and velvet beans as to fall outside of all consideration in the quantitative sense. Calculated in terms of milk, the protein value of brewers' grains is worth about 150,000,000 gallons of milk per annum. This, while a large figure, does not loom large against some 8,000,000,000 gallons of milk that are supposed to be produced annually in this country. On the other hand, brewers' grains are not used evenly throughout the country in a geographical sense, but are used to a large extent in certain zones. In Wisconsin and Illinois and in the eastern dairy territory the loss of dried brewers' grains would embarrass the feeding operations, unless other proteins were made available. Such proteins, however, can be made freely available; their utilization is merely a question of organization on the part of national and state departments of agriculture.

From all this it can be seen that there is not much occasion for discussion of grain and alcohol from the food-saving point of view, unless the people are prepared either to consume the barley flour themselves or to export the barley flour to our Allies. Merely to cease the manufacture of beer without provision for the utilization of the barley flour would accomplish almost nothing. The barley would simply remain as a slight addition to the stock of feed grains and little conservation would have been accomplished. If, however, the barley were milled, the flour would represent a very material addition of human food, an addition much needed because of the present low stock and short crop of wheat.

As a business brewing seems to have been generally profitable and in some cases unusually so. *The Statist* of Aug. 24, 1912, published a list showing the financial position of Profits of 83 British brewery companies. The Brewing total capital of these companies amounted to £102,458,780 (\$512,293,900), and their net profits amounted to £5,835,678 (\$29,178,390). The following is a list of the leading twelve of these companies in the order of their capitalization:

NAME OF COMPANY	TOTAL CAPITAL	NET PROFITS
Watney, Combe, Reid & Co.	£12,101,763	£ 321,856
Arthur Guinness, Son & Co.	7,000,000	1,201,823
Samuel Allsopp & Sons	5,007,100	64,093
Bass, Ratcliff, & Gretton	4,640,000	344,327
Charrington & Co.	3,978,115	85,803
Whitbread & Co.	3,929,000	123,620
Cannon Brewery Co.	3,510,665	184,873
Peter Walker & Son	3,000,000	243,329
Courage & Co.	2,500,000	98,565
Barclay, Perkins, & Co.	2,332,700	161,731
City of London Brewery Co.	2,300,570	40,481
Threlfall's Brewery Co.	2,275,000	114,917

BRIDE-ALE

The official *Brewery Manual* for 1921 shows that in the case of 170 companies, the following dividends were paid:

111 companies	10% and under	15%
32 "	15% "	20%
20 "	20% "	30%
5 "	30% "	50%
2 "	50% and over	

Many of these dividends were paid "free of income tax."

See ALE; BEER; BURTON UPON TRENT; FERMENTATION; MALT AND MALTING; MALT LIQUORS; SUGAR; UNITED STATES BREWERS' ASSOCIATION; YEAST.

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BREWSTER. A brewer. In England the term was formerly applied to a woman brewer.

BREWSTER SESSIONS. Special annual meetings of the local justices of the peace in England, to hear applications for licenses to sell intoxicating liquors by retail. In order to sell spirits, wine, beer, or cider by retail a person must hold an excise license, and to obtain this he must first secure a license from the justices.

BRIDE-ALE. A wedding-feast in early England, at which the bride sold a special brew of ale at an exorbitant price or to the highest bidder. Feasts of this kind were held sometimes in churches, sometimes in homes, and sometimes in ale-houses. According to Warton ("History of Poetry," iii, 414), the Prior of Canterbury in 1468 ordered the discontinuance of these potations in churches under penalty of excommunication.

The festivities were held after the wedding ceremony. A sweetened, warmed, and spiced ale was commonly prepared for the occasion. The feast was called also "bridewain," "bride-bush," and "bride-stake"; and, from the fact that the profits went toward setting up the bride in house-keeping, the gatherings were known further as "giveales," "scot-ales," and "help-ales." Ben Jonson writes:

The man that's bid to a Bride-ale,
if he ha' cake
And drink enough, he need not
fear his take.

See BRIDE-BUSH; BRIDE-STAKE; BRIDEWAIN.

BRIDE-BOWL

BRIDE-BOWL. The bowl of ale or wine used at wedding-feasts in early English times. Compare **BRIDE-ALE**.

BRIDE-BUSH. Same as **BRIDE-ALE**. The term was more commonly used when the bride-ale was held in or by an ale-house, a "bush" being the ancient badge of the ale-house.

BRIDE-STAKE. A stake or pole around which wedding-parties danced in early England. It was commonly used in connection with a **BRIDE-ALE**.

BRIDEWAIN. In former times, in England, the wagon on which the bride's outfit was transferred to her new home. From this the term came to mean the wedding-party itself, more especially the wedding-feast, or **BRIDE-ALE**.

BRIDGETT, THOMAS EDWARD. British Roman Catholic priest and writer; born at Derby, England, Jan. 20, 1829; died at St. Mary's Monastery, Clapham, London, Feb. 17, 1899. Educated at Mill Hill, Nottingham, and Tunbridge, and brought up as a Baptist, when sixteen years old he joined the Church of England, and, with the intention of entering its ministry, he entered St. John's College, Cambridge. He was unable to get his degree owing to the fact that he could not conscientiously sign the Thirty-nine Articles. He thereupon (1850) joined the Roman Catholic Church and, a little later, the Congregation of the Redemptorists. After studying theology for five years in Holland he was ordained priest. Returning to England in 1856 he became a very successful missionary, his activities extending to Ireland and covering a period of more than 40 years. At Limerick he founded the Confraternity of the Holy Family, whose membership included more than 5,000 laymen. Bridgett wrote extensively on the history of the Reformation.

One of his books, "The Discipline of Drink," is a historical inquiry into the principles and practise of the Roman Catholic Church regarding the use, abuse, and disuse of alcoholic liquors, especially in England and Ireland, from the sixth to the sixteenth century. Cardinal Manning, in his introduction, commends it as an excellent work. Being full of out-of-the-way information, it is of great use to the student of temperance history. Its author, however, was not a total abstainer.

BRIGGS, AMOS. American jurist; born at Penn's Manor, Bucks County, Pennsylvania, Jan. 22, 1825; died at Tullytown, Pa., Sept. 1, 1902. He attended the public schools, and taught law for two years before attaining his majority. He afterward studied law in Philadelphia and was admitted to the bar in 1848, becoming a successful practitioner, especially in the civil courts. In 1861 he was nominated by the Republican party as candidate for judge of the district court of Philadelphia, but declined. In 1863 he was elected a member of the common council from the Fourteenth Ward, and served for several years. In 1872 Governor Geary appointed him an additional judge of the district court for Philadelphia County, and at the following general election, in October, he was elected to succeed himself for a period of ten years. In 1882 he was renominated by the Republicans, but was defeated by the Democratic

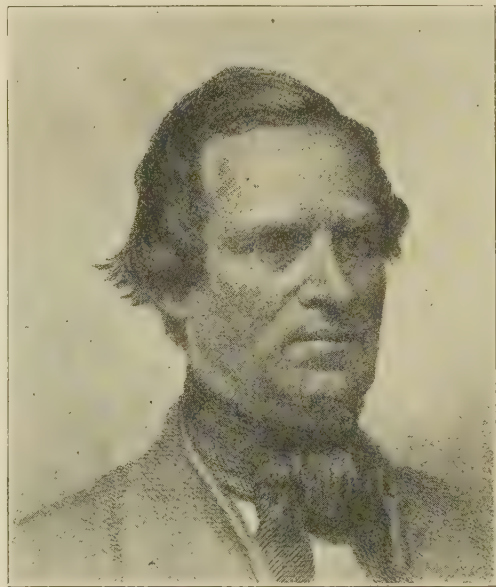
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candidate. In 1886 he was again defeated. During the Prohibition Amendment campaign in Pennsylvania, in 1889, he took the chairmanship of his ward organization to fight the liquor traffic. When the Republican party joined the Democrats in opposition to the prohibitory amendment he joined the Prohibition party, and thereafter he took an active share in its work.

BRIGGS, ARTHUR HISLOP. American clergyman and temperance worker; born in San Francisco, California; educated at Northwestern University (A.M.) and Boston University (D.D.). He further took two years of postgraduate work in the University of Berlin. In 1897 he married Miss Edna Iliff of Denver, Colo. Most of his professional career has been spent in California, mainly as pastor of churches in the city of San Francisco. He served, also, one term in Grace Church, Denver, Colo.

He has been active in the temperance cause for many years, and has been associated with the California Anti-Saloon League since 1910, serving first as a member of the Headquarters Committee. From 1914 to 1916 he was organizer for the League at San Francisco; from 1916 to 1919, State president of the California League; and from 1916 to 1920, superintendent of the Anti-Saloon League of Northern California. In the latter year, on the death of Dr. Gandier, Dr. Briggs became State superintendent.

BRIGGS, GEORGE NIXON. American jurist, governor of Massachusetts, and advocate of total abstinence; born at Adams, Mass., April 13, 1796; died Sept. 12, 1861. His parents were



GEORGE NIXON BRIGGS

poor, and in his youth he served an apprenticeship to a hatter at White Creek, N. Y.; but he was taken from the shop in 1811, and was given a year in school by an elder brother. He then studied law, and in 1818 was admitted to practise at Adams. He practised also at Lanesborough and Pittsfield. In 1827 his defense of a

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Stockbridge Indian, tried for murder at Lenox, established his reputation as a criminal lawyer. From 1824 to 1831 he was register of deeds for his county; from 1830 he served in Congress for six successive terms; from 1843 to 1851 he was governor of his native State; and from 1851 to 1856 he was judge of the Court of Common Pleas. In 1853 he was a member of the State constitutional convention, and in 1861 was appointed a member of a commission to adjust the claims between the United States and New Granada, but did not enter upon his duties, owing to his accidental death from the discharge of a fowling-piece.

From the time of his entry into public life Briggs took an active part in benevolent and, particularly, temperance projects. He aided in the organization of the Congressional Temperance Society in 1833; and throughout his Congressional career he was one of its most active supporters and, for a part of the time, its president. In 1836 he participated in the deliberations of the National Temperance Convention at Saratoga Springs, where he took a decided stand in favor of "total abstinence from every intoxicating beverage" as the only safe and true ground for all friends of temperance reform. It was his influence and the famous charts of Dr. THOMAS SEWALL which led "Tom" Marshall into the temperance ranks. At a meeting of the Congressional Temperance Society, held in the Capitol Feb. 25, 1842, he gave an interesting account of the old moderation society (American Congressional Temperance Society) which, he declared, "died of intemperance with a bottle in one hand and a pledge in the other." Before leaving Washington Briggs was presented with a massive gold medal by the Freeman's Total Abstinence Society.

On his election as governor of Massachusetts he was chosen president of the Massachusetts Legislative Temperance Society. His speech on this occasion was an eloquent one. In the course of it he said: "I hope that before this session closes every name will be enrolled. If we should all lend our exertions, we might soon say, 'There is no drunkard in Massachusetts; there is no wretched family in our State.' We should live, then, with but little legislation." He was one of the most active promoters of the Washingtonian movement from the beginning. When the movement was looked upon as a crazy outburst, Congressman Briggs was in almost nightly attendance at its meetings in Washington, speaking and pleading with the people from the platform on which were chiefly a collection of newly reformed drunkards. On May 28, 1844, at the great Washingtonian demonstration in Boston, Governor Briggs led the procession of 20,000 people through the streets of the city. When Father Mathew visited Boston, in 1849, Governor Briggs led in the enthusiastic celebration. In 1851 he was elected president of the American Temperance Union, and held the office for several years. While he always emphasized the importance of "moral suasion," he was an advocate of the prohibitory policy. In 1851 he took part in the celebration in Boston of the passage of the prohibitory law of Maine.

Briggs was a man of rugged, homely directness, both in speech and action. At a dinner at Washington, a gentleman professing to be a

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friend of temperance, after he had put his glass to his lips, said to Briggs, "I only make believe." Briggs savagely retorted, "I never make believe." As governor he avoided the fashionable hotels, stopping at the "Marlboro," which was conducted on temperance principles. During his administration no wine was served even at State dinners, and it was banished entirely from the gubernatorial sideboard.

In 1845 a once respectable mechanic of Pittsfield became drunk, and while lying insensible on the railroad track was run over by a train. An indignation meeting was called which was addressed by Governor Briggs, who delivered himself of this characteristic furious philippic:

Who did the deed? Who robbed those children of a father, and made the wife a widow, perhaps a maniac? It was not the ponderous engine, rushing with whirlwind speed over its iron road. It was the vender of intoxicating drink, the man who in defiance of all laws, human and divine, scattered around him the seeds of temporal and eternal death. For all the wealth that liquors bought and sold have earned, I would not stand in that man's place. If there was one of those resolutions just presented by his friends which he would question, it was the first. Not that the man who sold the victim the fatal draught did not deserve it; but, for his own sake, for his family, his home, his friends, for the sake of our common humanity, he would not now expose him to public execration. Nor would he resort now to forcible means to stop this traffic. He would first exhaust all the resources of love, and kindness, and persuasion, and entreaty, and friendship, and if these would not avail, he would appeal to the strength of the law. (*Report of the American Temperance Union*, p. 32.)

It was of this homely, rugged Prohibition governor that James Russell Lowell well said:

George N. Briggs is a sensible man;
He stays at hum and looks arter his folks;
He draws his furrer as straight as he can,
And into nobody's tater-patch pokes.

See CONGRESSIONAL TEMPERANCE SOCIETY.

BRIGGS, JOANNA (JOHNSTON). Anglo-Indian temperance worker; born at Kunnar, Deccan, India, Aug. 31, 1836. She was left an orphan at an early age, and was raised by an aunt, Mrs. Patterson. She was married to Henry George Briggs who, in 1854, introduced the first printing-press into the Kurrachee province. Mrs. Briggs was one of the most loyal and devoted temperance workers of her time. After the death of her husband, in 1872, and of her aged aunt some time later, she gave practically her entire time to the temperance cause. In 1880 she opened in the city of Bombay, at considerable personal sacrifice, a free reading-room and temperance coffee-house—the first establishment of its kind in India. This was soon made self-supporting by the addition of a temperance hotel. For many years this institution served as an important agency in sheltering young men from the temptations and vices of Bombay. Mrs. Briggs was identified with nearly every branch of temperance endeavor in India, holding offices of distinction in the Grand Lodge of India, I. O. G. T., and serving as vice-president of the Indian Temperance Association.

BRIGHT, JOHN. English statesman; born at Greenbank, near Rochdale, Lancashire, Nov. 16, 1811; died at Rochdale March 27, 1889. His father, Jacob Bright, was a prosperous cotton-spinner, and John was the second of eleven children. His health being delicate, he received his first education at a school near his home, after which he spent a year at the school at Ackworth, in Yorkshire, supported by the So-

ciety of Friends, to which body his parents belonged. He then spent two years at a school in York, and afterward was placed under the charge of a tutor at Newton-in-Bowland. At sixteen years of age he entered his father's business, becoming in course of time a partner in the concern. According to Mr. P. W. Clayden in the "Encyclopaedia Britannica" (iv. 567):

it was as a member of the Rochdale Juvenile Temperance Band that he first learned public speaking. These young men went out into the villages, borrowed a chair of a cottager, and spoke from it at open-air meetings. In Mrs. John Mills's life of her husband is an account of John Bright's first extempore speech. It was at a temperance meeting. Bright got his notes muddled, and broke down. The

His First Lesson in Public Speaking

chairman gave out a temperance song, and during the singing told Bright to put his notes aside and say what came into his mind. Bright obeyed, began with much hesitancy, but found his tongue and made an excellent address. On some early occasions, however, he committed his speech to memory. In 1832 he called on the Rev. John Aldis, an eminent Baptist minister, to accompany him to a local Bible meeting. Mr. Aldis described him as a slender, modest young gentleman, who surprised him by his intelligence and thoughtfulness, but who seemed nervous as they walked to the meeting together. At the meeting he made a stimulating speech, and on the way home asked for advice. Mr. Aldis counselled him not to learn his speeches, but to write out and commit to memory certain passages and the peroration. Bright took the advice, and acted on it all his life.

This "first lesson in public speaking," as Bright called it, was given in his twenty-first year.

Bright met Richard Cobden about 1837, and, at the latter's solicitation, spoke against the Corn Laws. He delivered his first speech on the subject in 1838 at Rochdale, and in 1839 became one of the first members of the Anti-Corn-Law League, which grew out of an association formed at Manchester in 1838 to obtain the repeal of the Corn Laws.

Bright first entered Parliament in 1843, two years after the return of Cobden for Stockport. In that year, at a by-election, he stood as the Free Trade candidate for the representation of the city of Durham, but was defeated by Lord Dunsannon, a Conservative and Protectionist. His Lordship was, however, unseated on petition, and at the election which thereupon ensued in July of the same year Bright

Enters Parliament was returned. He continued to sit for Durham till 1847, when he was returned for Manchester. During the interval between his election for Manchester and the accession of the Derby Ministry to power his activity in Parliament and on the platform was both varied and continuous. In the House of Commons he proposed to apply the remedy of free trade in land to the state of things which produced the Irish famine; he appealed, unsuccessfully, for the dispatch of a royal commission to investigate the condition of India; and both in the legislature and in the provinces, especially at Manchester, he cooperated with Cobden in the movement which the latter sought to create in favor of financial reform, mainly with a view to the reduction of British naval and military establishments. With the accession of Lord Aberdeen's ministry to power began the discussion of the Eastern question, Bright's share in which alienated from him many of his former supporters. He denounced the policy of the Russian War with energy, with the result that at the general election which

ensued, Manchester rejected both Bright and Milner Gibson by large majorities; but in August of that year (1857) Birmingham elected him without a contest. He continued to represent that borough till his death.

After 1857 Bright's name was mainly identified with a scheme for the reform of the electoral representation, by a wide extension of the suffrage and a more equal distribution of the seats with reference to population, and alterations in the law of entail. He was an uncompromising advocate of the North during the Civil War in America. In 1868 he accepted office under Mr. Gladstone, as president of the Board of Trade, thus becoming a member of the Privy Council. A severe illness compelled him to retire from office in December, 1870, and when, in August, 1873, he returned to political life as chancellor of the duchy of Lancaster in Mr. Gladstone's reconstructed cabinet, it was noticed that his hair had become white, and that he seemed to have aged considerably. He went out of office with the Liberals in February 1874, and when they were returned to power (May, 1880) Bright was re-appointed to the chancellorship. In 1882 Bright was elected Lord Rector of the University of Glasgow. On July 17 of that year he announced in the House of Commons that he had resigned his office and retired from the Cabinet because he differed with his colleagues on their policy in Egypt which led to the bombardment of Alexandria. In June, 1883, his completion of twenty-five years as

Honored in Birmingham representative of Birmingham in Parliament was celebrated by a remarkable demonstration by his constituents. His last speech in that city was made on March 29, 1888. Two months later his illness returned, and he never recovered. A statue of him was erected at Birmingham.

Bright was twice married: in 1839 to Elizabeth Priestman of Newcastle-on-Tyne (died September, 1841) and in June, 1847, to Margaret Elizabeth Leatham of Wakefield, Yorkshire.

As a temperance reformer John Bright held an important place, while it is certain that his early advocacy on the temperance platform trained him in the exercise of those powers which in after years placed him amongst the first orators of the age and secured for him the title of "tribune of the people." For many years he was a member of the Rechabites, and from 1845 to 1856 he served as treasurer of Lancashire and Yorkshire No. 3 District. In his "Appeal to Christians" (1841), published as No. 107 of the Norwich Temperance Tracts, he wrote:

Are you afraid of being thought less hospitable by those who only value you for your mistaken hospitality? Can you bear to be singular? Can you resign a little paltry gratification of the senses that you may not stand in the way of a great reformation? . . . To drink deeply—to be drunk—is a sin; that is not denied. At what point does the taking of strong drink become a sin? . . . We suppose a man perfectly sober, who has not taken anything which can intoxicate; one glass excites him, and to some extent disturbs the state of sobriety, and so far destroys it; another glass excites him still more . . . But where does the sin begin? At the first glass—at the first step to complete intoxication, or at the sixth, or seventh, or eighth? Is not every step from the natural state of the system towards the state of stupid intoxication an advance in sin, and a yielding to the unwearied tempter of the soul? Reader, think of this, think of your own danger; for who is so strong that he may not fall? Think of the millions who lie bound in the chains of this "foul spirit," and ask

yourself "Are you doing all your duty in discountenancing the cause of so much sin and misery?" If you cannot say "Yes" with a clear conscience, rise superior to foolish and wicked customs, and join your influence and your example to the efforts of those who have declared war against the causes of the sin of drunkenness, which will only terminate with their extermination from the face of the earth.

Shortly after this, in 1842, he was elected president of the British Temperance Association, a position which he held till 1844. At the

As a Reformer he insisted on the immense value of Christian example, and stated that since he had begun housekeeping (in 1839) no intoxicants had been placed upon his table.

At a meeting of the Select Committee on Parliamentary and Municipal Elections Bright moved a resolution in favor of the prohibition of committee rooms at public houses.

On April 12, 1876, he supported a resolution favoring Sunday Closing in Ireland, which, although opposed by the Government, was carried by 224 votes to 167. On Jan. 2, 1877, at the Rochdale Working Men's Club, he said:

Public opinion has put down dueling. Public opinion perhaps may put down intemperance. I hope the public opinion of the Club may have this effect: that it may gradually convince all of the members of the Club that the Club would be infinitely better off if nobody got drunk, if nobody ever took drink, if all its members were moderate in the highest degree; and that this opinion may grow and may do what the Gothenburg system is not competent to do, although it may do great good; it will bring to bear the force of public opinion, which is often more powerful than law, and change the habits, the low and degrading habits which I am sorry to say are not absolutely unfrequent amongst any class of our population in regard to the consumption of intoxicating drinks. I myself, as many here know, am not in the habit of using these liquors at all. But I am not in favor, any more than our chairman, of a law which shall say that no man shall partake of these articles. I believe there are things which legislation can do—first of all, to keep much better order in public houses than is now kept; and, secondly, to lessen the temptations which are now offered, not to working men alone, but to all men, to take more drink than they ought to take, and sink into habits of intoxication and vice. Even when all that legislation can do is done, I would rely upon reason and experience for carrying the reform still further.

On the introduction of Sir Wilfrid Lawson's local-option resolution, March 11, 1879, Bright voted in its favor; on March 5, 1880, he made a vigorous speech in its support; and on June 18, in the new Parliament he voted, with four other Cabinet ministers, in the majority which pronounced itself on the side of local option.

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BRISBANE TOTAL ABSTINENCE SOCIETY. See QUEENSLAND.

BRISCOE, JOHN POTTER. English librarian, author, and temperance advocate; born near Bolton, Lancashire, July 20, 1848; educated chiefly in the Bolton National School, of which his father was head master. Later he pursued a course of study in the Church Institute of that place, and then became one of his father's assistants in the National School. In 1866 he was appointed sublibrarian of Bolton Free Library, serving until 1869, when he was called to Nottingham as City Librarian, a position which

he held for 47 years, then becoming Consulting City Librarian. During that long period he became widely known as an authority on the subject of public libraries and the literature they contain. At the same time he was himself an industrious author, a number of his most readable volumes dealing with history and life, ancient and modern, in Nottinghamshire and Derbyshire. He has long been interested in the temperance reform, and has promoted it by his writings and occasional appearance on the platform. For many years he has been connected with temperance societies, including the Independent Order of Good Templars and the Rechabites. He served as secretary of the Nottingham Temperance Society, and as vice-president of the Nottingham and Nottinghamshire Band of Hope Union. He was also an active member of the Church of England Temperance Society. For some years he edited the *Midland Temperance Chronicle*, and assisted in the publication of other temperance periodicals. He is a Fellow of the Royal Society of Literature, and also of the Royal Historical Society, besides holding official positions in various library associations.

BRISTOL AND SOMERSET TOTAL ABSTINENCE ASSOCIATION. See WESTERN TEMPERANCE LEAGUE.

BRISTOL MILK. A local name given to a Spanish wine at one time largely consumed in the city of Bristol, England. The earliest known use of it, according to Latimer's "Annals of Bristol," was by the members of the military company in Norwich, who visited Bristol in 1634. Having seen the sights of the city they returned to their inn, "and so with a cup of Bristol milk we parted with our honest and grave host, and bade this sweet city adieu." In 1668 Pepys visited Bristol; and he states in his "Diary" how the uncle of his maid Deb took him home "to feast on strawberries, a whole venison pasty, and plenty of brave wine and Bristol milk." Macaulay, in his "History of England" (i, 336) says: "The hospitality of the city was widely renowned, and especially the collations with which the sugar-refiners regaled their visitors. The repast was dressed in the furnace, and was accompanied by a rich brewage made of the best Spanish wine, and celebrated over the whole of the kingdom as Bristol milk. Defoe mentions visiting Bristol in 1700, and speaks of "Bristol milk, which is a Spanish sherry, nowhere so good as here, plentifully drunk." A wine called "Bristol milk" is still imported and drunk in Bristol.

BRITISH-AMERICAN ORDER OF GOOD TEMPLARS. A Canadian temperance fraternity organized by a seceding element of the INDEPENDENT ORDER OF GOOD TEMPLARS at London, Ontario, Nov. 18, 1858. It spread rapidly throughout the provinces of British North America. On Jan. 18, 1865, at Montreal, the name of the organization was changed to BRITISH ORDER OF GOOD TEMPLARS, in order that it might extend its operations to other portions of the British Empire.

BRITISH AND COLONIAL TEMPERANCE CONGRESS. One of a series of national congresses convened by the National Temperance League of England. The Congress opened July

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14, 1886, in Princes' Hall, Piccadilly, London, and lasted for three days. It was called for the purpose of receiving information as to the extent of drinking habits in the Colonies, the regulations in force relating thereto, the results of temperance efforts therein, etc. A volume of the proceedings was published by the National Temperance Publication Depot (London, 1886). Other national temperance congresses under the auspices of the League were held in Liverpool (1884), Birmingham (1889), Chester (1895), and London (1900), memorial volumes of the proceedings being published in each case.

BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE. See NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

BRITISH AND FOREIGN TEMPERANCE SOCIETY. The name adopted by the LONDON TEMPERANCE SOCIETY on its reorganization, July 27, 1831. The pledge of the new organization read: "We agree to abstain from distilled spirits except for medicinal purposes, and to discontinue the causes and practise of intemperance." A year later the Society promoted a periodical, the *British and Foreign Temperance Herald*. In 1833 it had 90 auxiliary societies. In 1834 it launched its second periodical, the *British and Foreign Temperance Advocate*, published considerable literature, and employed nine agents. In the meantime a strong movement in favor of total abstinence began to develop, a movement which was actively opposed by the Society. In 1836 its two periodicals were merged into a new monthly, the *Penny Magazine*. In 1837 the organization reached the height of its influence, Queen Victoria consenting to become its patron. The continued opposition of the organization to the total-abstinence movement, however, caused it to deteriorate. Its workers gradually abandoned it, to join the total-abstinence movement; and in 1842 most of those remaining participated, with others, in forming the NATIONAL TEMPERANCE SOCIETY. The British and Foreign Temperance Society continued a nominal existence until 1850, when it disappeared. The Queen was its patron to the last.

BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE. A society formed at Manchester, England, Sept. 15-16, 1835, largely through the efforts of Dr. Ralph Barnes Grindrod, and popularly known as the "British Temperance Association." The actual organization was completed on Oct. 6 of the same year. The society grew out of two or more conferences, the first of which was held early in September, 1834, and was called by a Mr. Galloway in the Exchange Dining Rooms, Manchester, where representative temperance workers from Manchester, Liverpool, Bolton, Rochdale, and Stockport attended. At this conference an agency committee was appointed. On Sept. 15-16, 1835, a second conference was held, in the Oak Street Baptist Chapel, Manchester. Thirty-two societies were represented. The Rev. Joseph Barker presided, and the Rev. F. Beardsall and Joseph Martin acted as secretaries. After due discussion those present formed "The British Association for the Promotion of Temperance." Robert Guest White, sheriff of Dublin, was elected president; J. Silk Buckingham, M. P. for Sheffield,

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Joseph Brotherton, M. P. for Salford, R. B. Grindrod, M. D., of Manchester, the Rev. J. Cheedle, M. A., of Colne, and Samuel Thompson of Darlington, were elected vice-presidents; the Rev. Francis Beardsall, W. R. Kenney, and Joseph Livesey, secretaries. It was resolved that the Association should be non-political and non-sectarian. Its objects were stated to be:

To diffuse as extensively as possible the principles of abstinence from all intoxicating liquors, to extend the operations of existing auxiliaries, and to promote the formation of new ones throughout the kingdom. The objects are to be effected by the employment of an efficient personal agency, and by the diffusion of information through the medium of the press.

The Committee included Dr. R. B. Grindrod, the Rev. Joseph Barker, Mr. John Finch, of Liverpool, the Rev. Mr. Stott, of Donegal, and other active supporters of the new cause.

An agency fund was established at the conference in 1835; and Thomas Whittaker, then a weaver at Blackburn, but at the time out of work, was appointed traveling agent at twenty shillings a week. He was a man of singular ability; and the record of his life, as given in his work "Life's Battles in Temperance Armour," displays qualities which secured for him and his mission great success. James Teare, Henry Anderton, and Edward Grubb were early agents. They often traveled twenty miles a day on foot, and then organized a meeting at which they spoke and distributed literature. In 1836 the conference pressed the holding of weekly meetings in large towns. The members were urged to organize open-air meetings and form "Youths' Temperance Societies." In 1837 the conference called the special attention of religious organizations to the evil result of sending strong drink to the heathen. In 1838 it was proposed to form a temperance association in connection with the British female temperance societies, and societies connected with Sabbath-schools were advocated. It was declared to be a duty of all societies "to promote petitions to the Legislature embodying our views on the immorality of the traffic in intoxicating liquors, and urging the enactment of such laws as will speedily terminate it." In 1840 the conference returned to this subject, and urged the repeal of those laws which "license the manufacture and sale of alcoholic beverages." In 1842 John Bright, of Corn Law League fame, was chosen president of the Association. He held the office for two years. In 1845 the Association had 37 auxiliary societies. In 1846-48 an extensive agitation was conducted for the closing of liquor establishments on Sundays, but without avail. In 1850 the *British Temperance Advocate* was established, and it is still published. At the annual conference held in Hull July 19-20, 1854, the name of the Association was changed to the BRITISH TEMPERANCE LEAGUE, under which name the society has since operated.

BRITISH BRANDY. A spirit distilled in England from malt liquors, and artificially colored and flavored to represent French brandy.

BRITISH CENTRAL AFRICA. The British possessions in east-central Africa, known since 1893 as NYASALAND PROTECTORATE.

BRITISH COLUMBIA. The Pacific Coast province of the Dominion of Canada; estimated area 395,610 square miles; population (census

1921) 524,582. Victoria, a city of 38,727 (1921), is the seat of the Provincial Government; and Vancouver (pop. 117,217) is the largest city. The province is administered by a lieutenant-governor and a Legislative Assembly of 47 members.

British Columbia was discovered by the Spanish explorer Perez in 1774, his explorations being followed by those of Cook (1778) and Vancouver (1792-94). Shortly before the close of the century the Northwest Company, which became amalgamated with the Hudson's Bay Company in 1821, began to exploit the territory. After the combination of the two companies the entire territory was ruled by the Hudson's Bay Company until 1849, when

History Vancouver Island was proclaimed a British colony. Nine years later the mainland was constituted a colony under the name of "British Columbia," and in 1866 the two colonies were united under that name. British Columbia became a member of the Canadian Confederation July 20, 1871.

The deep-rooted power of the liquor traffic in British Columbia may be accounted for in large measure by the nature of the industries of the province and the character of the greater portion of its early settlers—miners, lumbermen, hunters, trappers, and fishermen, whose occupations necessitated long periods of isolation followed by the possession of ready money and the outburst of long-restrained craving for amusement, which, in many instances, was to be found only in the saloons. The liquor trade was further favored by the influx of a large foreign element which followed the opening up of the province. Drunkenness was prevalent. The Provincial license law, weak at the best, poorly enforced, and treated with contumacy by the liquor interests, was almost totally ineffective even as a palliative of inebriety.

The laws which controlled the liquor traffic at the beginning of the twentieth century were embodied in the Liquor Traffic Regulation Act of 1897, the Municipal Clause Act of 1897, and the Liquor License Act of 1900. The following were the main provisions of the Liquor Traffic Regulation Act:

No debt for a smaller sum than five dollars for spirituous liquors contracted at one time shall be recoverable. A retailer taking any pledge for liquors supplied shall forfeit ten dollars, and the pledge shall also be recoverable. But vendors of spirituous liquors by retail may recover the price of the same when sold in bottles. Liquor may not be sold either wholesale or retail, between the hours of 11 p. m. on Saturday night and 1 a. m. on the Monday morning ensuing, except for medical purposes, on production of a requisition signed by a qualified medical practitioner or a justice of the peace; and any liquor sold on production of such requisition shall not be drunk upon the premises unless by the occupant or some member of his family. Infraction of this clause is punishable by a fine of twenty to fifty dollars for a first offence, and thirty to a hundred dollars for a second offence. These provisions shall not apply to the supply of liquor to travellers, nor to hotel and restaurant keepers supplying liquor with their meals to guests. A habitual drunkard may be debarred by any stipendiary magistrate from purchasing liquor for the space of one year. The penalty for selling to a drunkard shall be, for the first offence, a fine not exceeding fifty dollars, and for any subsequent offence a fine of twenty to a hundred dollars. This latter penalty applies also to any person procuring liquor for a drunkard, except under the direction or sanction of a medical man or minister of religion. A drunkard may, however, apply to a county court

judge to set aside the prohibition. A drunkard may have the prohibition enforced at his own request. A fine of twenty to fifty dollars shall be inflicted for the sale of liquor to an intoxicated persons (Articles 5-10).

By an amendment (1899) to this Act, gambling was prohibited on licensed premises under penalty of a fine of \$20 to \$100 for the first offence; of \$100 to \$200 for a second, or, in default of payment, of imprisonment for a period not exceeding three months; and of cancellation of the license for a third.

The Municipal Clauses Act contained the following provisions in regard to licenses:

Every municipality shall, in addition to the powers of taxation by law conferred thereon, have the power to issue certain licenses, and to levy and collect them. Among these licenses are the following:

Retail liquor licenses in cities, costing not less than \$100 and not more than \$500 every six months.

Retail liquor licenses in districts, costing not less than \$50 and not more than \$200 every six months.

Bottle licenses in cities, costing not less than \$50 every six months. Wholesale licenses, for quantities not less than two gallons, costing not more than \$75 every six months.

Restaurant licenses, costing not less than \$25 every six months.

Hotel licenses, costing not less than \$100 every six months (Art. 171).

Any house containing a bar, counter, beer-pumps, kegs, jars, decanters, or other appliances usually found in saloons, shall be assumed, in case of prosecution, to be used for the sale of liquor, unless proof to the contrary can be shown (Art. 177). Licenses for the sale of liquor shall be granted or refused in open court by a board of license commissioners consisting of the mayor and two persons appointed by the lieutenant governor in council annually, one of whom must be a member of the city council. In districts the hearing shall be before the reeve, two councillors elected annually for that purpose by the council, and two justices of the peace selected annually by the municipal council by resolution. The board shall sit four times in each year (Art. 180). No person interested in the sale of liquor shall be a member of such board (Art. 18). Applications for new licenses must be supported by a petition of two thirds of the lot owners of the block of land in which the proposed premises are situated; also by two thirds of their wives; by two thirds of the resident householders and their wives; also by two thirds of the lot owners and their wives and two thirds of the resident householders and their wives in the opposite block of land in the same street (Art. 191). Chinese, Japanese, and Indians shall not be deemed resident householders (Art. 191). Petitions are not required for licenses for hotels containing not less than thirty rooms (Art. 192). On refusal of a license no further application shall be made within twelve months. (Art. 194).

In September, 1898, a plebiscite on Prohibition was taken throughout the Dominion, the result being a majority for Prohibition of 13,925. In British Columbia the result of the vote was as follows:

For Prohibition	5,731
Against Prohibition	4,756

Majority for Prohibition..... 975

No action followed the vote, on account of an adverse majority in the Province of Quebec.

The Liquor License Act of 1900, referred to above, contained the following provisions:

This act shall apply to those portions of the province which are not situated within the limits of any municipality (Art. 3). The lieutenant governor in council shall establish "license districts" for the purposes of this act. A board of license commissioners, consisting of three persons, shall be appointed for each district, without salary, but with expenses allowed them. The board shall meet twice yearly. Special meetings may also be called by the chief inspector for the district. All provincial constables shall be license inspectors under this act. Licenses

shall be hotel or wholesale, shall be signed by the chief license inspector, and shall be granted for six or twelve months. Applications shall be sent to the chief license inspector, who shall advertise all applications in a newspaper in each locality, and have the premises inspected (Articles 4 to 14). Any person may oppose the granting of a license (Art. 20). No person shall be granted a license unless he has been a resident of the province for a year previously (Art. 21). No hotel license shall be granted unless a petition be signed by at least two thirds of the householders in the locality (Art. 22). Premises within 300 feet of a church or school shall not be licensed (Art. 26). No license shall be granted to any married woman unless she be the owner of the premises, or tenant in her own right (Art. 35). In case of refusal of license, the application, if it has been opposed, shall not be renewed for two years (Art. 36). No license shall be transferred or issued to any Indian (Art. 37). Any railway company may sell liquor on any dining-car, but must pay a fee of \$50 a year for each car (Art. 56). Special licenses may be granted for the sale of intoxicants on steamships, the license to cost \$100 a year (Art. 57).

For the permitting of liquor to be consumed on the premises of a wholesale licensee, a fine of fifty dollars, or two months' imprisonment, shall be imposed (Art. 61). A hotelkeeper refusing to supply lodging or meals, except for some valid reasons, shall be liable to a fine of twenty dollars, or imprisonment for one month (Art. 64). For selling liquor without a license the penalty is declared to be, for a first offence, a fine of \$50 to \$250, or two to six months' imprisonment; for a second offence, a fine of two to five hundred dollars, or from three to twelve months' imprisonment; for any subsequent offence, a fine of five hundred to a thousand dollars, or from nine months' to two years' imprisonment. For selling on board a steamship when in port to any person not a passenger or member of the crew, a fine of \$50 to \$250 is imposed, or imprisonment from two to six months (Arts. 70, 71).

In 1902 it was further provided that no license should be issued to any person not on the list of voters for the Legislature of the province. In 1903, women, though not voters, were removed from this disability and allowed to sell.

The first great movement against the liquor traffic was initiated by the Woman's Christian Temperance Union in 1907, when a campaign was begun for the enactment of a local-option

W. C. T. U. Local-option Campaign law. A series of illustrated temperance lectures was given under the auspices of the W. C. T. U. by Miss Ada L. Murcutt, of London, England, and by this and other means the question was brought conspicuously before the public. The movement was strongly supported by the churches and by various temperance organizations.

On Nov. 25, 1908, delegates from almost every section of the province gathered at Vancouver for the purpose of organizing the British Columbia Local Option League. The following officers were appointed:

President, E. B. Morgan; 1st vice-president, T. T. Langlois; 2d vice-president, R. H. Cairns, Chilliwack; 3d vice-president, Mrs. Spofford, Victoria; 4th vice-president, Dr. Ernest Hall, Victoria; 5th vice-president, Joseph Patrick, Nelson; honorary secretary, Miss Ada L. Murcutt, Vancouver; treasurer, F. R. Stewart, Vancouver.

An advisory council was created consisting of all presidents of local-option leagues in the province, the presidents of the Independent Order of Good Templars, the Dominion Alliance, Christian Endeavor Unions, and the Royal Templars of Temperance; also the Bishop of Columbia, the Bishop of the Reformed Episcopal Church, the Archbishop of the Roman Catholic Church, and the presidents or chief officers of the Methodist, Baptist, Congregational, and Presbyterian bodies, and the Salvation Army.

Under the direction of Dr. D. Spencer, of Victoria, the plan of campaign was outlined as follows:

(1) The obtaining of signatures to a petition to be presented to the Lieutenant-Governor in Council, asking the passing of a local-option bill at the next session of the Legislature.

(2) The education of the people in temperance reform.

(3) The organization of every municipality and district for local-option purposes.

(4) The promotion of local-option legislation.

The movement progressed rapidly, and local-option leagues sprang up in all parts of the province. Letters were sent to all members of the Legislature urging their support of a local-option bill. The liquor men were quick to rally to the defense of their interests, and pressure was brought to bear on the Government by the licensed victualers to prevent interference with the Liquor License Act.

On Feb. 2, 1909, Dr. Spencer placed in the hands of the Premier, the Hon. (afterward Sir) Richard McBride, a draft local-option bill framed by the League and supported by a deputation of 150 men and the petitions of 9,473 voters. After considering the question for nearly a month the Government announced that, notwithstanding the large number of petitions, it did not feel justified in assuming that the petitions represented the general sentiment of the province regarding such a radical step as local option. It was promised that a referendum would be held at the next general election on the question of enacting a local-option law.

The temperance workers protested that the plebiscite was unnecessary and that the terms of voting were manifestly unfair and illogical, since it was specified that, regardless of the number of votes polled, the minority should win unless the majority equalled 50 per cent of the electors who voted for candidates;

Local-option Plebiscite in 1909 but they expressed their willingness to contest the issue at the polls. The result of the election (22,771 votes for local option; 19,184 against it; majority for local option 3587) was a great moral victory, but the local optionists lacked the required majority.

During 1910 the opponents of the liquor traffic in the districts of Chilliwack and Prince Rupert waged strenuous but unsuccessful contests to rid their districts of the traffic under the provisions of the CANADA TEMPERANCE ACT, which was amended by the Dominion Parliament to make it applicable to the subdivisions of British Columbia.

Municipalities were given the right, in 1911, to abolish saloon licenses and to license hotels only.

Further attempts were made in 1912 to secure local-option legislation, but the McBride Government refused to take any action. The Liberal party, led by H. C. Brewster, championed both local option and woman suffrage, but was badly defeated at the Provincial election of March 28.

In 1913 the license law was amended and provisions were made for more stringent law enforcement. Municipalities lost their authority to allow saloons to remain open indefinitely, and the sale of liquor after eleven o'clock at night during the week or after ten o'clock on

Saturdays was prohibited. Illegal manufacture of liquor was made punishable by imprisonment for the first offense, without option of fine.

The entry of Canada into the World War brought on a new phase in the struggle against liquor in British Columbia. The antiliquorists now directed their efforts toward securing absolute Prohibition throughout the province for the period of the War. On Aug. 14, 1915, a deputation from the Provincial Social Service Commission called on the Premier and urged that the Government enact a measure prohibiting the sale of liquor during the period of the War, and providing that such prohibition be not repealed without a vote of the

War-time repealed without a vote of the
Prohibition War-time electors in favor of such action.
Legislation Premier McBride's reply to the
deputation contained the state-
ment that the whole question
would be submitted to a plebiscite of the elector-
ate. The evasion, however, which characterized
the attitude of the Government in all matters
pertaining to the liquor question, was easily dis-
cernible in this instance, since the Premier did
not commit himself by stating when the referen-
dum would be held or upon what the electors
would be asked to vote.

A Prohibition convention was held at Van-
couver on Aug. 25-26, the activities of which
were more far-reaching in their effects than
those of any previous temperance movement in
British Columbia. Delegates attended from all
parts of the Province. The presiding officer of
the convention was Mr. John Nelson. After due
consideration and discussion of policies a decla-
ration was adopted urging that the time "was
now ripe for a definite step to be taken in re-
gard to the enactment of a prohibitory mea-
sure." The declaration contained the following
resolution:

Therefore, be it resolved that the delegation from
all parts of the Province of British Columbia, duly
assembled in convention, do hereby place themselves
on record in favor of the principle of Prohibition, and
request the Provincial Government that they do on
the earliest legal date present to the electorate of the
Province of British Columbia a bill to be drawn by a
committee of this convention similar in wording and
intent to that endorsed by the electors of Alberta on
the 21st day of July, 1915, and entitled "The Liquor
Act." [See ALBERTA.]

In the event of the said bill being approved by a
majority of the electors of the Province of British
Columbia voting on the said measure, the same to be
enacted as law, to come into force not later than the
last day of January, 1917.

And be it further resolved that it is the sense of
this convention that the presentation to the elector-
ate of the Province of British Columbia of the afore-
said bill shall not be made at the time of an election,
this being an issue separate and distinct from party
politics.

The work of the convention further comprised
the formation of a body of 100 men from all
parts of the province, to be known as "The
Committee of One Hundred of the People's Pro-
hibition Movement," the functions of which
would be to supervise the organization of local
committees for a vigorous campaign in each
electoral district.

The wishes of the convention were formally
conveyed to the Premier, Sir Richard McBride,
on Sept. 14, but the Government continued its
policy of temporization until Sir Richard's re-
tirement from the premiership, leaving the mat-
ter to the consideration of his successor, Mr.

W. O. Bowser. The new Premier showed little
interest in the Prohibition issue until a by-elec-
tion, resulting in the overwhelming defeat of
two of his cabinet members through the influ-
ence of the temperance organization, clearly in-
dicated that the Prohibitionists must be seri-
ously reckoned with. Although the leaders of
the People's Prohibition Movement had expressed
the desire to keep the movement non-partizan,
it was plainly intimated that failure on the part
of the Government to give the matter prompt
and favorable consideration would result in a
political antagonism which the Conservatives
could ill afford.

On Feb. 28, 1916, Mr. Bowser gave satisfac-
tory assurances to a temperance deputation that
the Government would support a Prohibition bill
drafted in accordance with the de-
Premier mands of the People's Prohibition
Bowser's Movement, the bill to be given three
Promise readings in the House and then sub-
mitted to the voters. If carried by

a majority, it was to be effective as of Jan. 1,
1917. As finally presented to the Legislature,
the bill was known as the "British Columbia
Prohibition Act," and was precisely as agreed
on in caucus except as to the date on which it
was to become operative, which was advanced
to July 1, 1919. No provision was made in the
bill for compensation of the liquor interests in
case Prohibition became effective, but the Pre-
mier promised that in such an event, investiga-
tion of the liquor-dealers' claims for compensa-
tion would be made by a judicial committee.

The Prohibition Act passed its second reading
unanimously. The campaign which ensued was
marked by lavish expenditure of money by the
liquor men, who adopted the ancient ruse of
organizing under a fictitious name, in this case
"The Merchants' Protective Association." News-
paper publicity was practically monopolized by
them, and consequently the press was almost
solidly against the Prohibition movement. The
courageous campaign of the *Vancouver World*,
which staunchly supported the Prohibitionists
and refused to sell advertising space to the li-
quor propagandists, was a notable exception
among the newspapers.

The Prohibitionists were seriously hampered
by lack of financial support in the early stages
of the campaign, but later received valuable as-
sistance from the Dominion Alliance, which gave
\$2,600 to the British Columbia campaign fund
and assigned the Ontario secretary, the Rev.
BEN H. SPENCE, to campaign work in British
Columbia.

The election was held Sept. 14, 1916, the poll
within the province showing 39,843 votes for
the Prohibition Act and 30,839

Election Shows against it. This result was not
Majority for decisive, however, as it had
Prohibition been provided to submit the
question to overseas soldiers
and returns from this source would not be of-
ficially complete until December 3. When the
returns from overseas were finally announced,
it was claimed that Prohibition had been de-
feated by a majority of 800 votes.

The Prohibitionist representative at the over-
seas voting, Mr. W. D. Bayley, immediately
charged that the returns were fraudulent and

that gross irregularities had been practised in obtaining liquor votes from the soldiers. A commission was appointed to investigate the conduct of the poll among the expeditionary forces. Mr. H. C. Brewster, who succeeded Mr. Bowser as Premier, announced that, if it was found that fraudulent practises had been conducted for the purpose of defeating the spirit of the referendum, a Prohibition bill would be passed at a special session of the Legislature, to take effect Oct. 1, 1917.

The charges made by the Prohibitionists were substantiated by the commission. It was proved that voters were not properly sworn; that they were not allowed to seal their ballots as required by law; that beer and whisky had been freely used as a bribe for fraudulent voting; and that hundreds of men innocently became "repeaters" because they were falsely informed

Frauds in Soldiers' Vote

that the Government had ordered a revote owing to the loss of their votes at sea. Of the 8,505 votes cast by the expeditionary forces, 4,697 votes were rejected by the commission. Conceding the remainder of the overseas votes to their opponents, the Prohibitionists still retained a safe majority of 4,012. The House accepted the report of the commission without question, and the Prohibition Act was passed Aug. 17, 1917, to become effective on October 1.

The Prohibition Law provided very severe penalties for selling intoxicating liquor, otherwise than as specifically provided for medical and sacramental use. For the first offense the penalty was imprisonment with hard labor for not less than six months and not more than twelve months; for the second offense, confinement with hard labor for not less than twelve months or more than 21 months. In case the offender were a corporation the penalty was a fine of \$1,000.

The superintendent of provincial police had charge of the enforcement of the Prohibition Law, and the regulations governing him and other officers concerned with law enforcement were orders-in-Council passed directly by the Provincial Government.

Under Prohibition British Columbia showed a marked decrease in the number of arrests for drunkenness and for disorderly conduct; and

British Co- lumbia under Prohibition

the assertion that other crimes were on the increase was not sustained by actual statistics, which showed that the reverse was true.

The following statement of Warden J. C. McMyynn, superintendent of Provincial Police, Victoria, Feb. 18, 1920, was quoted by the *Prohibition Bulletin* (Vancouver):

Average number of prisoners in penitentiary:	
1912-13	345
1913-14	370
1914-15	355
1915-16	337
1916-17	287
1917-18	199
1918-19	152
1920 to date.....	134

Returns were for the fiscal year ending March 31. The warden's statement added that the number of inmates was steadily diminishing, and that at the time the statement was made there were only 114 prisoners in the penitentiary.

Despite the fact that British Columbia was in

many ways greatly benefited by the Prohibition Law, the Prohibitionists had numerous causes for disappointment. The law was faulty in several respects, and notably so in that it did not prohibit the importation of liquor. The failure of the law to safeguard against importation resulted in much illicit selling; and another unfortunate development was the wholesale issuance of prescriptions by certain members of the medical fraternity, almost invariably for quantities of half a gallon, which in itself was evidence in almost every case that the amount of the prescription had no relation to pretended illness. This abuse of the legal provision for the medicinal use of alcoholic liquors was remedied in 1920 by an amendment to the Prohibition Act which limited the quantity of liquor that might be obtained on a physician's prescription to eight ounces.

The Prohibition Act was badly enforced in many parts of the province, notably in Vancouver, where the notoriously corrupt administration of the law resulted in scandals which the liquor interests made the most of in their propaganda to persuade the public that Prohibition had been a failure.

Prohibition received a setback in the province. Refusing to acknowledge permanent defeat, the antiprohibitionists reorganized their forces (1920)

The Moderation League

under the name of "The Moderation League," and began a vigorous campaign for the repeal of the Prohibition Act and the substitution of a Government dispensary system under which the traffic would be carried on by Government sale and Government control of spirituous and malt liquors in sealed packages.

On Oct. 20 the Government again submitted the question to the electors, the ballot being phrased as follows:

Which do you prefer?

(1) The present Prohibition Act?

(2) An Act to provide for Government Control and Sale in Sealed Packages of Spirituous and Malt Liquors?

The election resulted in a decisive victory for the "moderationists," the final returns being as follows:

For Government Control and Sale.....	89,688
For Prohibition	54,741

Majority for Government Control and Sale 34,947

The women of British Columbia voted for the first time on this great question. Naturally the results of the plebiscite were most disappointing to the Prohibitionists. The latter believe, however, that the heart of the people is sound in regard to this question. An adroitly worded ballot, a discredited statute (resulting from lack of proper administration), and the thought that "Government Control" would eliminate the bootlegger, led thousands of the electors to vote for Government control and sale in the belief that better conditions would follow the adoption of the act to be drafted.

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BRITISH EAST AFRICA. Territory in East Africa under British protection. Before the World War it extended from Abyssinia and Anglo-Egyptian Sudan to German East Africa, and from the Juba River and the Indian Ocean

to Belgian Kongo. It included the EAST AFRICA PROTECTORATE, the UGANDA PROTECTORATE, and the ZANZIBAR PROTECTORATE. By the Treaty of Versailles (1919) German East Africa was added to the British possessions.

The natives are naturally sober; many are Mohammedans; and the whole of the territory lies within the Prohibition Zone provided for by the Brussels General Act. Regulations have been imposed on the importation and sale of foreign liquors with a view to preventing their use by the natives, especially in the interior, but illicit trading and smuggling give some trouble in the enforcement of the regulations of the governments of the different divisions.

See BRUSSELS CONVENTION (1).

BRITISH GUIANA. A British colony in South America. It is bounded on the north by the Atlantic Ocean, on the east by Dutch Guiana, on the south by Brazil, and on the west by Brazil and Venezuela. It extends from east to west roughly about 270 miles, and from north to south 540 miles. Its area is 89,480 square miles, of which less than one half of 1 per cent is under cultivation. The estimated population, Dec. 31, 1921, was 298,188. Approximately 40 per cent of the people are negroes, 40 per cent East Indians, 5 per cent Portuguese, 2 per cent Europeans other than Portuguese, 2 per cent aborigines (Arawaks, Caribs, Wapisianas, Warraws, etc.), and 11 per cent mixed races.

British Guiana territory was first partially settled between 1616 and 1621 by the Dutch, who erected a fort (Fort Kykoveral) in the present county of Essequibo. They retained their hold with more or less firmness until 1796,

when during the war of the French Revolution they were dispossessed by the British. The territory was restored to the Dutch in 1802, but was retaken by the British the following year, and was finally formally ceded to Great Britain in 1814.

The colony is administered by a governor, assisted by a court of policy of seven officials and eight members elected by the registered voters, and a combined court containing, in addition to the above, six financial representatives elected by the registered voters. There are about 4,000 registered electors. The elective franchise is hedged about by various complex requirements as to ownership of property, payment of taxes, income, etc. The capital of the colony is Georgetown, a city of something over 50,000 inhabitants.

The chief industry of the colony is the cultivation of sugar-cane. Cane products—rum, sugar, and molasses (cattle food)—furnish approximately 80 per cent of its domestic exports. In 1917 there were manufactured 4,165,625 proof gallons of rum, of which 240,935 proof gallons, or slightly less than 6 per cent, were consumed in the colony, the balance being exported to the United Kingdom. During the same year, according to the returns of the Excise Office, there were consumed in British Guiana

Production 29,099 proof-gallons of imported
of Alcoholic spirits, 25,311 gallons of wine, and
Beverages 192,765 gallons of malt liquor;
making a total consumption of all
kinds of alcoholic beverages of 488,110 gal-
lons. Actually, the quantity of liquor used an-

nually is much greater than the excise returns indicate, owing to the surreptitious manufacture and sale of that class of spirits popularly known as BUSH RUM.

Practically all of the imported spirits, wine, and beer, are consumed by the white population, which in per capita consumption of intoxicants leads all other races in the country. The East Indians, whether Mohammedans or Hindus, are prohibited by their religion from using intoxicants, and as a rule live up to their profession. Their favorite narcotic is GANJA; but it is said that the heavy duty on this drug tends to lessen its use and to encourage that of alcohol. The negroes are mostly rum drinkers, though they indulge quite commonly in a sort of ginger beer. The latter, however, can hardly be called a fermented liquor, as it is only kept a day or two before consumption.

The native Indians are very fond of rum, when they can get it, and are also well versed in the preparation of a large number of native drinks. Cassava without doubt furnishes them with the largest number of alcoholic liquors: PAIWARRI, KASSIRI, BELTIRI, OVICO, BERRIA, KUMANI, SAKURA, COURIA, etc. Maize drinks under the general name of CHICHA or "Chiacoar" are equally popular. Other beverages described as native

drinks of the Guianese Indians are:
Native NANNA-URA, the fermented juice of the
Drinks pineapple; OBUDI-URA, made from the wild cashew; CUPANA, from cassava flour and plantain leaves; COUSCOU, from the banana; YAHE, from a certain bark (species of tree unknown); WARRUP (warrap), from fermented cane-juice; and MANBY, from Manby bark.

The natives have a keen appetite for alcoholic stimulants, and like other aboriginal peoples they drink for the purpose of getting drunk. The early white settlers exploited this weakness in order to strengthen their hold on the Indians. In the early days the planter experienced great difficulty in obtaining Indian laborers to help clear his plantation. He generally overcame this obstacle and procured the needed assistance by the promise of a big debauch. Later, when sugar-cane began to be grown, the necessity for imported spirits was obviated, and cheap rum led to still more drunkenness. Out of this situation grew the demoralization among the natives which helped to depopulate the coast region of Guiana. Since 1909 the sale or giving of intoxicating liquor to aboriginal-Indians has been prohibited by law.

The old-time planters were very fond of a kind of rum punch which they called FALERNUM. This has been superseded in popular favor by a concoction known as "swizzle," made from a mixture of whisky, brandy, Angostura bitters, and sugar, with water and ice shavings. These ingredients having been assembled in a suitable container, the mixture is beaten into a frothing liquor by means of a "swizzle-stick," a straight twig with four or more prongs at right angles, which is held between the palms of the hands, with the prongs in the container, and whirled rapidly back and forth until the desired result is obtained. It should be noted here that the term "swizzle" applies also to various mixtures made in the West Indies (see SWIZZLE).

The early Dutch planters considered that both

spirits and tobacco were necessary antidotes for malaria. It is said that, as a result of this long-held notion, "antimalarial" drink killed more people than did malaria itself. Dr. Bon-yum some years ago prepared a statistical table showing the causes of death among the white population of Demerara, in which he entered intemperance as responsible for one third of all deaths. Further evidence of the rav-

Ravages of ages of alcoholism in British Gu-
Alcoholism ana is offered by Sir Joseph Ed-ward Godfrey, former surgeon-general, who states that alcoholism is one of the chief causes of the high death-rate of the colony.

Legislation with regard to the liquor traffic began at an early date. Under the provisions of a law passed in 1803, the sale of rum without a license was made illegal, and tavern-keepers were strictly prohibited from selling or bartering it to slaves on pain of a fine of 1,000 guilders and banishment from the colony. After the abolition of slavery, in 1834, the liquor-shops were limited and placed under new restrictions which bound the keepers to maintain order, to prevent drinkers from remaining in the shops beyond the time necessary for buying and drinking, and to refuse to supply liquor to intoxicated persons. Most of the important legislation affecting the present sale of liquors is incorporated in Ordinance No. 8 of 1868. In addition to the provisions mentioned above, this ordinance forbids the sale, barter, or exchange of liquor to soldiers or their families or to any person coming under the description

Liquor of an army follower. It also pro-
Legislation hibits gaming of any kind in liquor-shops. In 1902 an ordinance was passed fixing the hours during which liquor could be sold at 5 A. M. to 11 P. M. on Mondays, and 6 A. M. to 11 P. M. on other days except Sundays, when no sale was permitted. In 1905 an ordinance known as the "Spirits Ordinance" was passed consolidating and amending the laws relating to the manufacture, storage, conveyance, and sale of spirits. Ordinance No. 10 of 1909 makes it an offense to sell or give intoxicating liquors to any Indian, and renders any such liquor liable to seizure and forfeiture. Any intoxicated Indian can be arrested and detained in any lockup till he is sober, and is liable to a penalty if he refuses to give information as to the person who supplied him with the liquor.

The revenue obtained from the liquor traffic in British Guiana now amounts to over half a million dollars annually.

The first temperance societies of the colony were formed about 1840 by Independent ministers, one of the most influential of whom was the Rev. Joseph Ketley. The members of these early societies were almost wholly blacks or East Indians, the whites clinging to their habitual alcoholic indulgence. To some extent, the blacks looked upon the orgies of the white population as something to be admired and imitated, but generally they were less

Temperance addicted to drink than either the
Societies native Indians or the Caucasians.

Often they would not drink at all unless free liquor was provided. There was little difficulty in inducing the intelligent negro to abstain.

The early temperance societies seem to have

expired after a few years, and there was a long period of inactivity. In 1874 a lodge of Good Templars was organized in Georgetown, and this was followed by lodges at several other points in the colony. Bands of Hope and other societies have existed from time to time, but they do not seem to have been able to perpetuate themselves. At the present time nothing is heard of any temperance movement in the colony.

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BRITISH HONDURAS. A British crown colony on the east coast of Central America; bounded on the north and northwest by the Mexican province of Yucatan, on the east by the Bay of Honduras, and on the south and west by Guatemala. Its area, including Albion Island in the River Hondo, and Ambergris, Turneffe, and other cays, is 8,598 square miles. The population on April 24, 1921, was 45,317, of which about 400 were Europeans, 200 white Americans, and 2,000 of European descent. The remainder of the inhabitants may be classed racially as (1) native Indians; (2) the class known as "Belize Creoles," the descendants of African negro slaves imported from the West Indies; (3) Caribs, descendants of the population deported from St. Vincent in 1796; (4) a mixed Spanish-Indian element in the southern districts, from Guatemala and Honduras; and (5) a northern Spanish-Indian group which came from Yucatan in 1848. The capital of the colony is in Belize (pop. 12,661). The chief industry is wood-cutting.

The only intoxicating beverage which is manufactured on a commercial scale is rum. This is made by several of the sugar-mills as a by-product in the manufacture of sugar. There were nine stills in operation in 1917, the total output of which was 51,933 gallons. Various other kinds of fermented and distilled liquors are imported in considerable quantities. The law requires all bars and saloons to close at 8 P. M., a regulation which is well enforced.

The only temperance society is the Woman's Christian Temperance Union, which was organized at Punta Gorda in 1899, under the leadership of Mrs. Louise A. Watrous, president of the Union.

BRITISH LEAGUE OF JUVENILE ABSTAINERS. A children's temperance association originating through the efforts of Peter Sinclair, of Edinburgh. Sinclair, the proprietor, of the Commercial Temperance Hotel, in that city, began holding meetings for children on Nov. 10, 1845, and succeeded in enrolling some 800 members within about ten months. In July, 1846, he was proffered the aid of John Hope in extending the movement. Hope's deep interest in the work and his strong financial support proved a valuable stimulus, and the membership soon rose to 2,000. At a meeting held Jan. 1, 1847, the organization was formally constituted the British League of Juvenile Abstiners. On July 3 in the same year a fête was held in Edinburgh in which 12,000 children participated, and in 1851 another great gathering took place. The pledge of the League included abstinence

from tobacco and opium as well as liquor. A periodical entitled the *British League*; or, *Total Abstinens' Magazine*, was issued, but this was soon discontinued. At the conference of 1874 it was stated that about 100,000 children had been brought under temperance influence since the movement had first been set on foot. John Hope continued to be the chief financial support of the work and was credited at this time with having contributed £45,000 (\$225,000) during the 26 years which had then elapsed since the foundation of the society.

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BRITISH LONG-PLEDGE TEETOTAL LEAGUE. A society formed at Pudsey, near Leeds, England, March 7, 1847, using the pledge:

I do voluntarily promise that I will not use intoxicating liquors as a beverage, nor when intermixed with any kind of food, nor as a medicine, nor for Sacramental purposes, nor traffic in them; that I will not give nor offer them to others; and that I will discountenance their use throughout the community.

An executive committee of thirteen was selected, seven members residing at Bradford and six at Leeds. The sphere of the League was not extensive, and it had only a short career. See LONG PLEDGE.

BRITISH MEDICAL TEMPERANCE ASSOCIATION. An organization of abstaining physicians, founded March 30, 1876, at a meeting called by Dr. J. J. Ridge after consultation with Dr. James Edmunds and Mr. Robert Rae, secretary of the National Temperance League, in whose rooms, at 337 Strand, London, the meeting was held. The following physicians attended this preliminary meeting: Drs. Branthwaite, G. B. Clark, A. J. H. Crespi, J. Gill, T. P. Lucas, J. Mitchell, G. K. Poole, J. J. Ridge, J. P. Scatliff and H. Williams. The desirability of such an organization being agreed upon, Dr. Ridge was instructed to convene another meeting to which every known medical abstainer in the United Kingdom should be invited. Two hundred and forty invitations were sent out; 13 persons attended the meeting, and 13 others signified their approval by letter. These were all enrolled as the first members, and the following officers were elected: President, Dr. James Edmunds; vice-president, Dr. H. Munroe; treasurer, Dr. J. P. Scatliff; honorary secretary, Dr. J. J. Ridge; council, Drs. Branthwaite, G. B. Clark, A. J. H. Crespi, J. Gill, Norman S. Kerr, G. K. Poole, and H. Williams. The object of the Association, as slightly modified at a subsequent meeting, was declared to be: "To advance the practice of total abstinence in and through the medical profession, and to promote investigation as to the action of alcohol in health and disease." *The Medical Temperance Journal*, a quarterly which had already been issued for some years by the National Temperance League, was adopted as the official organ. The constitution provided that every member must be a total abstainer from the use of alcohol as a beverage, but liberty was accorded in prescribing it as a medicine.

In 1879 Dr. (afterward Sir) Benjamin Ward Richardson became president of the Association. His great reputation as a scientist, quite apart from his temperance views, gave him wide influence, and led to a large accession of members.

In 1880 the annual report of the Association showed a membership of 235 physicians and surgeons. Copies of Dr. Richardson's presidential address at a public temperance dinner were sent to several thousand medical men throughout the United Kingdom. In 1884 a meeting of physicians was held in Dublin, which was attended by the honorary secretary of the British Medical Temperance Association, with the result that an Irish branch was formed. This was followed by the organization of a Scottish branch in 1885, and one for the North of Ireland in 1886. Subsequently a branch was organized on a somewhat different footing as the Northern Counties [of England] branch; and in 1901 the Manchester branch was formed.

Attempts were made in various ways to induce medical students to adopt total abstinence. In 1885 a prize of 100 guineas was offered for the best essay by a medical student on the physical and moral advantages of total abstinence. The Bishop of London (Dr. Temple), Attorney-general R. Webster, and others acted as judges. Thirty-nine essays were sent in, several of considerable merit, and the prize was awarded to H. A. W. Coryn, of Charing Cross Hospital. In subsequent years prizes of £10, £5, and £1 were offered for the best written answers to questions at an examination to be held on a given date in several centers, but there were never more than twenty responses to this offer. A more successful method was found to be the enlistment of enthusiastic students in a personal canvass among their fellow students in a medical school. This plan, after abolishing all money subscription, resulted in the addition of hundreds of medical students to the list of student associates, the majority having entered the hospitals as abstainers as the result of the spread of abstinence principles among the general population. After the death, in 1896, of Sir Benjamin Ward Richardson, who had been president of the Association for seventeen years, Prof. (afterward Sir) German Sims Woodhead was elected president. The Council and the members subscribed for a memorial brass for Dr. Richardson, which was placed in the London Temperance Hospital. In 1893, by arrangements made with the National Temperance League, *The Medical Temperance Journal* was discontinued, and its place taken by *The Medical Pioneer*, which was published monthly under the direct auspices and responsibility of the British Medical Temperance Association and the editorship of Dr. Ridge. Five volumes of this periodical were issued, and then (1898) the name was changed to *The Medical Temperance Review* and its size enlarged. Thousands of copies were sent out from time to time to physicians, in order to spread total-abstinence views. In 1889 the Council circulated questionnaires among medical officers of poorhouses and infirmaries relative to their use of alcohol in such institutions. The replies received, numbering 278, were embodied in a report which was widely circulated. In 1890 a large number of signatures of physicians were obtained to a declaration that experience and experiment had confirmed the medical declarations issued fifty years before (1839) as to the danger of drinking, and the safety and value of total abstinence. In 1902 an "International Medical Manifesto" was suggested by

BRITISH NEW GUINEA

the Council, and, after adoption by the American and German associations of abstaining physicians, was circulated, receiving the signatures of about 700 medical abstainers in several countries.

BRITISH NEW GUINEA. Same as PAPUA.

BRITISH NORTH BORNEO. See BORNEO.

BRITISH ORDER OF GOOD TEMPLARS.

Name adopted by the BRITISH-AMERICAN ORDER OF GOOD TEMPLARS at its reorganization in Montreal, Jan. 18, 1865. At a convention held in St. John, N. B., Aug. 2-3, 1866, the constitution and work of the Order were materially amended and the name was again changed, this time to BRITISH TEMPLARS (see *Canada Citizen*, Nov. 16, 1883).

BRITISH SOCIETY FOR THE STUDY OF INEBRIETY. See SOCIETY FOR THE STUDY OF INEBRIETY.

BRITISH SOMALILAND. See SOMALILAND PROTECTORATE.

BRITISH TEETOTAL TEMPERANCE SOCIETY. A British organization formed in London in 1835. On Aug. 20 of that year twenty persons met at the home of Frederick Grosjean, a master tailor, largely at the instigation of Mrs. Grosjean, and formed themselves into a committee to promote total abstinence in London. On Sept. 1 the first public meeting was held in Lecture Hall, Theobalds Road, Red Lion Square, at which a delegation from the Preston temperance leaders took part. Joseph Livesey and Thomas Swindlehurst were among them. The committee became known as the "British Teetotal Temperance Society," and its pledge read: "I do voluntarily promise that I will abstain from Ale, Porter, Wine, Ardent Spirits, and all Intoxicating Liquors, and will not give or offer them to others, except under Medical Prescription, or in Religious Ordinance." The first president of the Society was JAMES SILK BUCKINGHAM, M. P. Within ten months 3,000 signatures had been obtained to the pledge. The movement was actively opposed by the BRITISH AND FOREIGN TEMPERANCE SOCIETY. As a result, influential members of that organization withdrew and joined the total-abstinence movement. Thus reinforced, the British Teetotal Temperance Society reorganized and broadened its scope under the name NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTemperance. The new society was formally established on Aug. 29, 1836.

BRITISH TEMPERANCE ASSOCIATION. The name commonly given to the BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

BRITISH TEMPERANCE LEAGUE. The name adopted in 1854 by the BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE. At the conference of the League held at Bradford, Yorkshire, July 10-11, 1855, it was announced that the circulation of the *British Temperance Advocate*, the organ of the League, was 4,000 monthly. In 1856 the conference protested against inquests in public houses. The affiliated societies were urged to hold meetings of Sabboth-school teachers, to consider how best to promote temperance. In 1859 an appeal was issued to all professing Christians, calling upon them to give up all participation in the traffic

BRITISH WEST AFRICA

in strong drink. In 1863 the executive expressed their pleasure in the fact that many farmers had been able to carry on harvest work without giving or receiving intoxicating beverages. In 1870 the conference urged the election of temperance men as poor-law guardians, town councilors, members of boards of health, etc. In 1871 the establishment of public houses without a bar was noted with pleasure, and many of the leading members of the League became members of the Independent Order of Good Templars. A renewed effort was made to secure the Prohibition of the payment of wages in public houses.

In 1874 a ministerial conference, attended by 1,000 ministers, was organized at Manchester; and since then numerous conferences in Lancashire, Yorkshire, Derbyshire, Lincolnshire, Nottinghamshire, and other counties have been organized for the advancement of the moral suasion and Prohibition sides of the temperance crusade. The leaders of the British Temperance League have all been well-known, influential men in the temperance world. The presidents, Robert Guest White, Laurence Hepworth, John Bright, William Morris, Joseph Thorp, and William S. Caine, were men whose efforts for the good of humanity were beyond praise. A later president, Fielden Thorp, was the son of the late Joseph Thorp, and was known throughout Europe as a wise and consistent advocate of teetotalism. President Thorp was succeeded by Prof. (later Sir) German Sims Woodhead, who added further strength to this pioneer organization. On the death of the latter, John Charles Clegg, J.P., was elected his successor (July, 1922). In 1903 the Rev. HUGH JOSEPH BOYD, who had been secretary of the League since 1884, retired, and was succeeded by Mr. Charles Smith, who is still in office. The headquarters of the League are at 29 Union Street, Sheffield, England.

BRITISH TEMPLARS. Name adopted by the BRITISH ORDER OF GOOD TEMPLARS at its reorganization in 1866. In 1876 it was merged into the newly formed UNITED TEMPERANCE ASSOCIATION (see *Canada Citizen*, Nov. 16, 1883).

BRITISH WEST AFRICA. Possessions of Great Britain on the west coast of Africa, including the GAMBIA colony and protectorate, the GOLD COAST Colony with Ashanti and Northern Territories, the colony and protectorate of NIGERIA and that of SIERRA LEONE.

The trade in ardent spirits of these colonies was for a long period one of the most lucrative, the bulk of the liquor imports (until the World War, largely from Hamburg) being of an exceedingly fiery quality. The trade was the object, of continued protests on the part of missionaries, some natives, and British organizations like the United Committee for the Prevention of the Demoralization of the Native Races by the Liquor Traffic.

Educated African opinion was expressed by the editor of the *Sierra Leone Weekly News* (April, 1918) thus:

Liquor drinking is a vice the black man has copied, an abomination planted in our country from Europe. The introduction of the liquor traffic has been the introduction of a hellish darkness which civilization and even Christianity have hitherto been unable to expel.

Spirits contributed a large percentage of the colonial revenues, in spite of high import duties,

intended to be restrictive or prohibitive. These in 1917 were 6s. 3d. per gallon, except in Nigeria, where they were 8s. 9d. per gallon, the highest duty on spirits on the West-African coast; and this revenue was for a long time seriously urged as a reason for retaining the traffic, although colonial administrators realized that it had a destructive effect on native welfare and prosperity. One chief difficulty in securing effective results from financial or other restrictions on the traffic in spirits was that exemptions were made for persons other than natives. This kept spirits available and encouraged illegal selling.

The inland districts were protected against the introduction of spirits by native ordinances encouraged by the Government, and by the Brussels General Act, the provisions of which were applied to extensions of territory eastward as development of the country made the interior increasingly accessible. The introduction of silver currency by the British Government in 1913 helped to abolish the use of spirits as a medium of exchange. The domestic production of spirits was checked by prohibiting the importation of distilling apparatus except with official sanction.

Sierra Leone had a form of local option by chiefdoms; Nigeria had Prohibition and part Prohibition areas; the Gold Coast Colony and the coast sections of Gambia were seriously drink-ridden. Inland, because of the large Mohammedan population, conditions were better.

During the World War, owing to the elimination of German trade and to the ship shortage, the importation of spirits fell off markedly without serious opposition on the part of the natives and without checking their output of products—a result which had been anticipated if spirits could not be obtained. The United Committee for the Prevention of the Demoralization of the Native Races by the Liquor Traffic, regarding the situation morally and economically favorable for making permanent progress, in 1915 addressed a circular letter to 275 European and native missionaries at work in British West Africa under eight British, Swiss, and American mission boards, asking their cooperation in concerted effort to seize the opportunity (1) to impress temperance principles upon the natives; (2) to induce them to use the products of their labor, formerly largely devoted to the purchase of spirits, for the purchase of necessary articles for personal and domestic use which would be beneficial to them and would contribute to their advancement toward civilization; and (3) to call the attention of Government officials to the evil results of the liquor traffic as observed in the course of their work. The object of the Committee was to build up a sentiment in the colonies which would support the various governments in any restrictive measures they might adopt. In pursuance of the educational plan the Committee sent out for distribution in the colonies several thousand copies of a leaflet, prepared by Dr. C. F. Harford and entitled "Alcohol, what it is and what it does." The Committee also made representations to the British Government requesting that no facilities should be given British traders to take up the spirits trade formerly conducted by the Germans, and was assured that the Board of Trade would give no encouragement to such spirits traffic with the natives.

In March, 1919, the British Secretary of State

for the Colonies informed the governments of the British West-African colonies that the importation into the colonies of all spirits should be prohibited for the present except under licenses, issued by the Colonial Government in special cases. Licenses to import trade spirits were not to be granted. This practically ended the traffic in spirits in British West Africa.

By the Peace Treaty after the World War Great Britain was awarded the German territories, consisting of about one half of Togoland, a small part of Kamerun bordering on Nigeria, and the whole of German Southwest Africa.

BRITISH WOMEN'S TEMPERANCE ASSOCIATION. See NATIONAL BRITISH WOMEN'S TEMPERANCE ASSOCIATION.

BRITISH WOMEN'S TEMPERANCE ASSOCIATION (SCOTTISH CHRISTIAN UNION).

A society founded in Edinburgh, Scotland, Dec. 23, 1877, with the object of banding Scottish women together for the promotion of total-abstinence principles and the prohibition of the liquor traffic. The Association may be said to have had its origin in certain prayer unions of Edinburgh and other Scotch cities, when they became intensely interested in the great women's temperance movement which swept the United States in 1873-74 and culminated in the formation of the Woman's Christian Temperance Union in that country. The women of these prayer unions were imbued with the desire to create a similar organization to combat the liquor evil in their own country, and Mrs. ELIZA D. STEWART (Mother Stewart), who had been a leader in the American movement, was requested to go to Scotland to assist in establishing a Scottish temperance union. She arrived in Glasgow on April 1, 1876. Mrs. Margaret Parker (wife of Edward D. Parker), who had extended to Mrs. Stewart the invitation to go to Scotland, visited Glasgow, and others prominent in temperance work gathered from all parts of the country for conference. Ministers, councilors, and leading citizens rallied to the call that had been sent broadcast; and a vigorous campaign ensued, being carried out in most of the cities through the agency of the prayer unions. Great meetings were held in practically all of the important towns, and Mrs. Stewart's addresses aroused intense enthusiasm among temperance workers wherever she spoke. She reached Edinburgh on May 2; and the first step in the formation of the Edinburgh British Women's Temperance Association was taken the following day, when a women's meeting was held and the Woman's Temperance Union formed. It appears, however, that no further steps were taken until Dec. 20, 1877, when the Union amalgamated with the National B. W. T. A. and was formally made the Edinburgh branch of that organization. This was the nucleus around which the Scottish Christian Union was built. It was proposed that all women's temperance prayer unions should unite, and that Edinburgh should be the headquarters of the new organization. By 1879 twenty-one branches had thus affiliated. Many of the members felt that the word "Christian" should form part of the distinctive name of the new union; but as it was not within the province of the Scottish branches to change the title of the B.W.T.A., it was agreed that "Scottish Christian

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Union" (abbreviated S. C. U.) should be added. Mrs. MARGARET CATHERINE BLAIKIE, of Edinburgh, was chosen first president of the S. C. U.; and she retained this office through many years of earnest, fruitful endeavor, retiring in 1906.

Great activity marked the early days of the S. C. U. Its representatives traveled from town to town throughout Scotland, establishing local branches and distributing temperance literature, holding great meetings for prayer that the licenses might be reduced in number, and visiting mothers' meetings and Bands of Hope to secure their cooperation in the common cause. In Edinburgh and Leith the public houses were visited, the ladies going in couples to these places, denouncing the iniquity of the trade, and seeking to dissuade the landlords from continuing the business. The temperance movement was, in general, unpopular; and the appearance of women in such places, as well as on platforms addressing public meetings, met with condemnation on all sides. Some of the workers were subjected to abuse and ridicule, though in most cases they were received with civil tolerance, and in some instances were successful in persuading those in the liquor trade to seek other occupations.

The activities of the S. C. U. have been countless and varied, including every phase of temperance and social welfare work. In 1893 thirteen departments, each with its own superintendent, were organized to cover the different branches of endeavor. These departments now number 27, among the more important being the Evangelistic Department, the Young British Women's ("Y") Department, and the Legal, Parliamentary, Municipal, and Prevention departments. The Evangelistic Department has charge of promulgating temperance through mission work. The "Y" Department comprises the junior membership of the Union, and serves as a training-school for recruits to reinforce the parent body from year to year. The three departments next in the order mentioned above deal with Parliamentary bills and petitions, with licensing courts, and with the support of temperance candidates for public office, and are at the present time strongly urging women to become candidates for office. Their influence is a well-recognized force in politics. The Prevention Department is responsible for the conduct of all rescue and prison reform work. For many years a Temperance Home for inebriate women has been maintained at Navitie, Fifeshire, where many women who had fallen into habits of intemperance have been successfully reformed. Other departments are those of Infant Mortality, Organization and Extension, Education, Suffrage, and Counter-Attractions to the Public House. The latter department has opened up a wide field, and is receiving increased attention. It deals with New-Year entertainments, refreshment tents at fairs, cattle-markets, and agricultural shows. The S. C. U. tents at these shows have been particularly successful in lessening the temptations to drinking offered by licensed tents on the fields.

The official organ of the Union is the *Scottish Women's Temperance News*, a monthly publication founded in 1896.

For many years the S. C. U. has waged a persistent fight for local option in Scotland. In 1916 the Union presented to the Government a

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memorial favoring war-time Prohibition, to which 280,000 signatures were attached.

The membership of the S. C. U. now approximates 70,000. Since Mrs. Blaikie's retirement, the Union has had but two presidents: Miss Forrester-Paton, of Alloa (1906-1915), and Mrs. CHRISTINA MARSHALL COLVILLE, of Cleland House, Lanarkshire, who is still in office.

BRITISH WORKMAN PUBLIC HOUSE MOVEMENT. A movement to reduce the patronage of British ale-houses, dram-shops, and taverns, and to encourage temperance by the introduction of such counter-attractions as coffee-houses and cocoa-rooms, where laboring men may obtain food, refreshment, and shelter, without the accompaniment of intoxicating liquors. According to Winskill (iii. 212 *et seq.*), the movement to which the above title is specifically applicable, originated in Leeds, England, Sept. 28, 1867, when a temperance coffee-house was opened by Mr. and Mrs. Hind Smith, temperance workers in that city. Coffee-houses were known in England as early as the middle of the seventeenth century (see COFFEE), but they do not appear to have figured as rivals to the ordinary public house until the above date.

The success of the Leeds coffee-house resulted in the establishment of many others in that locality. As a common-sense method of combating public-house influences, the potentialities of this movement were at once demonstrated, and the idea soon became popular among practical temperance workers throughout England. The first temperance public houses were operated more or less philanthropically by well-to-do supporters of the temperance cause; but it was soon proved that such places could be run on a commercial basis with a reasonable margin of profit.

The first to demonstrate this was a Liverpool man named M'Dougall, who, in 1874, opened up a quite elaborate tea- and dining-room in connection with a candy-shop. In spite of the skepticism with which his enterprise was commonly regarded, his business flourished and spread to numerous branch establishments in Liverpool. It was stated that in less than five years M'Dougall's temperance cafés had diverted £50,000 (\$250,000) from the liquor traffic. In partnership with N. B. Downing, of Penzance, M'Dougall also opened up a number of temperance cafés in London, which became very popular. Companies were formed in several other large cities, about the same time, for the operation of similar establishments.

In 1875 the Rev. Charles Garrett called the attention of temperance workers in Liverpool to the unfortunate condition prevailing among the dock workers. When unemployed, or during the meal-hours, these thousands of men had no shelter or gathering places of any kind except the public houses—a situation obviously not conducive to temperance. As the result of Garrett's appeal, a number of business men, headed by Robert Lockhart, organized the Liverpool British Workman Public House Company, Limited, in March, 1875, for the purpose of operating temperance public houses where food, non-intoxicating beverages, and entertainment of a respectable character could be furnished at a cost within the reach of all. The company was capitalized at £20,000 (\$100,000), and opened its first public

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house in October, 1875. At the first annual meeting of the Company (in February, 1876) the directors reported five houses in operation and four others being fitted up, and were able to recommend a yearly dividend of 10 per cent. Since that time the number of houses conducted by the company has largely increased, and the dividend has been maintained.

Lockhart also established a number of cocoa-houses at Newcastle-on-Tyne and in London. Birmingham, Bradford, and other large towns soon took up the movement and were abundantly provided with temperance public houses.

Such were the beginnings of the movement which may now well be called an institution; for coffee- and cocoa-houses to-day are as intimately associated with the every-day life of the Englishman as are the "soda-fountain" and "ice-cream parlor" with that of the American. While it is recognized that the temperance public house can only be a palliative of the liquor evil, its influence in molding temperance sentiment and in diverting an immense patronage from the liquor taverns can scarcely be overestimated.

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BROCAT. A beer brewed from malt by the ancient inhabitants of Ireland; among the Welsh it was called BRACAT. It was known also as SAINLINN.

BROIHAN BEER. A beer first made by a certain Curd Broihan in 1826. Having been employed in one of the Hamburg breweries, where WEISSBIER was made, he removed to Hanover, and began making a drink resembling it which was called after him. This soon became popular and supplanted all foreign beer. Broihan died in 1870 and was buried with great pomp.

BROKEN BEER. Remnants of beer. Ben Jonson speaks of "a bombard of broken beer." See BOMBARD.

BROM. A fermented liquor made by the Javanese natives from ketan, a glutinous substance obtained from rice. The ketan is boiled in considerable quantities and stirred with razi. The compound is exposed in open tubs until fermentation takes place, when the liquor is poured off into earthen vessels which are then closed. Usually it is buried in the earth for several months, which serves to check fermentation and to increase the strength of the liquor. Brom which has been kept a few years is very intoxicating. Its color varies from brown to red and yellow (see Morewood, "History of Inebriating Liquors," p. 194). Compare RAZI.

BROMIOS. See DIONYSOS.

BROOKBANK MARY F. (Mrs. A. A. BROOKBANK). American leader of the Juvenile Templars; born in Clark County, Ind., April 16, 1839; died at Jeffersonville, Ind., Oct. 20, 1893. It was in April, 1865, that Mrs. Brookbank took the life-long obligation of total abstinence and of service in the Good Templar Order (I. O. G. T.); and her fidelity and ability led those who knew her best to place her successively in every office in the subordinate lodge. She became a member of the Grand Lodge of Indiana in 1868, and was at that session elected a delegate to the International Supreme Lodge. From that time onward she attended, with a

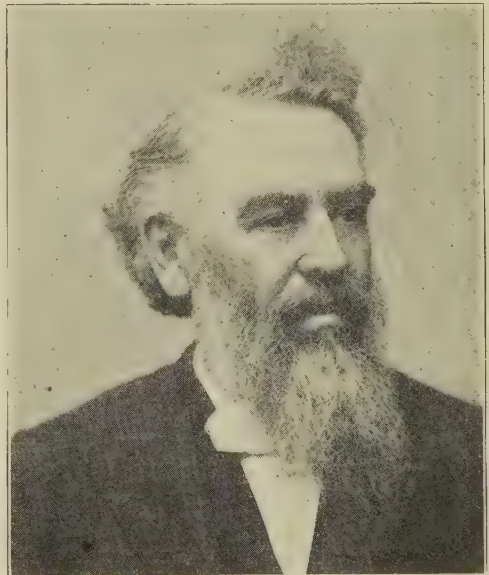
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single exception, every session of that body up to the year of her death. After filling various positions of responsibility, including the Juvenile superintendency in Indiana, she was elected Right Worthy Grand Superintendent of Juvenile Templars of New York, in 1887. She was repeatedly reelected to this position, and was serving her seventh term when death called her. Under her tactful and devoted leadership the juvenile work greatly prospered and was extended to various countries across the sea.

BROOKER, WILLIAM CHARLES. Australian manufacturer, clergyman, and temperance leader; born at Hindmarsh, South Australia, Sept. 4, 1874; educated at Woodville and Port Adelaide. For a number of years he was connected with the wood-working trade and a large furniture business, at the same time devoting much of his time and effort to the temperance cause under the auspices of the South Australian Alliance for The Abolition of the Liquor Traffic. In 1914 he accepted pastoral work in connection with the Churches of Christ. Two years later he was elected president of the Alliance, which position he held till 1922.

BROOKLYN KÜMMEL. Kümmel poured over ice with a piece of lemon added.

BROOKS, JOHN ANDERSON. American clergyman and Prohibitionist; born in Germantown, Ky., June 3, 1836; died in Memphis, Tenn., Feb. 3, 1897. He was educated in Bethany Col-



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lege, West Virginia, graduating in 1856. He had intended to enter the legal profession, but his course of life was changed through the preaching and influence of Alexander Campbell, president of Bethany College, and he entered the ministry of the Disciples of Christ or Christians. For several years he was engaged in evangelistic work, afterward taking the pastorate of various churches of his denomination in Missouri, Kentucky, and

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Tennessee. For about two years during the Civil War he was president of Flemingsburg (Ky.) College.

While at Bethany College he had distinguished himself as an advocate of temperance; and his interest in the temperance cause led him later into active affiliation with various organizations, including the Sons of Temperance, the Good Templars, and the Francis Murphy pledge-signing movement. The Missouri Prohibition Alliance was organized at Sedalia July 4, 1880, with Brooks as its president. A notable agitation followed, and, without any stipulated salary or other compensation, he canvassed the State, speaking in 100 counties. In 1884 he received an independent Prohibition nomination for governor of the State; and at the national convention of the Prohibition party, held at Indianapolis in May, 1888, he was nominated for vice-president of the United States on the ticket with Clinton B. Fisk. An engaging platform speaker and skilled organizer, he became a familiar and welcome helper in various States where Prohibition campaigns were in progress. His fame had crossed the ocean, and even after his health had begun to fail he accepted a call to the West End Tabernacle in London, England, hoping that a change of climate might benefit him. His expectations were not realized, and six months later he returned to America.

BROOKS, LUCY ANNE (MARSH) (Mrs. E. W. BROOKS). English temperance advocate; born at Strood, Kent, May 31, 1835; educated in the Friends' School at Croydon. In 1859 Miss Marsh was married to Edmund Wright Brooks; and the couple have for many years made their home at Grays, Essex. Mrs. Brooks had signed the pledge at eight years of age, but while still a young girl had followed the advice of her physician and taken medicine compounded with alcohol after the fashion of those days. It was not until she reached her eighteenth year that she determined to assert herself and return to strictly total-abstinence principles in sickness as well as in health. Together with her husband she joined the Independent Order of Good Templars early in their married life, and both became actively enlisted in the work of the Order. It was in the lodge meetings that Mrs. Brooks first attempted to read and speak in public. Beginning with fear and trembling, she gradually acquired the ability to address the largest audiences. She was one of the founders (in 1893) of the Women's Total Abstinence Union and served successively as honorary secretary, president, and member of the executive. Mr. and Mrs. Brooks, in association with a few friends, were instrumental in starting a coffee-tavern at Grays, which proved a great boon to the people who needed it most as a welcome substitute for the ordinary public house. During the famine in Russia, in the winter of 1891-92, Mr. Brooks was sent to that country by the Society of Friends to investigate and report on the situation. A large sum of money was raised for the relief of the sufferers, and the food was distributed largely under Mr. Brook's direction, in which task he had the assistance of many of the Russian nobility and of the missionaries from England and America. In subsequent visits Mrs. Brooks accompanied him, and they extended their travels

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through Switzerland, Germany, France, Italy, and other countries. Their first-hand observations on the habits of the people, and the relation between poverty and drink in these foreign lands contributed much to the informing character of the addresses delivered by them before various bodies.

BROOMÉ, LARS GUSTAV. Swedish schoolmaster, editor, and temperance advocate; born Aug. 17, 1853, at Vanstad, in the province of Skåne; educated in the local normal school. He married Maria Nilsson of Lund in 1876. From 1876 to 1913 Broomé was board-schoolmaster in Bärstöv, and from 1900 to 1911 he was a member of the Swedish Parliament (Second Chamber). He has been an active worker in the cause of temperance for nearly 40 years. He was Grand Vice-Templar of Sweden in the Independent Order of Good Templars in 1886-87, Grand Counselor 1888-97, and Grand Chaplain 1903-12. From 1910 to 1918 he was editor of *Reformatorn*, the official organ of the I. O. G. T.; and he is the author of a number of works on temperance subjects, among which are the following (the titles are given in their English translations): "Attitude of the Common-school Teachers Toward the Antialcohol Struggle," Helsingborg, 1885; "History of the Good Templar Order," *ib.* 1887; "Handbook for Skånes Good Templars," 2 vols., *ib.* 1887; "On the Position Common-school Teachers Should Take in Regard to the Temperance Movement in Our Land," Stockholm, 1889; "What Should Be Done in the Common Schools to Further Instruction on the Evils of Alcoholism?" Landskrona, 1896.

BROSIOUS, LEWIS WALTON. American lumber and coal merchant; born in Chester County, Pa., Jan. 31, 1856. His public-school education included a course in the State Normal School, and this was followed by a short course in Iowa State College. After ten years of school-teaching, he, in 1886, engaged in the coal and lumber business in Wilmington, Del., where he made his home. His first temperance work was done under the auspices of the Independent Order of Good Templars. He joined the Prohibition party in 1884, and took part in all its national campaigns, as well as in its local and State movements. For some eight or ten years he was chairman of the Prohibition party of the State of Delaware.

BROTHERHOOD OF TEMPERANCE WATCHMEN. A temperance fraternity instituted at Durham, Me., in April, 1849. The constitution was revised at a convention of the organization held in Portland, Me., in 1851. Each branch of the organization was called a "Temperance Watchman Club." The constitution levied a per capita tax on its members for benefit purposes, provided watchers for the sick, and took charge of funerals. The pledge to which all members subscribed read: "I will use my best endeavors to discourage the manufacture and sale and use of alcoholic beverages." The organization existed but a short time.

BROTHERING. A former practise in the north of England among working men in which the first wages of a journeyman were spent in liquor. Compare BIENVENUE; FOOTING; GARNISH.

BROTHERS OF CHRIST. See CHRISTADELPHIANS.

BROWN, ABNER BENNETT. American attorney; born in the village of Philadelphia, N. Y., in 1869; educated in the public schools and at Cornell University, graduating therefrom with the degree of Ph.B. On the completion of his law course he was admitted to the bar, and commenced to practise in Watertown, N. Y., which place is still his home. His interest in Sunday-school and temperance work developed simultaneously, and his career has served to show how closely identified the two movements are. After filling various positions in the State Sunday-school Association and at the same time assisting in local and State campaigns against the liquor traffic, he was appointed attorney for the New York Anti-Saloon League in 1915. His knowledge of the intricacies of saloon intrenchments in New York was evidenced in his book entitled "King Alcohol in The Empire State." With the ratification of the Federal Prohibition Amendment he resigned his appointment, feeling, as he said, "that his term of enlistment" had expired.

BROWN, EVA MARIA. American editor and temperance worker; born at Camden, Maine, on Dec. 27, 1856; died at Quincy, Mass., on Feb. 12, 1917. She was educated in the public schools of Augusta, Maine. In her childhood she became a member of the Cold Water Temple, organized in Augusta by JOSHUA NYE, and was for several terms Chief Templar of that society. Removing with her mother to Massachusetts, she entered the employ of HENRY H. FAXON, the temperance reformer, who was at that time (1878) conducting a campaign against the liquor traffic. Miss Brown became his private secretary, and the management of his political temperance bureau was transferred to her. During his law-enforcement crusade in Quincy he brought more than 500 cases before the courts, in nearly all of which the testimony was taken by Miss Brown. Besides preparing and editing numerous circulars, pamphlets, and articles for the press, she compiled "The Laws of Massachusetts Relating to Intoxicating Liquors." The work was accepted as a standard in legal cases and passed through eleven editions. She was made chief clerk of the Constitutional Prohibitory Amendment Campaign Committee in 1889, and for the next six years much of her time was spent at the State-house looking after the various bills affecting the liquor interests. She was the only woman at that time registered as a legislative agent and counsel. A member of the Good Templars and of the Sons of Temperance, she held high positions in both societies. She was also officially connected with the Massachusetts Total Abstinence Society for many years. Her mind instinctively grasped those legal principles on which society must rely for protection from the greed and rapacity of the liquor traffic, and she contributed much to the laying of the foundation on which later legislation was firmly built.

BROWN, FRANK CONWAY. American merchant and advocate of Prohibition; born near Curdsville, Daviess County, Ky., June 16, 1868; died Oct. 2, 1918. He was educated in the public schools. In 1893 he married Fannie Graham. Early enlisted in aggressive temperance work, he was appointed a member of the board of directors of the Kentucky Anti-Saloon League in 1904, and

served continuously in that position until 1916, when he became assistant superintendent of the League in that State, holding this relation until his death. During the latter half of his membership on the State board of directors he belonged also to the Headquarters Committee, and was thus closely connected with the management of League affairs. He was an aggressive, soulful advocate of Prohibition. As a public speaker he was instructive and convincing. As a personal worker he was skilful, untiring, and successful. He did much seed-sowing, and did it with typical patience and industry; he also lived to reap a great part of the harvest, and to see his native State the third to ratify the Eighteenth Amendment to the Federal Constitution.

BROWN, LAWSON A. Irish philanthropist and temperance advocate; born in Belfast in 1820; died in the same city on June 30, 1896. For a period of about fifty years he was an ardent advocate of total-abstinence principles. Throughout this half-century he exhibited a profound interest in the different developments of the temperance movement, especially those which affected the cause in Ireland. He was a lifelong member and an official of the IRISH TEMPERANCE LEAGUE, and for more than 26 years served it in the capacity of honorary secretary, treasurer, and chairman of the executive committee. In 1896 he was elected president of the organization. At various times he was a delegate to the annual conventions of the United Kingdom Alliance and of other temperance organizations as a representative of the League.

BROWN, MARTHA (McCLELLAN). American lecturer and temperance advocate; born in Baltimore April 16, 1838; died Aug. 31, 1916. In 1862 she graduated from Pittsburgh Female College, and afterward received the honorary degrees of Ph.D. and LL.D. from Waynesburg (Pa.) Presbyterian College. In 1858 Miss McClellan married the Rev. W. K. Brown of the Pittsburgh Methodist Episcopal Conference. Mrs. Brown's lecture career began in Philadelphia in 1864, where she filled an engagement of Anna Dickinson, who had failed to appear. In 1861 Mrs. Brown had joined the Independent Order of Good Templars, in which she attained great prominence both in Pennsylvania and Ohio. In Ohio she became successively Grand Vice-Templar (1867-70), Grand Counselor (1871), and Grand Superintendent of Juvenile Temples (1876). She was a delegate to the International Lodge, London, England, in 1873; and while abroad she lectured to large audiences in England, Scotland, and Ireland. In 1883 and 1892 she again made lecture tours through the United Kingdom. In the latter part of 1873 she organized a lecture system for temperance propaganda. Through this bureau she brought to Ohio for platform work, Gen. Neal Dow, Dr. John Russell, and Dr. Jewett. She edited two papers, *The Temperance Visitor*, organ of the Good Templars, and the *Alliance Monitor*, a weekly political paper of Alliance, Ohio.

In Frances E. Willard's "Woman and Temperance" it is stated (p. 122) that the suggestion which led to the formation of the National Woman's Christian Temperance Union came from Mrs. Brown at Chautauqua in August, 1874. Mrs. Brown was a member of the platform com-

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mittee of the Prohibition party convention at Cleveland in 1876.

During the so-called "Gospel Temperance" campaigns Mrs. Brown, with her husband, had been transferred to Pittsburgh. There she organized a Monday-noonday Meeting, which materially added to the Prohibition party's prestige in Pennsylvania. In 1881 Mrs. Brown assumed the leadership of the National Prohibition Alliance. In 1882 the Alliance became identified with the Prohibition party. Thus the way was paved for the great Pittsburgh convention of 1884, where Governor St. John was nominated for the Presidency. At the Indianapolis national convention (1888) Mrs. Brown was made secretary; at the Cincinnati convention (1892) she was on the local committee for entertaining the convention. She was a member of the Pittsburgh convention (1896), but left the meeting when the "single-plank" platform was adopted. Mrs. Brown inaugurated in 1870 the movement for Bible temperance lessons in the International Sunday-school series. She was also the author of the temperance lessons in the Sunday-school quarterly of the Methodist Episcopal Church. Mrs. Brown was the originator of the Fresh-air Movement (1888) in Cincinnati, for the destitute people of the city. She was also vice-president and professor in the Cincinnati Wesleyan Woman's College (of which her husband was president) 1882-92. Afterward she devoted much time to lecturing on educational, literary, and civic subjects. Five of her lectures she published under the title "The Pentateuch of Art." Mrs. Brown made her home in Cincinnati, O., where she was elected president of the first Women's Rotary Club (1914-15).

BROWN, THURLOW WEED. American journalist and temperance orator; born at Preston, Chenango County, N. Y., in 1819; died May 4, 1866, at his home near Fort Atkinson, Wis. In 1849 he married Helen E. Alward at Venice, N. Y. Before reaching voting age he began to make public addresses on the temperance question, and during the State campaign on the license issue in 1845 he was ranked among the leading temperance orators. A series of articles which he published in the *Star of Temperance* (Auburn, N. Y.) led to his becoming its editor, a position which he occupied until he resigned in 1848 to issue a periodical of his own—the *Cayuga Chief*. In 1855 he removed with his family to Wisconsin and established at Fort Atkinson the *Wisconsin Chief*, which he continued to edit until his death. Brown devoted much time in Wisconsin to delivering temperance lectures and circulating no-license literature, and published several volumes on the temperance question, including: "Why I Am a Temperance Man" (1853); "Minnie Hermon, the Landlord's Daughter" (1854); and two volumes of "Miscellanies."

BROWNLOW, WILLIAM GANNAWAY. American editor and temperance advocate; born in Wythe County, Virginia, Aug. 29, 1805; died April 29, 1877. Left an orphan at eleven years of age, with no financial resources, he learned the carpenter's trade and followed it till he had gained means wherewith to repair the defects of his early education. He applied himself to study with that feverish passion which he carried into every act of his life. In 1826 he was licensed to

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preach in the Methodist Church; and in 1836 he was "located" from the active ministry at his own request.

He was a prominent Whig from his early manhood, and a Unionist during the Nullification struggle. From 1837 to Oct. 26, 1861, he edited the famous Knoxville *Whig*, a Whig and Union paper which was suppressed by the Confederate authorities. His trenchant style caused him to become known as "the fighting parson." During the winter of 1861-62 he was imprisoned for several months by the Confederate authorities. Having been sent through the lines, he published in 1862, in Philadelphia, his "History of the Commencement, Progress, and End of the Rebellion," the famous "Parson Brownlow's Book of the Civil War." He returned to Tennessee in 1864, and in 1865 was elected governor of the State, and was reelected in 1867. He was chosen United States Senator for the term beginning March 4, 1869, and resigned the governor's chair.

Few men in American history have had such remarkable individuality as "Parson" Brownlow. Always fearless, ardent, and aggressive, he provoked the bitterest enmities, and contracted the warmest friendships. From his earliest years he was the most determined foe of liquor and tobacco. He "never took a drink of liquor in his life," not even when seriously sick and when alcohol was prescribed by his physicians. For more than a half-century he was an enthusiastic advocate of temperance, which term he construed to mean total prohibition of the manufacture and sale of spirituous and malt liquors and wine. For fifty years he advocated this course in the pulpit, through the press, and in public addresses. He organized throughout east Tennessee divisions of the Sons of Temperance, also the Cadets of Temperance for the children; he delivered temperance addresses; and, very frequently, devoted much of his sermons to temperance. For more than thirty years he devoted a column or more of his weekly newspaper to the cause. He published pamphlets to show the evil of the manufacture of and traffic in liquor. These he circulated gratuitously. He carefully gathered statistics of prisons, almshouses, and court costs, to show the proportion of crimes due to liquor.

In 1855 he induced his political party, the old Whigs, to incorporate in their platform a declaration in favor of local option. He could not induce his party to go further at that time. On this platform the Hon. M. P. Gentry was nominated for governor; the Democratic nominee, elected on a free whisky platform, being Andrew Johnson, subsequently president of the United States.

In 1865, during Governor Brownlow's administration, the legislative prohibitory enactments for the territory around chartered schools began to be passed—a kind of legislation which developed into Tennessee's famous "Four-Mile Law."

BROWST, BROWSTER. Scottish terms for "brewing" and "brewster" respectively.

BRUBAKER, WILLIAM ARTHUR. American Prohibitionist; born in Somerset County, Pa., Sept. 12, 1853; educated in the public schools, and graduated from the State Normal School at Millersville, Pa., in 1874. In 1878 he

joined the Prohibition party, and was employed under the direction of its various State committees, including those of Illinois, South Dakota, Nebraska, New Hampshire, New York, and Texas. He was for some years general secretary of the Young Men's Christian Association of Peoria, Ill., and was later elected president of the Illinois Christian Citizenship League. From 1905 to 1911 he served as chairman of the Cook County committee of the Prohibition party, and from that date to 1915 was chairman of the State Committee of Michigan. Afterward he was on the National Committee's bureau of speakers for the Prohibition party.

BRUCE, JOSEPH WORCESTER. American Prohibitionist; born at Lenox, Madison County, N. Y., July 3, 1821; died at Canastota, N. Y., Sept. 27, 1907. He was reared on a farm and remained a farmer throughout his life. He married Caroline Starr, of Lenox. Formerly a member of the Republican party, Bruce's convictions on the liquor question led him, in the early seventies, to cast his lot with the Prohibitionists. He soon became a prominent figure in the Prohibition party of New York, and was several times chosen a delegate to the national conventions. For two years he was a member of the Prohibition National Committee. He was once nominated for State treasurer, and in 1891 he was the Prohibition candidate for governor. He was a member of the Congregational Church.

BRUCHESI, NAPOLÉON PAUL. Canadian Roman Catholic prelate; born Oct. 29, 1855, in Montreal; educated in that city at St. Joseph's School, the College of Montreal, and the Grand Seminary, and in Rome, Italy, at the Gregorian University (D.D. 1878). He was ordained priest in 1878, and was consecrated archbishop of Montreal Aug. 8, 1897. He has been a vigorous foe of alcoholism, and has issued several addresses to the clergy and laity of his diocese on the subject. On Dec. 20, 1905, he issued a pastoral letter and *mandement* "inaugurating a crusade against intemperance," which contained the following passages:

Without any intention to establish a comparison between the Province of Quebec and the other provinces of Canada, between the Canadian Confederation and the other States of America or of Europe, it is an undeniable fact that we are suffering from the evil of alcoholism. That malady has already attacked our vital sources and it threatens to deeply vitiate them. The ravages which it makes among our people are more baleful and greater than the so dreaded ravages of phthisis, of which it is, anyhow, the sinister purveyor . . .

Alcoholism is a condition, a morbid condition, which is acquired either by often repeated ebriety, or by the habitual use of strong liquors, even if taken in small quantity each time.

It is a gradual poisoning. In a word, it is chronic intemperance, with or without ebriety.

According to the data of medical science, no poisoning is more disastrous . . .

After invoking the holy name of God and consulting our Venerable Brethren, the canons of our cathedral, we have decided upon the following regulations:

1. The clergy shall be the first to set an example of the temperance which they must preach. Consequently, in the presbyteries and religious communities, on the occasion of pastoral visits, of gatherings for retreats and missions, of visits from priests or laymen, before or after meals, no alcoholic liquors shall be taken.

2. We request all families to do the same thing; to entirely give up the deplorable habit of offering and of taking spirituous liquors such as brandy, gin, rum, whiskey, etc., on the occasion of gatherings, soirées, dinners, visits, and especially the visits and

festivities of New Year's Day. Let all kinds of alcohol disappear from our homes; let us use it only in cases of necessity and upon the doctor's order. The pastors will not fail to often refer to that subject when giving advice to their parishioners.

3. We implore young men and fathers of families not to enter saloons and bar rooms except for serious reasons; not to drink there intoxicating liquors, and especially to give up the alas! too common practice of "treating." We would feel happy to see all honest men league together against that social disorder which brings so many evils both to the family and to individuals. We particularly entreat the citizens who form the leading classes and the members of the liberal professions to preach by example in this respect.

4. We request the priests, the principals of colleges and teachers in general to often refer to intemperance, in the class rooms, and to adopt all possible means to inspire the pupils with horror for that vice.

5. We order that in all the parishes work be commenced at once to establish temperance leagues or societies.

BRUGES ABSTINENCE SOCIETY. See SOCIÉTÉ BRUGEOISE D'ABSTINENCE.

BRUGHNIBHS. In Druidical times, in England, keepers of houses at which free food and liquor were dispensed. The word is derived from the Gaelic *bruich*, "to ferment," and *ibh* or *abh*, "drink." Among the ancient Irish the related term *bruighfer* denoted a public hospitaler. E. O'Curry, in his "Manners and Customs of the Ancient Irish" (London, 1873, p. 160), says:

Bruighfer, in Ireland, was a title given to such rich farmers as acted as local magistrates of a district, and who in many of their functions corresponded to the Markvogt of the Germans. He was also public hospitaler; the public functionaries were entertained at his house when engaged in judicial or other eyes.

The Bruighnibhs were called also BEATACHS.

BRUINE, JAN RUDOLPH SLOTEMAKER DE. See SLOTEMAKER DE BRUINE, JAN RUDOLPH.

BRUM. An intoxicating drink prepared by the natives of Sumatra from the juice of the *anou*, a species of palm. It resembles in taste the brom of Java, and the process of manufacture is somewhat similar. Compare BROM.

BRUM, BALTASAR. President of the Republic of Uruguay, South America. He was elected for the term March 1, 1919, to Feb. 28, 1923. President Brum has taken publicly a definite stand against alcoholism. He holds that "preaching against alcoholism, by word and by example, should be the undertaking of all who are interested in the betterment of the human race." Writing of him in *The Union Signal* for June 19, 1919, Miss Hardynia K. Norville, World's W. C. T. U. representative in South America says:

And especially in the antialcoholic movement does the new President of the Republic, Dr. Baltazar [Baltasar] Brum, pledge his uncompromising allegiance. Some days before sailing we presented the Polyglot Petition for his signature, saying that we desired him to be the first South American ruler to attest it. He assured us that he considered it a great honor, and added, "I am not only pleased to do so, but shall be happy to aid the National Woman's Committee in all that they undertake to gain national prohibition within the five years allotted for securing world-wide prohibition." "We are glad," he continued, "to have Uruguay take the lead in this forward movement in South America."

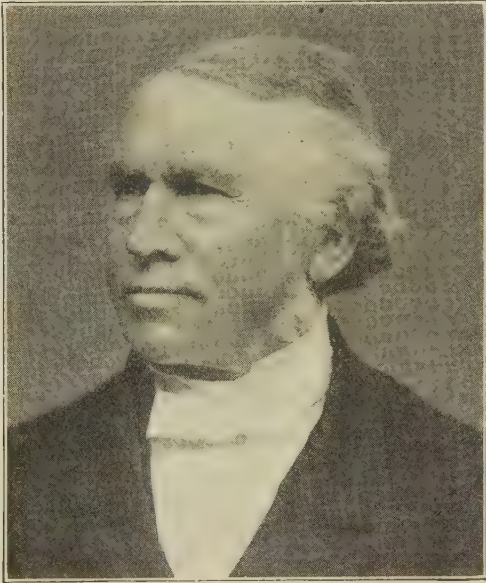
BRÜN, SVEN. Norwegian clergyman and temperance advocate; born in Bergen, Norway, in 1812; died in Norway in May, 1894. During the years 1841-48 he was engaged as a clergyman in his native town; in 1849 he moved to a country parish of eastern Norway, and in 1851 to Christiania, where he was minister at the Trinity Church, in the most populous parish of the

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capital, from 1858 until his death. Brün was a noted orator and reformer. For forty years he was a member of the town council of Christiania.

In the forties he had attached himself zealously to the temperance movement; and, at Christiania, he became a member of the managing committee of the Norwegian Association Against Brandy-Drinking, and later its chairman. (See NORWAY.) At Brün's funeral the Bishop of Christiania referred to him in the following words:

He was among the first generation of men in this country who understood what a dreadful public enemy brandy-drinking is to our people. He understood that it was a high and serious aim to fight with this hapless evil, to try to stop these streams of poison, which threaten to overwhelm the people.



REV. SVEN BRÜN

BRUNEL. See BORNEO.

BRUNTNELL, ALBERT. Australian estate agent, Member of the Legislative Assembly, and temperance advocate; born at Llanigon, near Hay in Breconshire, South Wales, May 4, 1866; had but little education. Born and reared in a public house, he was surrounded by evil associations from his earliest childhood, and at a tender age was often under the influence of alcoholic liquors. Before reaching manhood he had become a confirmed drunkard and gambler, but the course of his life was changed by the coming to his village of the Salvation Army. Attracted by its methods and practical work, he began to attend the meetings of the Army, and was ultimately converted. When the Army group left his village he accompanied it and, after a due course of training, became a successful leader in evangelistic meetings. Appointed a prominent officer in the ranks of the Army, he was ultimately drafted to Australia, where he reached the rank of State commander in New South Wales. In 1892 he was married to "Captain" Nellie Whittaker by General Booth. In 1903 he resigned his appointment in the Salvation Army, and was engaged by the New South Wales Alliance as lecturer and

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organizer. During his work with the Army he had seen, with increasing clearness, the duty of preventing the awful wreckage of humanity occasioned by the saloon. In 1906 he was elected a Member of the Legislative Assembly of New South Wales for Surry Hills. In 1908, at the request of the United Kingdom Alliance, England, Bruntnell visited that country and lectured on the Asquith Licensing Bill. From 1908 to 1910 he was general secretary of the N. S. W. Alliance. From 1910 he was for several years vice-president of the Alliance.

In 1910 he was elected Member for Annandale, and in 1916 for the historic seat of Parramatta, which constituency he still represents. His contest for the latter seat was fought largely on the Six o'Clock Closing question, and, whereas his predecessor had received a majority of 192 votes only, Bruntnell was returned by a majority of 1,080. He has always taken an active part in campaigns for local and State Prohibition, both in Australia and New Zealand. In 1918 he moved a resolution in the State Parliament of New South Wales, affirming two principles: (a) the right of a State-wide vote on Prohibition, and (b) the right of a bare majority to decide the issue. His motion was carried by a majority of six. A succeeding Government passed a bill giving these rights, but a Labor administration, which followed, deliberately flouted the Act and no referendum was held. The law is, however, still on the statute-book. Bruntnell is an eloquent speaker and a forceful temperance advocate.

In 1922 he was reelected to Parliament by 13,500 votes, an increase of 6,000 over his previous majority; and he has since been appointed Minister of Education.

BRUNTON, Sir THOMAS LAUDER, Bart. British pharmacologist; born in Roxburghshire, Scotland, March 14, 1844; died in London Sept. 16, 1916. He was educated at Melrose Academy, Edinburgh Institute, and the universities of Edinburgh, Vienna, Berlin, Amsterdam, and Leipzig. He was lecturer on materia medica at Middlesex Hospital (1870-71) and St. Bartholomew's Hospital (1871-91), and became casualty physician at St. Bartholomew's in 1871, assistant physician in 1895, and consulting physician in 1904. He was one of the medical witnesses called to testify (1877) on the effects of alcohol before the Lords' Select Committee on Intemperance. In 1889, as a member of a royal commission appointed by the Nizam of Hyderabad in India, he made a notable investigation of and report on the action of chloroform. He was a vice-president of the Society for the Study of Inebriety.

Though not personally actively engaged in the temperance movement, Brunton's teaching as to the drug effects of alcohol contributed to popular knowledge on the subject. As early as 1879 he taught (*Contemporary Review*, 1879, p. 39) that the so-called stimulant action of alcohol was both transient and delusive, and was followed by a depressive narcotic reaction, both in physical and in mental work. The experimental demonstration of the consistently narcotic action of alcohol had not then been made.

In the *Nineteenth Century*, July, 1915, he thus described the increasing power of alcohol over the user, the depths to which it might drag him, and the consequent social burdens:

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It is the fatal facility which alcohol gives to a man, making him feel stronger, wiser, and happier for the time, that constitutes its chief danger. Not only does a desire for the enjoyment it gives recur again and again, but as a rule it gradually loses its effect, larger and larger quantities have to be taken, and heavier and heavier drafts have to be made on the man's reserves to obtain the pleasure he desires.

The man tends not only to lose all care for others, but to lose respect for himself. Not only has he less inclination to work, but he is less qualified to do good work . . . an expense instead of a profit to his master, so that he must consequently be discharged. Loss of work brings penury, and he with his wife and family becomes a burden upon his soberer neighbors; for the drunkard's wife is very apt to be driven by the misery into which he has brought her to become a drunkard herself.

Brunton delivered public addresses before scientific audiences on the effects of alcohol, and was the author of several special articles, as "The Physiological Action of Alcohol," in *The Practitioner*, 1876 (pp. 57, 118); "The Influence of Stimulants and Narcotics on Health," a chapter in "The Book of Health," edited by Malcolm Norris (1883); "Face and Pupil in Alcoholic Neuritis" (in *British Medical Journal*, Dec., 1900); and "Alcohol, What it is and What we Ought to do with it" (in *Nineteenth Century*, July, 1915). His principal works, in several of which he discussed alcohol, were: "On Digitalis" (1868); "Pharmacology and Therapeutics" (1880); "The Bible and Science" (1881); "Textbook of Pharmacology and Materia Medica" (1885); "Disorders of Digestion" (1886); "Textbook of Pharmacology, Modern Therapeutics" (1892); "Lectures on the Action of Medicines" (1897); "On Disorders of Assimilation" (1901); collected papers on "Circulation and Respiration" (1907); "Therapeutics of the Circulation" (1908); and "Circulation and Respiration" (1914).

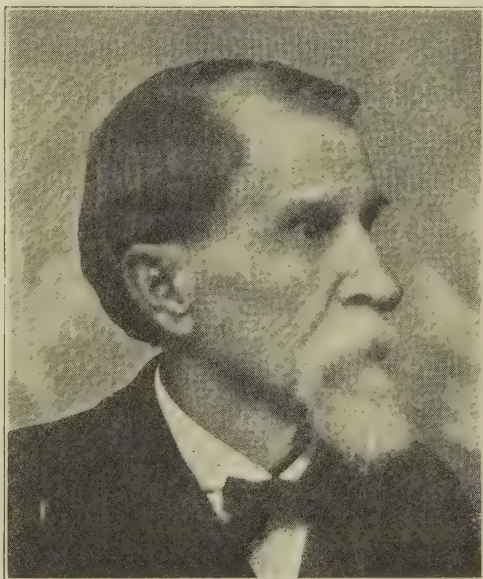
Brunton was knighted in 1900, and was created a baronet in 1908.

BRUSH, SAMUEL TASKER. American coal-mine owner and temperance leader; born on a farm in Jackson County, Ill., Feb. 10, 1842; died at Boulder, Colo., Feb. 23, 1922. He was educated in the local schools and at Illinois College. His father died in 1849, and his mother moved to Murphysboro, Ill., in 1850, and in 1852 to Carbondale, Ill., a town founded by Daniel H. Brush, an uncle of Samuel. Young Brush served as a newsboy on the Illinois Central Railroad (1854-56), and afterward as a clerk in his uncle's store (1856-58). From 1858 to September, 1860, he was employed as a telegraph operator at Carbondale, resigning this position to enter college. He had been at college only seven months when the Civil War broke out. He answered the first call for volunteers (April 16, 1861), enlisting as a private in the 18th Regiment, Illinois Infantry. At the time of his discharge he was Acting Assistant Adjutant-General of the Second Division of the 17th Army Corps. Brush was twice married: (1) on Oct. 3, 1864, to Sophia Lucrece Freeman of Anna, Ill. (died in 1874); (2) on Nov. 8, 1882, to Jennie Candee of Galesburg, Ill. He entered the coal business, and became a mine operator and owner at Carbondale.

Samuel's uncle, an aggressive temperance worker, had found in the young lad an ardent disciple who, as he became older, rendered valuable assistance during the political campaigns in which the licensing of saloons was an issue. At the

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first election of village trustees in Carbondale (1856) Daniel Brush led the temperance forces, and Samuel was one of his helpers at the polls. An overwhelming victory for the "no license" ticket resulted, and the wets were defeated in every subsequent election until 1894. It is worthy of note that Samuel Brush was absent from Carbondale at this election, on account of a strike at his coal-mines. Under his renewed leadership, the persistent war waged against the saloons by the temperance forces (1894-1907) resulted in the closing of the saloons six months before a township election could be held under the Local-option Law. At the township election held in Carbondale in April, 1908, the dry forces won an easy victory, thus ending the licensing of saloons in the township. In 1903 Brush was elected president of the board of trustees of the Anti-Saloon League of Illinois, serving in this capacity until his removal to Boulder, Colo., in 1911. He was always a generous supporter of the League, on



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one occasion lending the Illinois State organization \$10,000 without interest and without collateral of any sort.

At Boulder, Brush continued his interest in the League, associating himself in the work of the Colorado organization until his death.

BRUSH COURTS. An American frontier court procedure practised especially in the former Indian Territory. Chapter XLVI of the Arkansas Statutes (Mansfield's "Digest," 1884) contained the following provisions:

Section 1997. It shall be the duty of a magistrate to issue a warrant for the arrest of a person charged with the commission of a public offense, when, from his personal knowledge, or from information given him on oath, he shall be satisfied that there are reasonable grounds for believing the charge.

Sec. 1998. When a magistrate is satisfied that a felony has been committed, he shall have power to summon before him any persons he may think proper, and examine them on oath concerning it, to enable him to ascertain the offender, and to issue a warrant for his arrest.

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By Act of Congress of May 2, 1890 (U. S. Stats. vol. 26, chap. 182, p. 81), these sections were extended to cover the then Indian Territory. Act of Congress of March 1, 1895 (U. S. Stats. vol. 28, chap. 145, p. 693, sec. 4), provided for the appointment of United States commissioners for the Indian Territory and made them ex-officio justices of the peace, with powers given magistrates by the laws of Arkansas, as published in Mansfield's "Digest."

Under these powers it became the practise of United States attorneys in the Indian Territory to take with them deputy marshals and a commissioner to any point where drunkenness was reported, and there summon indiscriminately any persons who might be able to give testimony as to where the liquor was to be obtained. There being practically no court-houses, these "courts" were held in hotels, private houses, stores, barns, and even in the woods. They thus came to be famous as "brush courts."

BRUSSELS CONVENTION. A name applied to any of three conventions: (1) The General Act of Brussels, signed July 2, 1890; (2) the African Liquor Traffic Convention, signed at Brussels, June 8, 1899; (3) the Third International Conference for the Revision of the Control of Spirits in Africa, at Brussels, October, 1906.

(1) *The General Act of Brussels* dealt only in part with the liquor traffic. Articles XC to XCIII were concerned with this problem. The seventeen signatory powers declared that the General Act of Brussels was adopted at an international Conference invited by the King of Belgium, at the suggestion of Lord Salisbury, Foreign Secretary of Great Britain, to concert measures for "the gradual suppression of the slave trade on the continent of Africa, and the immediate closing of all the markets which it still supplies."

The powers represented were Austria-Hungary, Belgium, the Kongo, France, Germany, Great Britain, Italy, the Netherlands, Norway, Persia, Portugal, Russia, Spain, Sweden, Turkey, the United States of America, and Zanzibar.

The Conference met in November, 1889. The Act which, as stated above, was signed July 2, 1890, subject to ratification by the various governments represented, covered the subjects of slavery and the importation of firearms and ammunition; and among the more than 100 separate articles six dealt with the liquor problem, the powers undertaking either to prohibit altogether the importation and manufacture of spirituous liquors within a fixed zone or to impose duties which should not be less than a minimum agreed upon. The sixteen signatory powers declared by this Act (Article XC) that "being justly anxious concerning the moral and material consequences to which the abuse of spirituous liquors subjects the native population, the signatory powers have agreed to enforce the provisions of Arts. XC, XCI, and XCII within a zone extending from the twentieth degree of north latitude to the twenty-second degree of south latitude," bounded on the west by the Atlantic Ocean and on the east by the Indian Ocean and the islands adjacent to the mainland within 100 nautical miles from the coast.

This zone contained the larger part of Africa

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with the exception of the Barbary States and Egypt, on the north, and the southern parts of the continent. The General Act further declared:

(Article XCI) In the districts of this zone where it shall be ascertained that either on account of religious belief or from other causes the use of distilled liquors does not exist or has not been developed, the powers shall prohibit their importation. The manufacture of distilled liquors shall also be prohibited there.

Each power shall determine the limits of the zone of Prohibition of alcoholic liquors in its possessions or protectorates, and shall be bound to make known the limits thereof to the other powers within the space of six months.

The above Prohibition can only be suspended in the case of limited quantities intended for the consumption of the non-native population and imported under the régime and conditions determined by each government.

Article XCII agreed that powers having possessions or exercising protectorates in the region of the zone not placed under the action of the prohibition, and into which alcoholic liquors were then being either freely imported or subject to an import duty of less than 15 francs per hectoliter at 50 degrees Centigrade,

Duty on would undertake to impose an import
Liquors duty of 15 francs (which was thus
Imported made the minimum) per hectoliter for three years after the General Act should come into force. At the end of this period, the duty might be increased to 25 francs for another three years. At the end of the sixth year the duty should be submitted to revision, taking as a basis the average results produced by these tariffs, for the purpose of fixing, if possible, a minimum duty throughout the whole extent of the zone . . . The powers had the right of maintaining and increasing the duties beyond the minimum fixed by this Article in those regions where they already possessed that right.

Article XCIII agreed that the distilled liquors manufactured in the regions referred to in Article XCII and intended for inland consumption should be subject to an excise duty, the collection of which the powers undertook to insure, and which should not be lower than the minimum import duty fixed by Article XCII (15 francs per hectoliter).

By Article XCIV the signatory powers having in Africa possessions contiguous to the zone specified in Article XC undertook to adopt the necessary measures for preventing the introduction of spirituous liquors within the territories of the zone by their inland frontiers.

Article XCV bound the powers to communicate to each other information relating to the traffic in alcoholic liquors within their respective territories. Dr. de Vauleroy of Belgium related at the Twelfth International Congress on Alcoholism (1909) that while this Act was under discussion the representative of Great Britain at first proposed a minimum tax of 200 francs per hectoliter with the object of making it a prohibitive tax. This met lively opposition, "several countries vigorously defending their national commercial interests," and was rejected, as was

Tax of 200 a second proposition of a minimum
Francs per tax of 50 francs supported by the
Hectoliter Belgium Government. Finally the
Protested tax was fixed at 15 francs per hectoliter of alcohol at 50 degrees Centigrade. It is evident that an insignificant tax of 15 centimes per liter (about three cents) was

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insufficient to diminish at all the consumption of alcohol and was a purely illusory measure from the temperance point of view, but it furnished a starting-point for concerted action, especially as it applied to sections of Africa in which up to that time spirits had been imported either free or subject to a tax of less than 15 francs per hectoliter. This Act was ratified by the United States Senate Jan. 11, 1892.

(2) *The African Liquor Traffic Convention* assembled at Brussels, April 20, 1899 under the presidency of Baron Lambertmont, Minister of State of Belgium. There were present plenipotentiaries of Great Britain, Germany, Belgium, the Kongo State, Spain, France, Italy, the Netherlands, Portugal, Russia, Sweden, Norway, and Turkey.

"The same powers that were opposed to import tax at the first Conference," says Dr. de Vauleroy, "opposed an increase of the rate proposed again by the British Government and accepted by Russia, France, Sweden-Norway, and the Kongo State. Finally, after six weeks of discussion, a convention was agreed to and signed June 8, 1899, raising the import tax from 15 to 70 francs per hectoliter of alcohol 50° Centigrade for a period of six years.

"The British delegates formally declared that their Government would by no means consider these taxes sufficient and agreed to the amount only in order that the labors of the Conference might not end without result."

The following were the provisions of the Convention adopted June 8, 1899.

Article I. From the coming into force of the present convention, the import duty on spirituous liquors, as that duty is regulated by the General Act of Brussels, shall be raised throughout the zone where there does not exist the system of total Prohibition provided by Article XCI of the said General Act, to the rate of 70 francs the hectoliter at 50 degrees Centigrade for a period of six years.

It may, exceptionally, be at the rate of 60 francs only the hectoliter at 50 degrees Centigrade in the colony of Togo and in that of Dahomey.

The import duty shall be augmented proportionally for each degree above 50 degrees Centigrade; it may be diminished proportionally for each degree below 50 degrees Centigrade.

At the end of the above-mentioned period of six years, the import duty shall be submitted to revision, taking as a basis the results produced by the preceding rate.

The powers retain the right of maintaining and increasing the duty beyond the minimum fixed by the present Article in the regions where they now possess that right.

Article II. In accordance with Article XCIII of the General Act of Brussels, distilled drinks made in the regions mentioned in Article XCII of the said General Act, and intended for consumption, shall pay an excise duty.

This excise duty, the collection of which the powers undertake to insure as far as possible, shall not be lower than the minimum import duty fixed by Article I of the present convention.

Article III. It is understood that the powers who signed the General Act of Brussels, or who have adhered to it, and who are not represented at the present conference, preserve the right of adhering to the present convention.

Article IV. The present convention shall be ratified within the shortest possible period, and such period shall not in any case exceed one year.

Each power shall address its ratification to the government of His Majesty the King of the Belgians, which shall give notice thereof to all the other powers signatory of the present convention. The ratifications of all the powers shall be deposited in the archives of the kingdom of Belgium.

As soon as all the ratifications have been produced or, at latest, one year after the signature of the pres-

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ent convention, their deposit shall be recorded in a protocol which shall be signed by the representatives of all the powers who shall have ratified.

A certified copy of this protocol shall be addressed to all the powers interested.

Article V. The present convention shall come into force in all the possessions of the contracting powers situated in the zone defined by Article XC of the General Act of Brussels on the thirtieth day after the date of the preparation of the protocol of deposit mentioned in the preceding article.

The Convention of 1899 was ratified by the United States Senate Dec. 14, 1900, and previously by all the powers represented at the Convention.

(3) *The Third International Conference for the Revision of the Control of Spirits in Africa* met at Brussels in October, 1906, under the presidency of M. de Favereau, Minister of Foreign Affairs. Prohibition territory was not extended, but the wishes expressed by the temperance societies of Germany, England, Belgium, France, and Switzerland were granted in part, and the tax of 70 francs per hectoliter adopted by the Conference of 1899 was raised to 100 francs for a period of ten years. This agreement was ratified by all the contracting powers by Nov. 3, 1907.

In 1912 the International Conference was re-assembled at Brussels, although the next meeting was not due until 1916. In 1910 at the International Missionary Conference held in Edinburgh, a Memorial on the African liquor Missionary question addressed to the various Conference governments had been drawn up and signed by nearly 1,000 delegates from all parts of the world.

It asked, in view of the rapid opening up of the continent of Africa by increased transportation facilities, that new measures be adopted by the governments with the purpose of the ultimate freeing of the natives from the deleterious effects of the trade. This Memorial was presented to the British Secretary of State for the Colonies in 1911 by a large and influential deputation organized by the Native Races and Liquor Traffic Committee. The deputation made also several specific suggestions urging the British Government to use its initiative to call another meeting of the powers to consider the question of the sale of spirits to African natives, and especially the extending of the prohibitory zones toward the coast-line. Meanwhile, the British Government was asked to take steps immediately to make some agreement with France and Germany for the further restriction of the importation of spirits into their colonies on the Gulf of Guinea; to extend to all British West African colonies the system of local option by chiefdom as in Sierra Leone; and to make illegal the use of spirits as currency and the pawning of children for spirits or other debts.

The Secretary, Mr. Harcourt, promised that the Government would arrange for a meeting of the Brussels Conference, reserving the right, if necessary, to go further in its own territories than any general agreement of the powers might do.

When the International Conference reassembled at Brussels, Jan. 4, 1912, the International Federation for the Protection of the Native Races from the Liquor Traffic presented an important Memorial, in which it was stated:

The Federation, while assuring your Excellencies of its decided preference for total Prohibition of the importation and local manufacture of spirits intended

BRUT

for native consumption, especially in Africa, has, nevertheless, thought it right to urge upon your Excellencies the five following desiderata:

1. The strict carrying out of the provisions of the General Act of Brussels, and the Acts of the Conferences of 1899 and 1906, in the countries within the limits assigned by the former document, and the gradual extension of the prohibition zones from the interior to the coasts.

2. The gradual raising of the customs and excise duties.

3. The establishment of strict control over the quality of spirits imported or manufactured on the spot, and the suppression of private stills.

4. The limitation of the alcoholic strength of spirits which should only be introduced and distributed in the state in which they are to be drunk, and in their original packing.

5. The prohibition of the importation, manufacture and sale, even for consumption by others than natives, of liquors of the absinthe type.

Many of these proposals are not new, and your Excellencies will easily recognize, in the first three articles, either the provisions of the Acts of preceding Conferences or what was inserted in their protocols, and your Excellencies will see by this that the grand work of these international conferences has been the object of our thorough examination, as well as of our most sincere admiration.

But we have set before ourselves as our principal objective to draw the kind attention of the present Conference to this fact: that the customs and excise duties established in 1889-90, and considerably raised since then (in 1899 and in 1906), have been able not to prevent, but only to diminish, the increase in the consumption of spirits in Africa, in the zone designated by the General Act; the insufficiency of the results obtained follows from several causes, the chief of which are, on the one hand, the diminution in the net cost of spirits and the cost of their transport, consequent on improvements introduced into the distilleries, and improved services of sea and river navigation, and the construction of railways, and, on the other hand, the increasing value of native labor.

Under these conditions, protective tariffs being at present the principal means of combating alcoholism in the colonies, it seems necessary to add to them additional measures of defence in the nature of those which we have had the honor of suggesting to your Excellencies, persuaded that your Excellencies will not this time limit their programme to inquiring into the amount of the duties, for it is important to look forward to the day—perhaps not far distant—when, by reason of their specific character, these duties will have reached the maximum that our sense of justice could authorize; indeed, civilised nations could not permit themselves to offer to savage races, whom it is their duty to protect, beverages which are injurious, and even dangerous, at unreasonably high prices, even on the praiseworthy pretext of preventing the excessive consumption of them.

The deliberations of the International Conference lasted five weeks with practically no result because, to make conclusions binding, it was necessary that they should be unanimous and this was found to be impracticable. The French representatives tabled a series of proposals that the others could not accept, so the matter was referred to the various governments, and the Conference adjourned.

BRUT. A French term used in the wine trade to denote either (1) new sparkling wine before dosage or (2) champagne or other sparkling wine to which 1 to 3 per cent of liqueur (usually liquid sugar candy, sometimes brandied and colored) has been added.

BRUT COCKTAIL. A beverage consisting of orange bitters, Italian vermuth, and acid phosphate.

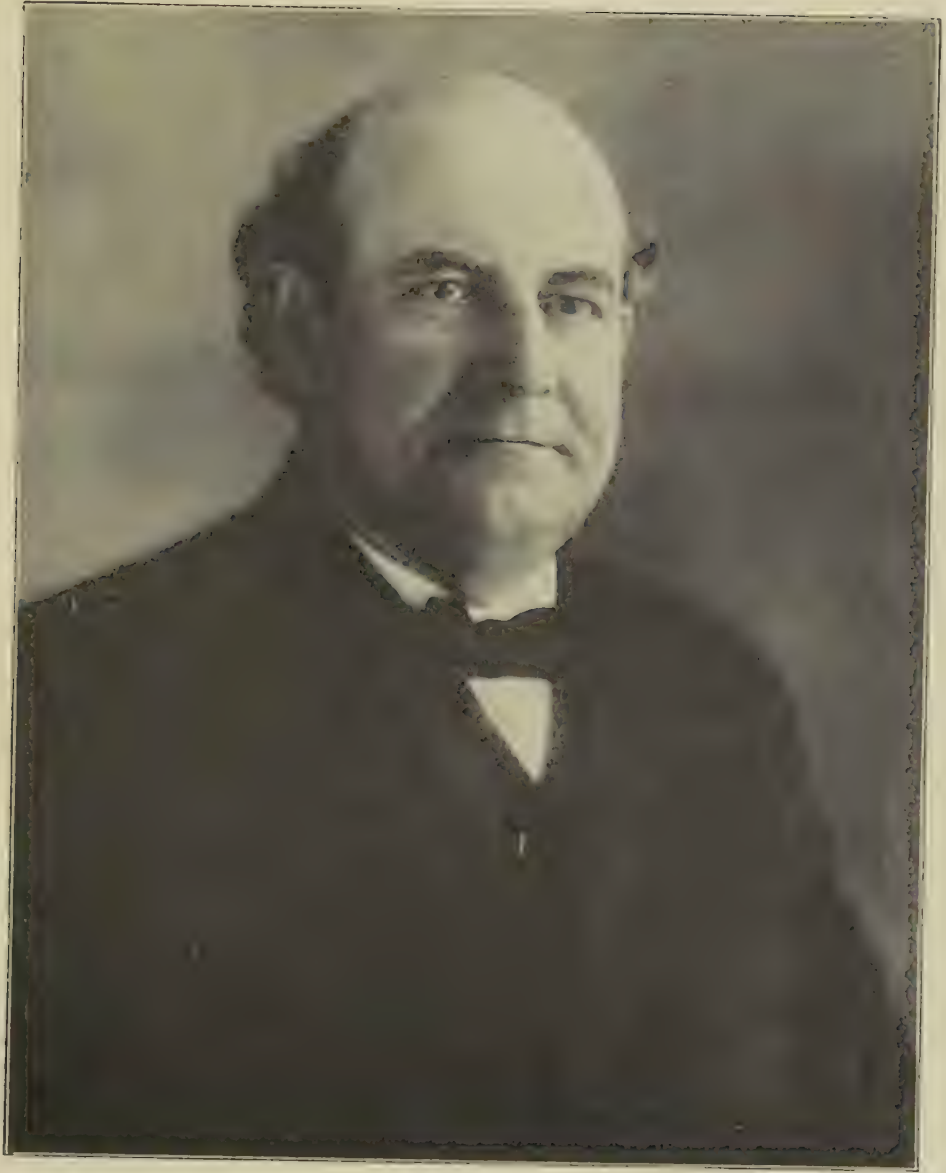
BRYAN, ROLLO KIRK. American cartoonist and lecturer; born on a farm in Michigan, May 6, 1849; died Dec. 31, 1907. While still a youth he entered the service of a large manufacturing concern as a salesman; and, gifted with a picturesque imagination and remarkable facility

BRYAN

in sketching, he used his art in portraying the machinery he had for sale. Later his growing interest in the temperance cause led to his being called upon to represent on the blackboard in public meetings the blighted homes and other scenes of distress occasioned by drink; and, almost before he realized the fact, he had become a forceful temperance lecturer and a notable attraction both on the Chautauqua platform and in Prohibition campaigns. In the meantime he had been made manager of the business concern for which he had formerly been traveling salesman. After some years he severed his connection with the manufacturing business, and applied himself to the development of what he styled the "Chalk-talqua" school of art. He invented the "revolving white blackboard," and by its use was enabled while lecturing to employ both hands at once with a variety of colored crayons in the rapid production of his pictures. His home during the later portion of his life was in Lansing, Mich.

BRYAN, WILLIAM JENNINGS. American lawyer, Congressman, journalist, Secretary of State, and Prohibition advocate; born at Salem, Ill., March 19, 1860; educated in the public schools and at Whipple Academy, Jacksonville, Ill., Illinois College in the same city (A. B. with highest honors, 1881; A. M. 1884), and Union College of Law, Chicago (LL. B. 1883). Later he received the degree of LL.D from the University of Nebraska and from the University of Nevada. In 1884 he married Mary Elizabeth Baird, of Perry, Ill. Admitted to the Illinois bar in 1883, he practised at Jacksonville in that State until 1887, when he removed to Lincoln, Neb. Elected to the National House of Representatives from the First Nebraska District, he served in the Fifty-second and Fifty-third Congresses (1891-95). During 1894-96 he was editor of the *Omaha World-Herald*. Sent as a delegate from Nebraska to the Democratic National Convention at Chicago in 1896, he wrote the "Silver" plank in the platform; and, after delivering a remarkably eloquent speech in its advocacy, he received the nomination for President of the United States. The platform and the nominee were both repudiated by the "Sound Money Democrats," who withdrew and nominated another candidate on a separate platform. The Populists, however, adopted Bryan as their candidate, and after a campaign unparalleled in the country's history for exciting and spectacular features, in which the money question dwarfed all others, Bryan polled 6,502,925 votes, while McKinley, the successful candidate, received 7,104,779 votes. Bryan was again the Democratic candidate for the presidency in 1900 and 1908. Soon after the election in the former year he established *The Commoner*, a weekly political paper, devoted largely to the money question. On the outbreak of the Spanish-American War he offered his services to the Government and raised the Third Regiment of Nebraska Volunteer Infantry, of which he was made colonel. In March, 1913, he became Secretary of State in President Wilson's cabinet. His foreign policy was characterized by unceasing effort to promote peace and good-will among the nations. He was successful in negotiating thirty treaties with as many different nations. He resigned from the cabinet in June, 1915.

For many years William Jennings Bryan has



WILLIAM JENNINGS BRYAN

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enjoyed a rare and almost unparalleled popularity on the lecture platform. An outspoken advocate of Prohibition, he has taken part in a large number of State and local campaigns. He has been able to command a hearing for the cause from thousands of men who would not go near the ordinary temperance meeting. Since March, 1918, he has been president of the National Dry Federation. A consistent advocate of county and local option, he made an argument on that subject in the Democratic State Convention, held at Grand Island, Neb., in July, 1910. Following are several excerpts from that address:

I affirm that county option is a democratic proposition; I refuse to go to the brewers to learn either constitutional law or the principles of the Democratic party. Do you doubt that this State can vote on the liquor question? Do you doubt that a city can vote on the liquor question? Of course you do not. Why can not a county, larger than a city, but smaller than a State, vote on the liquor question? . . . And who says it is Democratic to have a minority decide what ought to be done in a county against the protest of the majority? If you desire Democratic authority, consider the States that have county option. Texas—that gave me my largest majority in three campaigns—Texas has it. Is it undemocratic? If so, why did Texas adopt it? Missouri has it. Is Missouri Democracy a kind that you can sneer at? . . . Ohio has it too, and I remind you that Ohio has large cities . . . You do not defend the saloon as an institution . . . The saloon is an outlaw and a nuisance, and it lives by suzerainty where it lives at all. And yet the saloons exert more influence in politics than ten times as much capital invested in necessary and helpful industries.

Bryan is an energetic worker against alcoholism, and is always a welcome speaker at temperance conventions. At the Fifteenth International Congress against Alcoholism, held at Washington, D. C., Sept. 21-26, 1920, he delivered two notable addresses in which the following passages occurred:

God never made a human being who needed alcohol to stimulate his brain or to feed his body. Every normal man finds alcohol his enemy, and it's his enemy from the time he's born until he is dead.

And we are assembled here to devise ways and means by which the world may be emancipated from this enemy that has made victims of men throughout the ages.

And so, after we'd tried half-way measures for a long while, we found that the saloon was creating more drunkards than we could prevent by total abstinence. We found that the saloon was the breeding-place of the germ of alcoholism, and so we adopted Prohibition; and now we destroy the saloon, the breeding-place of these germs, we have a double remedy, and we want to give it to the world. And I have faith that it's going to triumph throughout the world. We've traveled so fast, we've gone so far, that I believe now that I shall yet live to see the day when there will not be an open saloon under the flag of any civilized nation in all this world.

I believe the two greatest reforms for which the world waits to-day are the abolition of war everywhere, and the driving of intoxicating drinks from off the earth. And I am praying that our own beloved land may, in the providence of God, be permitted to lead the world in these two great reforms; and if we can do so, we shall have placed to the credit of the nation the two greatest services that any nation has been able to render to mankind.

For many years Colonel Bryan made his home at Lincoln, Nebr., but in 1921, on account of Mrs. Bryan's ill health, he removed to Miami, Florida.

BRYTON, BRYTOS. Greek terms used by ancient writers for beer. Archilochus (*circa* 700 B. C.) states (see Athenaeus, x. 39, 60; xii. 47) that the Thracians called their beer *bryton*. Strabo (? 60 B. C.) relates (x. 3, 16) that the Phrygians brought with them from Thrace into Asia Minor the art of making beer (*brytos*). Athenaeus (3d cent.) says (x. 67): "but the

wine which is made of barley is by some called *brytos*."

BUASON, GUDRUN (JOHANNSSON). Canadian teacher and temperance worker; born in Iceland June 20, 1875; died Aug. 16, 1921. She accompanied her mother to Canada in 1883, and was educated in the public schools of Winnipeg, Manitoba. Miss Johannsson began teaching at the age of sixteen, and followed this profession for several years. On June 16, 1902, she was married in Winnipeg to Ingvar B. Buason, also a native of Iceland. In 1916 Mrs. Buason was appointed accountant to the Provincial Government of Manitoba.

Mrs. Buason was a prominent member of the Independent Order of Good Templars, having joined that organization in 1893. She held during the many years of her membership all the offices in the subordinate lodges, several offices in the Grand Lodge, and that of Vice-Templar in the International Supreme Lodge. She represented the Grand Lodge of Manitoba and North West Territories at the sessions of the Supreme Lodge held at Washington, D. C., in 1908 and at Hamburg, Germany, in 1911. She was the author of a "History of Good Templary," written in Icelandic.

BUB. (1) A mixture of flour or meal and yeast with warm wort (see **WORT**) and water; used as a substitute for yeast.

(2) A slang term for any kind of liquor, especially in an imitation of the sound of drinking.

BUCHANAN, FRANK. Canadian merchant; born in Ireland June 8, 1851; died at Wingham, Ontario, Canada, in April, 1918. His parents removed to Canada in the first year of his life, and he was educated in the public and private schools of Wingham, in which town he resided until 1885. In 1879 he married Mary Jane Weotman, of Toronto. He was a member of the Wingham town council for a number of years and until his removal in 1885 to Toronto, where he engaged in a wholesale business. He held the offices of trustee and Sunday-school superintendent in the Parkdale Methodist Church, Toronto. Joining the Royal Templars of Temperance in that city, he for some years filled the office of Grand Councilor for Ontario, and was later Grand Treasurer. In March, 1892, he was made Dominion Councilor. During the latter years of his life he returned to Wingham, where he once more identified himself with church life and the temperance movements of the place. He was intense, aggressive, ever on the firing-line against the rum power, yet ever abounding in sympathy and helpfulness toward its innocent victims. At the time of his death he was a member of the Executive Committee of the Dominion Alliance.

BUCHANAN, JAMES. American lawyer and fifteenth President of the United States; born near Mercersburg, Pa., April 23, 1791; died near Lancaster, in his native State, June 1, 1868. He graduated at Dickinson College, Carlisle, Pa., in 1809, studied law, and was admitted to the bar in 1812. After eight years spent in private practice, during which period he was twice elected to the Pennsylvania Legislature, he was elected to the Congress of the United States. From that time onward, with the exception of one short interval, he filled elective or appointive offices until his retirement from the presidency in 1861.

BUCHANAN

Besides his several terms in the national House of Representatives and the Senate, he was successively United States Minister to the courts of St. Petersburg and St. James, and Secretary of State in the cabinet of President Polk. In June, 1856, he was nominated by the National Democratic convention at Cincinnati for President of the United States, and was elected, serving one term. He retired in 1865 to Wheatland, near Lancaster, Pa., where he died three years later.

Buchanan was one of the twelve presidents of the United States who signed the PRESIDENTS' DECLARATION concerning the harmfulness of intoxicating drinks, recommending the young men of the country to discontinue the use of them entirely. During his term as president Buchanan made an address to the students of Franklin and Marshall College, at Lancaster, Pa. What he said on that occasion is thus condensed by *The Temperance Journal*, in its issue of January, 1857:

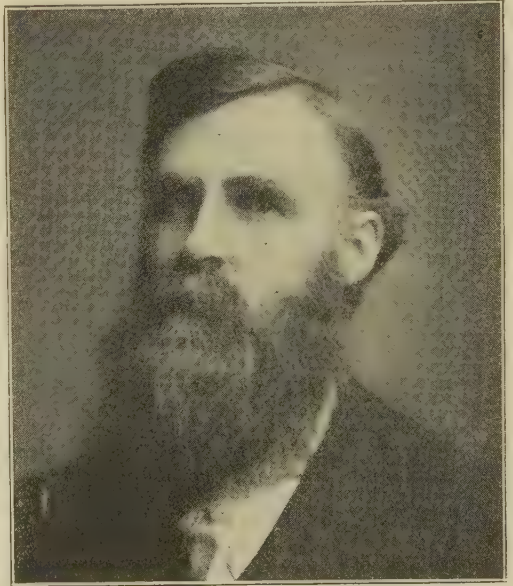
He had been a college boy himself and none of the best of boys either, being fond of fun, like themselves. There were many little eccentricities in the life of a college student that might be pardoned or overlooked; but there was one habit which, if formed at college or in early youth, would cling to them through life and blight the fairest prospects. He referred to the use of intoxicating liquors, and declared that it would be better for that youth who contracted an appetite for strong drink that he were dead or had never been born; for when he saw a young man entering upon such a career, a fondness for liquor becoming with him a governing passion, he could see nothing before him but a life of sorrow and a dishonored grave in his old age. Many lads, he was aware, considered this practise a mark of smartness; but he regarded it as an offense that can not be pardoned, especially in a student at college; and he concluded this earnest appeal by expressing the hope and belief that none of the young men of Franklin and Marshall were addicted to this dangerous practise.

BUCHANAN, WILLIAM WALLACE. Canadian editor and temperance advocate; born March 9, 1855, at Sarnia, Upper Canada; died April 4, 1915, at Winnipeg, Manitoba. Educated in the public schools and at Upper Canada College, taking subsequent courses at Toronto University and the Military College, at Kingston, he early became interested in journalism, and was successively editor of the following periodicals, several of which he owned entirely or in part: the *Guide-Advocate* at Lambton; the *Chatham Banner*; the *London Standard*; the *Daily Sun*, Winnipeg; the *Winnipeg Commercial*; and the *Statesman*, a weekly periodical published in the interests of the Manitoba Social Service Council. He edited the last-named publication from 1913 until his death. In August, 1887, he married L. Elena Brett of Watford.

Already a member of the Independent Order of Good Templars, the British Templars, and the United Temperance Association, Buchanan in 1882 became a member of the Royal Templars, and was later appointed organizer for the Order as well as editor of its official organ, *The Canadian Royal Templar*. In 1884 he was appointed Dominion Councilor, and in August, 1889, General Manager. Buchanan traveled extensively throughout Canada, constantly lecturing in the interest of temperance and Prohibition, and frequently meeting in public debate the advocates of license. On one occasion, when due to meet a liquor champion in an open-air debate, he was speeding up his splendid team of blacks, when a

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supporter of the liquor party attempted to pass him on the road, but was soon left far to the rear. At the close of the debate, his racing friend came up to him and said, in the hearing of the crowd: "I came here opposed to the Scott Act, but now I am going to vote for it, because this young man has the best of the argument, and the only team in the county that can give me its dust." A devoted member of the Congregational Church, he insisted everywhere that intemperance is the principal hindrance to the coming of the Kingdom of God, and that, until this and its related evils are put away, the work of the churches must be largely ineffective. For a number of years he annually toured many of the cities and larger towns of Manitoba by motor-car, frequently addressing several audiences a day. In 1893 he was nominated by the Hamilton Prohibition and Social Reform Association as candidate for the House of Commons. In 1913 he was appointed by the Dominion Government



WILLIAM WALLACE BUCHANAN

Canadian representative to the Fourteenth International Congress on Alcohol, held in Milan, Italy. Besides his large output of periodical literature, Buchanan published a temperance volume, "Men of the Movement," and another popular book entitled "The Prohibition Aesop."

BUCKING. An obsolete term for the souring of beer, now commonly termed "foxing." See Fox.

BUCKINGHAM, JAMES SILK. English editor, author, and temperance advocate; born at Flushing, Cornwall, England, in 1786; died in London June 30, 1855. He began life as cabin-boy on a ship, and became an abstainer through seeing the results of drink amongst the sailors. He was successively cabin-boy, printer, bookseller, captain of a trading-vessel, shipowner, merchant, proprietor and editor of a newspaper and of two literary journals, author, public lecturer, and Member of Parliament. He traveled exten-

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sively in Egypt, Syria, Mesopotamia, and Persia, repeatedly visited India, and in 1816 established a journal in Calcutta which, by the boldness of its attacks upon the maladministration of Indian affairs, led to his expulsion from the presidency of Bengal and the seizure of his printing-presses. On his return to England he established the *Oriental Herald* and the *Athenaeum*, and published accounts of his various travels. Buckingham sat in the House of Commons as Member for Sheffield from 1832 to 1837, taking a deep interest in social and temperance reforms.

The first public meeting in London for the advocacy of teetotal societies was held under his presidency at the Mariners' Church, Wellclose Square in 1834 or, according to some writers, 1835. It was this meeting which brought out the popular temperance scientific lecturer, T. A.



JAMES SILK BUCKINGHAM

Smith, of London, then a working man. Buckingham had great meetings in Birmingham, London, Liverpool, Manchester, Preston, and other places. Having been a great traveler among the Mohammedan nations, he recorded his observations in regard to the sobriety of the inhabitants of various countries of Asia, compared with the conditions at home. Upon the passing of the Reform bill in 1832 he was elected one of the members of Parliament for Sheffield, and from that time was regarded as the leader in the House of Commons in relation to temperance

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questions. On June 3, 1834, he secured the appointment of a select committee "to enquire into the extent, causes, and consequences of the prevailing vice of intoxication among the labouring classes of the United Kingdom, in order to ascertain whether any legislative measure can be devised to prevent the further spread of so great a national evil." The committee included Lord Althorp, Lord Sandon, Admiral Fleming, and the well-known temperance reformers Joseph Brotherton, of Salford, Edward Baines, of Leeds, Joseph Pease, of Durham, and Buckingham himself, who was chairman.

Fifty witnesses were examined, and a Blue Book of 445 pages was printed, containing the evidence taken, with a very copious Report and recommendations as to what seemed desirable to be done. On the publication of this Report the *Times*, in a leading article on it, declared the chairman (Buckingham), the author of the Report, to be "a fit subject for a lunatic asylum," this statement harmonizing with the opinion expressed by the Chancellor of the Exchequer who had previously pronounced him to have "a bee in his bonnet." By many members in the House the Report was termed derisively "The Report of the Drunken Committee."

Buckingham in 1837 visited America and Canada, where he was heartily welcomed. He was entertained at a great festival at Philadelphia on Feb. 22, 1838, which was attended by 2,000 people who had paid a dollar or upward for admission; and on Feb. 27 he gave an address on temperance from the Speaker's chair of the House of Representatives in the Capitol at Washington. In Canada Lord Sydenham, the governor-general, granted him the use of the House of Assembly for a temperance address, which was delivered Sept. 28 from the Speaker's chair and which produced a deep impression. The return of Buckingham after his three years' tour in America was signalized by a great meeting in Exeter Hall, London, on Dec. 31, 1840.

In 1846 Buckingham was made president of the Metropolitan Temperance Association of London. In connection with the Great Exhibition of 1851 he prepared a volume entitled "An Earnest Plea for the Reign of Temperance and Peace," copies of which were presented to 1,000 exhibitors. This was followed (1854) by his "History and Progress of the Temperance Reformation."

The temperance cause never had a more active and devoted friend than Buckingham; but he was much before his day. At the time of his death he was writing his autobiography.

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